GESENIUS' HEBREW GRAMMAR

AS EDITED AND ENLARGED BY THE LATE.

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SECOND ENGLISH EDITION

REVISED IN ACCORDANCE WITH THE TWENTY-EIGHTH GERMAN EDITION (1909) BY

A. E. COWLEY

WITH A FACSIMILE OF THE SILOAM INSCRIPTION BY J. EUTING, AND
A TABLE OF ALPHABETS BY M. LIDZBARSKI



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TRANSLATOR'S PREFACE

THE translation of the twenty-sixth German edition of this grammar, originally prepared by the Rev. G. W. Collins and revised by me, was published in 1898. Since that date a twenty-seventh German edition has appeared; and Prof. Kautzsch was already engaged on a twenty-eighth in 1908 when the English translation was becoming exhausted. He sent me the sheets as they were printed off, and I began revising the former translation in order to produce it as soon as possible after the completion of the German. whole of the English has been carefully compared with the new edition, and, it is hoped, improved in many points, while Prof. Kautzsch's own corrections and additions have of course been incorporated. As before, the plan and arrangement of the original have been strictly followed, so that the references for sections and paragraphs correspond exactly in German and English. Dr. Driver has again most generously given up time, in the midst of other engagements, to reading the sheets, and has made numerous suggestions. To him also are chiefly due the enlargement of the index of subjects, some expansions in the new index of Hebrew words, and some additions to the index of passages, whereby we hope to have made the book more serviceable to students. I have also to thank my young friend, Mr. Godfrey R. Driver, of Winchester College, for some welcome help in correcting proofs of the Hebrew index and the index of passages. בן חכם ישמח אב. Many corrections have been sent to me by scholars who have used the former English edition, especially the Rev. W. E. Blomfield, the Rev. S. Holmes, Mr. P. Wilson, Prof. Witton Davies, Mr. G. H. Skipwith, and an unknown correspondent at West Croydon. These, as well as suggestions in reviews, have all been considered, and where possible, utilized. I am also much indebted to the Press-readers for the great care which they have bestowed on the work.

Finally, I must pay an affectionate tribute to the memory of Prof. Kautzsch, who died in the spring of this year, shortly after finishing the last sheets of the twenty-eighth edition. For more than thirty years he was indefatigable in improving the successive editions of the Grammar. The German translation of the Old Testament first published by him in 1894, with the co-operation of other scholars, under the title Die Heilige Schrift des A Ts, and now (1910) in the third and much enlarged edition, is a valuable work which has been widely appreciated: the Apocryphen und Pseudepigraphen des A Ts, edited by him in 1900, is another important work: besides which he published his Grammatik des Biblisch-Aramäischen in 1884, two useful brochures Bibelwissenschaft und Religionsunterricht in 1900, and Die bleibende Bedeutung des A Ts in 1903, six popular lectures on Die Poesie und die poetischen Bücher des ATs in 1902, his article 'Religion of Israel' in Hastings' Dictionary of the Bible, v. (1904), pp. 612-734, not to mention minor publications. His death is a serious loss to Biblical scholarship, while to me and to many others it is the loss of a most kindly friend, remarkable alike for his simple piety and his enthusiasm for learning.

A. C.

Magdalen College, Oxford, Sept. 1910.

FROM THE GERMAN PREFACE

THE present (twenty-eighth) edition of this Grammar, 1 like the former ones, takes account as far as possible of all important new publications on the subject, especially J. Barth's Sprachwissenschaftliche Untersuchungen zum Semitischen, pt. i, Lpz. 1907; the important works of C. Brockelmann (for the titles see the heading of § I; vol. i of the Grundriss was finished in 1908); P. Kahle's Der masoretische Text des A Ts nach der Überlieferung der babylonischen Juden, Lpz. 1902 (giving on p. 51 ff. an outline of Hebrew accidence from a Babylonian MS. at Berlin); R. Kittel's Biblia Hebraica, Lpz. 1905 f., 2 vols. (discriminating between certain, probable, and proposed emendations; see § 3 g, end); Th. Nöldeke's Beiträge zur semit. Sprachwissenschaft, Strassburg, 1904; Ed. Sievers' Metrische Studien (for the titles of these striking works see § 2 r). The important work of J. W. Rothstein, Grundzüge des hebr. Rhythmus, &c. (see also § 2 r), unfortunately appeared too late to be used. The two large commentaries edited by Nowack and Marti have been recently completed; and in P. Haupt's Polychrome Bible (SBOT.), part ix (Kings) by Stade and Schwally was published in 1904.

For full reviews of the twenty-seventh edition, which of course have been considered as carefully as possible, I have to thank Max Margolis (in *Hebraica*, 1902, p. 159 ff.), Mayer

¹ The first edition appeared at Halle in 1813 (202 pp. small 8vo); twelve more editions were published by W. Gesenius himself, the fourteenth to the twenty first (1845-1872) by E. Rödiger, the twenty-second to the twenty-eighth (1878-1910) by E. Kautzsch. The first abridged edition appeared in 1896, the second at the same time as the present (twenty-eighth) large edition. The first edition of the 'Übungsbuch' (Exercises) to Gesenius-Kautzsch's Hebrew Grammar appeared in 1881, the sixth in 1908.

Lambert (REJ. 1902, p. 307 ff.), and H. Oort (Theol. Tijdschrift, 1902, p. 373 ff.). For particular remarks and corrections I must thank Prof. J. Barth (Berlin), Dr. Gasser, pastor in Buchberg, Schaffhausen, B. Kirschner, of Charlottenburg, (contributions to the index of passages), Pastor Köhler, of Augst, Dr. Liebmann, of Kuczkow, Posen, Prof. Th. Nöldeke, of Strassburg, Pastor S. Preiswerk junior, of Bâle, Dr. Schwarz, of Leipzig, and Prof. B. Stade, of Giessen (died in 1906). Special mention must be made of the abundant help received from three old friends of this book, Prof. P. Haupt, of Baltimore, Prof. Knudtzon, of Kristiania, and Prof. H. Strack, of Berlin, and also, in connexion with the present edition, Prof. H. Hyvernat, of the University of Washington, who has rendered great service especially in the correction and enlargement of the indexes. I take this opportunity of thanking them all again sincerely. And I am no less grateful also to my dear colleague Prof. C. Steuernagel for the unwearying care with which he has helped me from beginning to end in correcting the proof-sheets.

Among material changes introduced into this edition may be mentioned the abolition of the term Šewá medium (§ 10 d). In this I have adopted, not without hesitation, the views of Sievers. I find it, however, quite impossible to follow him in rejecting all distinctions of quantity in the vowels. It is no doubt possible that such matters may in the spoken language have worn a very different appearance, and especially that in the period of nearly a thousand years, over which the Old Testament writings extend, very great variations may have taken place. Our duty, however, is to represent the language in the form in which it has been handed down to us by the Masoretes; and that this form involves a distinction between unchangeable, tone-long, and short vowels, admits in my opinion of no doubt. The discussion of any earlier stage of development belongs not to Hebrew grammar but to comparative Semitic philology.

The same answer may be made to Beer's desire (ThLZ. 1904,

col. 314f.) for an 'historical Hebrew grammar describing the actual growth of the language on a basis of comparative philology, as it may still be traced within the narrow limits of the Old Testament'. Such material as is available for the purpose ought indeed to be honestly set forth in the new editions of Gesenius; but Beer seems to me to appraise such material much too highly when he refers to it as necessitating an 'historical grammar'. In my opinion these historical differences have for the most part been obliterated by the harmonizing activity of the Masoretes.

E. KAUTZSCH.

Halle, July, 1909.

ADDITIONS AND CORRECTIONS

Page 42, line 13 from below, for note 1 read note 3.

Page 63, § 15 p. [See also Wickes, Prose Accentuation, 130 f., 87 n. (who, however, regards the superlinear, Babylonian system as the earlier); and Ginsburg, Introduction to the Hebrew Bible, 76, 78. In Ginsburg's Hebrew Bible, ed. 2 (1908), pp. 108 f., 267 f., the two systems of division are printed in extenso, in parallel columns—the 10 verses of the superlinear (Babylonian) system consisting (in Exodus) of v. 2.3-6.7.8-11.12.13.14.15.16.17 (as numbered in ordinary texts), and the 12 verses of the sublinear (Palestinian) system, consisting of v. ^{2-3,4,5,6,7,8,9,10,11,12,13-16,17}.—S. R. D.]

Page 65, note 1, for Nam read Nam (as § 105 a).

[Editions often vary in individual passages, as regards the accentuation of the first syllable: but in the 7 occurrences of אנא, and the 6 of אנה, Baer, Ginsburg, and Kittel agree in having an accent on both syllables (as κτίς) in Gn 5017, Ex 3231, ψ 11616, and Metheg on the first syllable and an accent on the second syllable (as ייני) in 2 K 20⁸=Is 38⁸, Jon 1¹⁴, 4², \(\psi \) 116⁴, 118^{25,25}, Dn 9⁴, Ne 1^{5,11}, except that in ψ 1164 Ginsburg has Τάς.—S. R. D.]

Page 79, § 22 s, before הַּרְדִיפְהוּ insert exceptions to b are. After

Jer 39^{12} add ψ 52^5 ; and for Ez 9^6 read Ezr 9^6 .

[So Baer (cf. his note on Jud 2043; also on Jer 3912, and several of the other passages in question): but Ginsburg only in 10 of the exceptions to b, and Jacob ben Hayyim and Kittel only in 5, viz. Jer 39¹², Pr 11²¹, 15¹, ψ 52⁵, Ezr 9⁶.—S. R. D.]

Page 111, line 12, for ההוה read read.

Page 123, § 45 e, add: cf. also מַהְפַּבָּה followed by את, Is 1319, Am 411 (§ 115 d).

Page 175, § 67. See B. Halper, 'The Participial formations of the Geminate Verbs' in ZAW. 1910, pp. 42 ff., 99 ff., 201 ff. (also dealing with the regular verb).

Page 177, at the end of § 67 g the following paragraph has been accidentally omitted:

Rem. According to the prevailing view, this strengthening of the first radical is merely intended to give the bi-literal stem at least a tri-literal appearance. (Possibly aided by the analogy of verbs מבר As P. Haupt has suggested to me in conversation.) But cf. Kautzsch, Die sog. aramaisierenden Formen der Verba ש"ש im Hebr.' in Oriental. Studien zum פון היים העוד היים האלונים העוד האלונים הא

Page 193, the second and third paragraphs should have the marginal letters d and e respectively.

Page 200, § 72 z, line 2, after Est 218 add 414.

Page 232, § 84° s, add nppi 2 S 1320.

Page 236, § 85 c, add חַבְּוֹלֶם Ezr 422.

Page 273, $\S 93$ qq end, add חוֹם $Ger 5^5$, שַּׁלְשִׁים, בַּעִים $Ez 20^6$, $Ger 18 49^6$, שֹׁמֵמִים Ger 16 10 Ger 17 10 Ger 18 10 Ger

LIST OF ABBREVIATIONS

The following abbreviations have occasionally been used for works and periodicals frequently quoted:—

AJSL. = American Journal of Semitic Languages.

CIS. = Corpus Inscriptionum Semiticarum.

Ed.Mant.=Biblia Hebraica ex recensione Sal. Norzi edidit Raphael Hayyim Basila, Mantuae 1742-4.

Jabl. = Biblia-Hebraica ex recensione D. E. Jablonski, Berolini, 1699.

JQR. = Jewish Quarterly Review.

KAT.³ = Die Keilinschriften und das Alte Testament, 3rd ed. by H. Zimmern and H. Winckler, 2 vols., Berlin, 1902 f.

Lexicon = A Hebrew and English Lexicon of the Old Testament, based on the Thesaurus and Lexicon of Gesenius, by F. Brown, S. R. Driver, and C. A. Briggs, Oxford, 1906.

NB. = J. Barth, Die Nominalbildung in den semitischen Sprachen. Lpz. 1889-94.

NGGW. = Nachrichten der Göttinger Gesellschaft der Wissenschaften.

OLZ. = Orientalistische Literaturzeitung. Vienna, 1898 ff.

PRE. = Realencyclopädie für protestantische Theologie und Kirche, 3rd ed. by A. Hauck. Lpz. 1896 ff.

PSBA = Proceedings of the Society of Biblical Archæology. London, 1879 ff.

REJ. = Revue des Études Juives. Paris, 1880 ff.
Sam. = The (Hebrew) Pentateuch of the Samaritans.

SBOT. = Sacred Books of the Old Testament, ed. by P. Haupt. Lpz. and Baltimore, 1893 ff.

ThLZ. = Theologische Literaturzeitung, ed. by E. Schürer. Lpz. 1876 ff.

VB. = Vorderasiatische Bibliothek, ed. by A. Jeremias and H. Winckler. Lpz. 1907 ff.

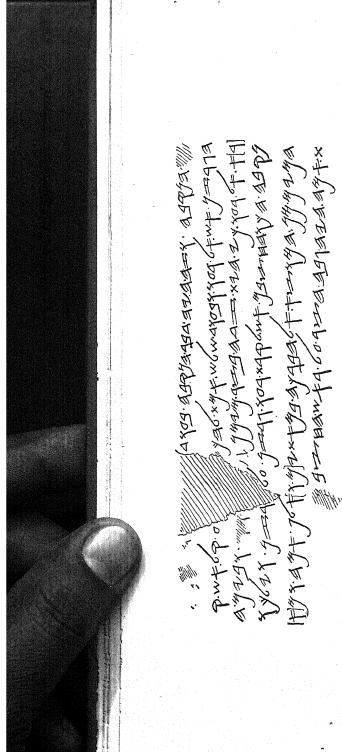
ZA. = Zeitschrift für Assyriologie und verwandte Gebiete, ed. by
 C. Bezold. Lpz. 1886 ff.

ZAW. = Zeitschrift für die alttestamentliche Wissenschaft, ed. by B. Stade, Giessen, 1881 ff., and since 1907 by K. Marti.

ZDMG. = Zeitschrift der deutschen morgenländischen Gesellschaft, Lpz. 1846 ff., since 1903 ed. by A. Fischer.

ZDPV. = Zeitschrift des deutschen Palästinavereins, Lpz. 1878 ff., since 1903 ed. by C. Steuernagel.

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[רם •] רנקבה • זור • היה • רבר • הנקבה • בעור • • • • הגרון . אש . אל. רעו . ובעור . שלש . אמת .להנ[קב] . . קל . אש . ק ראיאלירטייניתי וררי עצרי מימן יייייועים יר נקבה . רכו. החצבם . אש . לקרת . רעו . גרון . על . גרון . וילכו רמים . מן . רמוצא . אל . רברכה . במאתים . ואלף . אמר . ומ(א) ב . אמר . ביב . גבר . נצר . על . ראש . בהצב[ם]

P. Haupt suggests, your, the imperf. consec. Qal or Niph'al. Rem. -Line I probably began with Dn, cf. § 145 o, since there Line 2. The reading Trick is supported by the fact that

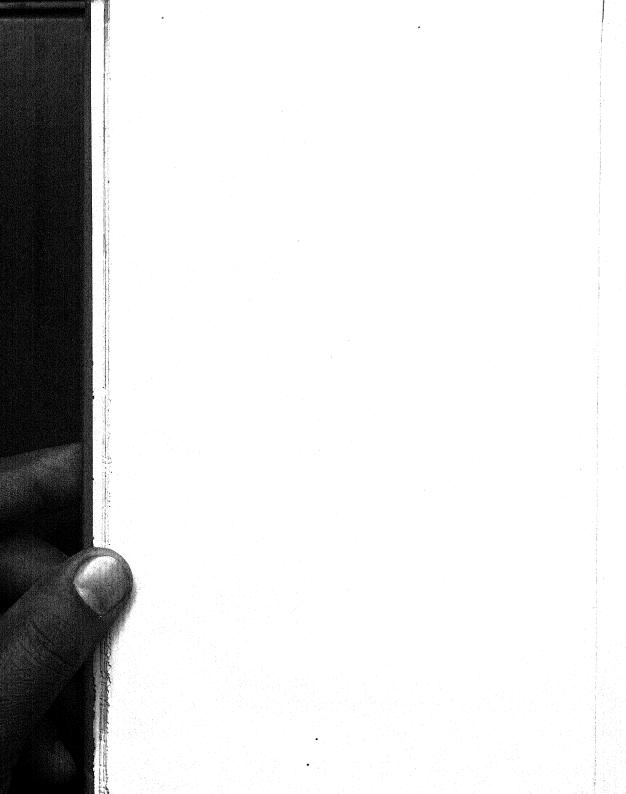
Line 3. 17, not found in the Old Testament, most probably means a cleft, erack, but the etymology and consequently the pronunciation of it [TTI] are still doubtful.

> a trace of the top of the p is visible; cf. Lidzbarski, Ephemeris, i. 53. The next word was probably, as

is hardly room for mon.



THE SILOAM INSCRIPTION. From Müller-Benzinger, Landschaftsbilderbibel (H. Grund: Berlin).



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HEBREW GRAMMAR

INTRODUCTION

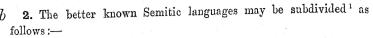
§ 1. The Semitic Languages in General.

B. Stade, Lehrb. der hebr. Gramm., Lpz. 1879, § 2 ff.; E. König, Hist.-krit. Lehrgeb. der hebr. Spr., i. Lpz. 1881, § 3; H. Strack, Einl. in das A. T., 6th ed., Munich, 1906, p. 231 ff. (a good bibliography of all the Semitic dialects); Th. Nöldeke, article 'Semitic Languages', in the 9th ed. of the Encycl. Brit. (Die semit. Sprachen, 2nd ed., Lpz. 1899), and Beitr. zur sem. Spracheis., Strassb., 1904; W. Wright, Lectures on the Comparative Grammar of the Semitic Languages, Cambr. 1890; H. Reckendorf, 'Zur Karakteristik der sem. Sprachen,' in the Actes du Xme Congrès internat. des Orientalistes (at Geneva in 1894), iii. 1 ff., Leiden, 1896; O. E. Lindberg, Vergl. Gramm. der sem. Sprachen, i A: Konsonantismus, Gothenburg, 1897; H. Zimmern, Vergl. Gramm. der sem. Sprachen, Berlin, 1898; E. König, Hebräisch und Semitisch: Prolegomena und Grundlinien einer Gesch. der sem. Sprache, &c., Berlin, 1901; C. Brockelmann, Semitische Sprachwissenschaft, Lpz. 1906, Grundriss der vergl. Gramm. der sem. Sprachen, vol. i (Laut- und Formenlehre), parts 1-5, Berlin, 1907 f. and his Kurzgef. vergleichende Gramm. (Porta Ling. Or.) Berlin, 1908.—The material contained in inscriptions has been in process of collection since 1881 in the Paris Corpus Inscriptionum Semiticarum. To this the best introductions are M. Lidzbarski's Handbuch der Nordsem. Epigraphik, Weimar, 1898, in 2 parts (text and plates), and his Ephemeris zur sem. Epigraphik (5 parts published), Giessen, 1900 f. [G. A. Cooke, Handbook of North-Semitic Inscriptions, Oxford, 1903].

1. The Hebrew language is one branch of a great family of lan- a guages in Western Asia which was indigenous in Palestine, Phoenicia, Syria, Mesopotamia, Babylonia, Assyria, and Arabia, that is to say, in the countries extending from the Mediterranean to the other side of the Euphrates and Tigris, and from the mountains of Armenia to the southern coast of Arabia. In early times, however, it spread from Arabia over Abyssinia, and by means of Phoenician colonies over many islands and sea-boards of the Mediterranean, as for instance to the Carthaginian coast. No comprehensive designation is found in early times for the languages and nations of this family; the name Semites or Semitic 1 languages (based upon the fact that according to Gn 10^{21 ft.} almost all nations speaking these languages are descended from Shem) is, however, now generally accepted, and has accordingly been retained here.²

¹ First used by Schlözer in Eichhorn's Repertorium für bibl. u. morgent. Literatur, 1781, p. 161.

² From Shem are derived (Gn 10^{21 ff.}) the Aramaean and Arab families as well as the Hebrews, but not the Canaanites (Phoenicians), who are traced back to Ham (vv. ^{6.15 ff.}), although their language belongs decidedly to what is now called Semitic. The language of the Babylonians and Assyrians also was long ago shown to be Semitic, just as Aššur (Gn 10²²) is included among the sons of Shem.



I. The South Semitic or Arabic branch. To this belong, besides the classical literary language of the Arabs and the modern vulgar Arabic, the older southern Arabic preserved in the Sabaean inscriptions (less correctly called Himyaritic), and its offshoot, the Ge'ez or Ethiopic, in Abyssinia.

II. The Middle Semitic or Canaanitish branch. To this belongs the Hebrew of the Old Testament with its descendants, the New Hebrew, as found especially in the Mishna (see below, § 3 α), and Rabbinic; also Phoenician, with Punic (in Carthage and its colonies), and the various remains of Canaanitish dialects preserved in names of places and persons, and in the inscription of Měša, king of Moab.

III. The North Semitic or Aramaic branch. The subdivisions of this are-(1) The Eastern Aramaic or Syriac, the literary language The religious books of the Mandaeans of the Christian Syrians. (Nasoraeans, Sabians, also called the disciples of St. John) represent a very debased offshoot of this. A Jewish modification of Syriac is to be seen in the language of the Pabylonian Talmud. (2) The Western or Palestinian Aramaic, incorrectly called also 'Chaldee'.2 This latter dialect is represented in the Old Testament by two words in Gn 3147, by the verse Jer 1011, and the sections Dn 24 to 728; Ezr 48 to 618, and 712-26, as well as by a number of non-Jewish inscriptions and Jewish papyri (see below, under m), but especially by a considerable section of Jewish literature (Targums, Palestinian Gemara, &c.). To the same branch belongs also the Samaritan, with its admixture of Hebrew forms, and, except for the rather Arabic colouring of the proper names, the idiom of the Nabataean inscriptions in the Sinaitic peninsula, in the East of Palestine, &c.

For further particulars about the remains of Western Aramaic (including those in the New Test., in the Palmyrene and Egyptian Aramaic inscriptions) see Kautzsch, Gramm. des Biblisch-Aramäischen, Lpz. 1884, p. 6 ff.

d IV. The East Semitic branch, the language of the Assyrio-Babylonian cuneiform inscriptions, the third line of the Achaemenian inscriptions.

On the importance of Assyrian for Hebrew philology especially from a lexicographical point of view cf. Friedr. Delitzsch, Prolegomena eines neuen

* In a wider sense all Jewish Aramaic is sometimes called 'Chaldee'.

¹ For conjectures as to the gradual divergence of the dialects (first the Babylonian, then Canaanite, including Hebrew, lastly Aramaic and Arabic) from primitive Semitic, see Zimmern, KAT.³, ii. p. 644 ff.

hebr.-aram. Wörterbuchs zum A. T., Lpz. 1886; P. Haupt, 'Assyrian Phonology, &c.,' in Hebraica, Chicago, Jan. 1885, vol. i. 3; Delitzsch, Assyrische Grammatik, 2nd ed., Berlin, 1906.

If the above division into four branches be reduced to two principal groups, No. I, as South Semitic, will be contrasted with the three North Semitic branches.¹

All these languages stand to one another in much the same relation as those cof the Germanic family (Gothic, Old Norse, Danish, Swedish; High and Low German in their earlier and later dialects), or as the Slavonic languages (Lithuanian, Lettish; Old Slavonic, Serbian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phoenician and Assyrian, or preserved only in a debased form, as Neo-Syriac among Syrian Christians and Jews in Mesopotamia and Kurdistan, Ethiopic (Ge'ez) in the later Abyssinian dialects (Tigré, Tigriña, Amharic), and Hebrew among some modern Jews, except in so far as they attempt a purely literary reproduction of the language of the Old Testament. Arabic alone has not only occupied to this day its original abode in Arabia proper, but has also forced its way in all directions into the domain of other languages.

The Semitic family of languages is bounded on the East and North by another of still wider extent, which reaches from India to the western limits of Europe, and is called Indo-Germanic 2 since it comprises, in the most varied ramifications, the Indian (Sanskrit), Old and New Persian, Greek, Latin, Slavonic, as well as Gothic and the other Germanic languages. With the Old Egyptian language, of which Coptic is a descendant, as well as with the languages of north-western Africa, the Semitic had from the earliest times much in common, especially in grammatical structure; but on the other hand there are fundamental differences between them, especially from a lexicographical point of view; see Erman, 'Das Verhältnis des Aegyptischen zu den semitischen Sprachen,' in the ZDMG. xlvi, 1892, p. 93 ff., and Brockelmann, Grundriss, i. 3.

3. The grammatical structure of the Semitic family of languages, of as compared with that of other languages, especially the Indo-Germanic, exhibits numerous peculiarities which collectively constitute its distinctive character, although many of them are found singly in other languages. These are—(a) among the consonants, which in fact form the substance of these languages, occur peculiar gutturals of different grades; the vowels are subject, within the same consonantal framework, to great changes in order to express various modifications of the same stem-meaning; (b) the word-stems are almost invariably triliteral, i.e. composed of three consonants; (c) the verb is restricted to two tense-forms, with a peculiarly regulated use; (d) the noun has only two genders (masc. and fem.); and peculiar expedients are adopted for the purpose of indicating the case-relations; (e) the

¹ Hommel, Grundriss der Geogr. und Gesch. des alten Orients, Munich, 1904, p. 75 ff., prefers to distinguish them as Eastern and Western Semitic branches. Their geographical position, however, is of less importance than the genealogical relation of the various groups of dialects, as rightly pointed out by A. Jeremias in Th.LZ. 1906, col. 291.

² First by Klaproth in Asia Polyglotta, Paris, 1823; cf. Leo Meyer in Nackrichten d. Gött. Gesellschaft, 1901, p. 454.

oblique cases of the personal pronoun, as well as all the possessive pronouns and the pronominal object of the verb, are denoted by forms appended directly to the governing word (suffixes); (f) the almost complete absence of compounds both in the noun (with the exception of many proper names) and in the verb; (g) great simplicity in the expression of syntactical relations, e.g. the small number of particles, and the prevalence of simple co-ordination of clauses without periodic structure. Classical Arabic and Syriac, however, form a not unimportant exception as regards the last-mentioned point.

Semites differs essentially from that of the Indo-Germanic languages, although there is apparently more agreement here than in the grammar. A considerable number of Semitic roots and stems agree in sound with synonyms in the Indo-Germanic family. But apart from expressions actually borrowed (see below, under i), the real similarity may be reduced to imitative words (onomatopoetica), and to these in which one and the same idea is represented by similar sounds in consequence of a formative instinct common to the most varied families of language. Neither of these proves any historic or generic relation, for which an agreement in grammatical structure would also be necessary.

Comp. Friedr. Delitzsch, Studien über indogermanisch-semitische Wurzelverwandtschaft, Lpz. 1873; Nöldechen, Semit. Glossen zu Fick und Curtius, Magdeb. 1876 f.; McCurdy, Aryo Semitic Speech, Andover, U.S. A., 1881. The phonetic relations have been thoroughly investigated by H. Möller in Semitisch und Indogermanisch, Teil i, Konsonanten, Copenhagen and Lpz. 1907, a work which has evoked considerable criticism.

- M As onomatopoetic words, or as stem-sounds of a similar character, we may compare, e.g. PP, ¬ΠΡ λείχω, lingo, Skt. lih, Eng. to lick, Fr. lécher, Germ. lecken; Իμ (cf. Իμ) κυλίω, volvo, Germ. quellen, wallen, Eng. to well; Τμ, Δη, Τη χαράττω, Pers. khâridan, Ital. grattare, Fr. gratter, Eng. to grate, to scratch, Germ. kratzen; Pp frango, Germ. brechen, &c.; Reuss, Gesch. der hl. Schriften A. T.'s, Braunschw. 1881, p. 38, draws attention moreover to the Semitic equivalents for earth, six, seren, horn, to sound, to measure, to mix, to smell, to place, clear, to kneel, raven, goat, ωχ, &c. An example of a somewhat different kind is am, ham (sam), gam, kam, in the sense of the German samt, zusammen, together; in Hebrew ΔΣΝ (whence ΠΣΝ people, properly assembly), Δυ (with) samt, Δμ also, moreover, Arab. ΜΩ to collect; Pers. ham, hamah (at the same time); Skt. samâ (with), Gk. ἄμα (ἄμφω), ὁμός, ὁμοῦ (ὅμλος, ὅμαδος), and harder κοινός, Lat. cum, cumulus, cunctus; with the corresponding sibilant Skt. sam, Gk. σύν, ξύνς = κοινός, Goth. sama, Germ. samt, sammeln; but many of these instances are doubtful.
- i Essentially different from this internal connexion is the occurrence of the same words in different languages, where one language has borrowed directly from the other. Such loan-words are—

(a) In Hebrew: some names of objects which were originally indigenous in Babylonia and Assyria (see a comprehensive list of Assyrio-Babylonian loan-words in the Hebrew and Aramaic of the Old Testament in Zimmern and Winckler, KAT.3, ii. p. 648 ff.), in Egypt, Persia, or India, e. g. אין (also in the plural) river, from Egyptian yoor, generally as the name of the Nile (late Egypt. yaro, Assyr. yaru'u), although it is possible that a pure Semitic אין (Egyptian) Nile-reed (see Lieblein, 'Mots égyptiens dans la Bible,' in PSBA. 1898, p. 202 f.); און לא (in Zend pairidaêza, circumvallation = παράδεισοs) pleasure garden, park; און לא daric, Persian gold coin; און peacocks, perhaps from the Malabar tôgai or tôghai. Some of these words are also found in Greek, as בוֹלָם (Pers. karbâs, Skt. karpâsa) cotton, κάρπασος, carbasus. On the other hand it is doubtful if און corresponds to the Greek κήπος, κήβος, Skt. kapi, ape.

(b) In Greek, &c.: some originally Semitic names of Asiatic products and articles of commerce, e. g. γιο βύσσος, byssus; λίβανος, λίβανος, λίβανοτός, incense; λίρι κάνη, κάννα, canna, cane; το κάνη, κάννα, camna, cane; το κάνη, κάννα, camna, cane; το κάνη, κάννα, camna, cane; το κάνηλος, camelus; το κάνηνον, cuminum, cumin; περασία, cassia; λίρι κάμηλος, camelus; το κάνρο κάνηλος, carrhabo, arrha, pledge. Such transitions have perhaps been brought about chiefly by Phoenician trade. Cf. A. Müller, 'Semitische Lehnworte im älteren Griechisch,' in Bezzenberger's Beiträge zur Kunde der Indo-germ. Sprachen, Göttingen, 1877, vol. i. p. 273 ff.; E. Ries, Quae res et wocabula a gentibus semiticis in Graeciam pervenerint, Breslau, 1890; Muss-Arnolt, 'Semitic words in Greek and Latin,' in the Transactions of the American Philological Association, xxiii. p. 35 ff.; H. Lewy, Die semitischen Frendwörter im Griech, Berlin, 1895; J. H. Bondi, Den hebr.-phöniz. Sprachzucige angehör. Lehnwörter in hierogluph, u. hieratischen Texten, Lpz. 1886.

5. No system of writing is ever so perfect as to be able to reproduce & the sounds of a language in all their various shades, and the writing of the Semites has one striking fundamental defect, viz. that only the consonants (which indeed form the substance of the language) are written as real letters, whilst of the vowels only the longer are indicated by certain representative consonants (see below, § 7). It was only later that special small marks (points or strokes below or above the consonants) were invented to represent to the eye all the vowel-sounds (see § 8). These are, however, superfluous for the practised reader, and are therefore often wholly omitted in Semitic manuscripts and printed texts. Semitic writing, moreover, almost invariably proceeds from right to left.²

¹ So also originally the Ethiopic writing, which afterwards represented the vowels by small appendages to the consonants, or by some other change in their form. On the Assyrio-Babylonian cuneiform writing, which likewise indicates the vowels, see the next note, ad fin.

² The Sabaean (Himyaritic) writing runs occasionally from left to right, and even alternately in both directions (boustrophedon), but as a rule from right to left. In Ethiopic writing the direction from left to right has become the rule; some few old inscriptions exhibit, however, the opposite direction. The cunciform writing also runs from left to right, but this is undoubtedly borrowed from a non-Semitic people. Cf. § 5 d, note 3.

With the exception of the Assyrio-Babylonian (cuneiform), all varieties of Semitic writing, although differing widely in some respects, are derived from one and the same original alphabet, represented on extant monuments most faithfully by the characters used on the stele of Mėšaʻ, king of Moab (see below, $\S 2d$), and in the old Phoenician inscriptions, of which the bronze bowls from a temple of Baal (CIS. i. 22 ff. and Plate IV) are somewhat earlier than Mėšaʻ. The old Hebrew writing, as it appears on the oldest monument, the Siloam inscription (see below, $\S 2d$), exhibits essentially the same character. The old Greek, and indirectly all European alphabets, are descended from the old Phoenician writing (see $\S 5i$).

See the Table of Alphabets at the beginning of the Grammar, which shows the relations of the older varieties of Semitic writing to one another and especially the origin of the present Hebrew characters from their primitive forms. For a more complete view, see Gesenius' Scripturae linguague Phoeniciae monumenta, Lips. 1837, 4to, pt. i. p. 15 ff., and pt. iii. tab. 1-5. From numerous monuments since discovered, our knowledge of the Semitic characters, especially the Phoenician, has become considerably enlarged and more accurate. Cf. the all but exhaustive bibliography (from 1616 to 1896) in Lidzbarski's Handbuch der Nordsemitischem Epigraphile, i. p. 4 ff., and on the origin of the Semitic alphabet, ibid., p. 173 ff., and Ephemeris (see the heading of § 1 a above), i. pp. 109 ff., 142, 261 ff., and his 'Altsemitische Texte', pt. i, Kanaandiische Inschriften (Moabite, Old-Hebrew, Phoenician, Punic), Giessen, 1907.—On the origin and development of the Hebrew characters and the best tables of alphabets, see § 5 a, last note, and especially § 5 e.

1 6. As regards the relative age of the Semitic languages, the oldest literary remains of them are to be found in the Assyrio-Babylonian (cuneiform) inscriptions, with which are to be classed the earliest Hebrew fragments occurring in the old Testament (see § 2).

The earliest non-Jewish Aramaic inscriptions known to us are that cf קבר king of Hamath (early eighth cent. B.C.), on which see Nöldeke, ZA. 1908, p. 376, and that found at Teima, in N. Arabia, in 1880, probably of the fifth cent. B.C., cf. E. Littmann in the Monist, xiv. 4 [and Cooke, op. cit., p. 195]. The monuments of Kalammus of Sam'al, in the reign of Shalmanezer II, 859-829 B.C. (cf. A. Šanda, Die Aramäer, Lpz. 1902, p. 26), and those found in 1888-1891 at Zenjirli in N. Syria, including the Hadad inscription of thirty-four lines (early eighth cent. B.C.) and the Panammu inscription (740 B.C.), are not in pure Aramaic. The Jewish-Aramaic writings begin about the time of Cyrus (cf. Ezr 63 m.), specially important being the papyri from Assuan ed. by Sayce and Cowley, London, 1906 (and in a cheaper form by Staerk, Bonn, 1907), which are precisely dated from 471 to 411 B.C., and three others of 407 B.C. ed. by Sachau, Berlin, 1907.

According to Hilprecht, The Babylonian Expedition of the University of Pennsylvania, i. p. 11 ff., the inscriptions found at Nippur embrace the period from about 4000 to 450 B.C.

Monuments of the Arabic branch first appear in the earliest centuries A.D. (Sabaean inscriptions, Ethiopic translation of the Bible in the fourth or fifth century, North-Arabic literature from the sixth century A.D.).

It is, however, another question which of these languages has adhered longest and most faithfully to the original character of the Semitic, and which consequently represents to us the earliest phase of its development. For the more or less rapid transformation of the sounds and forms of a language, as spoken by nations and races, is dependent on causes quite distinct from the growth of a literature, and the organic structure of a language is often considerably impaired even before it has developed a literature, especially by early contact with people of a different language. Thus in the Semitic group. the Aramaic dialects exhibit the earliest and greatest decay, next to them the Hebrew-Canaanitish, and in its own way the Assyrian. Arabic, owing to the seclusion of the desert tribes, was the longest to retain the original fullness and purity of the sounds and forms of words.1 Even here, however, there appeared, through the revolutionary influence of Islam, an ever-increasing decay, until Arabic at length reached the stage at which we find Hebrew in the Old Testament.

Hence the phenomenon, that in its grammatical structure the ancient n Hebrew agrees more with the modern than with the ancient Arabic, and that the latter, although it only appears as a written language at a later period, has yet in many respects preserved a more complete structure and a more original vowel system than the other Semitic languages, cf. Nöldeke, 'Das klassische Arabisch und die arabischen Dialekte,' in Beiträge zur semilischen Sprachwissenschaft, p. 1 ff. It thus occupies amongst them a position similar to that which Sanskrit holds among the Indo-Germanic languages, or Gothic in the narrower circle of the Germanic. But even the toughest organism of a language often deteriorates, at least in single forms and derivatives, while on the contrary, in the midst of what is otherwise universal decay, there still remains here and there something original and archaic; and this is the case with the Semitic languages.

Fuller proof of the above statements belongs to the comparative Grammar of the Semitic languages. It follows, however, from what has been said: (1) that the Hebrew language, as found in the sacred literature of the Jews, has, in respect

¹ Even now the language of some of the Bèdawî is much purer and more archaic than that of the town Arabs. It must, however, be admitted that the former exalted estimate of the primitiveness of Arabic has been moderated in many respects by the most recent school of Semitic philology. Much apparently original is to be regarded with Nöldeke (Die semit. Spr., p. 5 [= Encycl. Brit., ed. 9, art. Semitic Languages, p. 642]) only as a modification of the original. The assertion that the Arabs exhibit Semitic characteristics in their purest form, should, according to Nöldeke, be rather that 'the inhabitants of the desert lands of Arabia, under the influence of the extraordinarily monotonous scenery and of a life continually the same amid continual change, have developed most exclusively some of the principal traits of the Semitic race'.

to its organic structure, already suffered more considerable losses than the Arabic, which appears much later on the historical horizon; (2) that, notwithstanding this fact, we cannot at once and in all points concede priority to the latter; (3) that it is a mistake to consider with some that the Aramaic, on account of its simplicity (which is only due to the decay of its organic structure), is the oldest form of Semitic speech.

§ 2. Sketch of the History of the Hebrew Language.

See Gesenius, Gesch. der hebr. Sprache u. Schrift, Lpz. 1815, §§ 5-18; Th. Nöldeke's art., 'Sprache, hebräische,' in Schenkel's Ebel-Lexikon, Bd. v, Lpz. 1875; F. Buhl, 'Hebräische Sprache,' in Hauck's Realencycl. für prot. Theol. und Kirche, vii (1899), p. 506 ff.; A. Cowley, 'Hebrew Language and Literature.' in the forthcoming ed. of the Encycl. Brit.; W. R. Smith in the Encycl. Bibl., ii. London, 1901, p. 1984 ff.; A. Lukyn Williams, 'Hebrew,' in Hastings' Dict. of the Bible, ii. p. 325 ff., Edinb. 1899.

1. The name Hebrew Language usually denotes the language of the sacred writings of the Israelites which form the canon of the Old Testament. It is also called Ancient Hebrew in contradistinction to the New Hebrew of Jewish writings of the post-biblical period (§ 3 a). The name Hebrew language (τον ζίνες ζίνες γλώσσα των Έβραίων, έβραϊστί) does not occur in the Old Testament itself. Instead of it we find in Is 1918 the term language of Canaan, and יהודית! in the Jews' language 2 K 1826.28 (cf. Is 3611.13) Neh 1321. In the last-cited passage it already agrees with the later (post-exilic) usage, which gradually extended the name Jews, Jewish to the whole nation, as in Haggai, Nehemiah, and the book of Esther.

b The distinction between the names Hebrew (ברים Έβραίοι) and Israeliles is that the latter was rather a national name of honour, with also a religious significance, employed by the people themselves, while the former appears as the less significant name by which the nation was known former appears as the less significant name by which the nation was known amongst foreigners. Hence in the Old Testament Hebrews are only spoken of either when the name is employed by themselves as contrasted with foreigners (Gn 40¹⁵, Ex 2⁶f. 3¹⁸ &c., Jon 1⁹) or when it is put in the mouth of those who are not Israelites (Gn 30^{14.17} 41¹² &c.) or, finally, when it is used in opposition to other nations (Gn 14¹³ 43³², Ex 2^{11.13} 21²). In 1 S 13^{3.7} and 14²¹ the text is clearly corrupt. In the Greek and Latin authors, as well as in Josephus, the name 'Εβραΐο, Hebraei,' &c., alone occurs. Of the many explanations of the gentilic עבר, the derivation from עבר a country on the other side with the derivative suffix (§ 86 h) appears to be the only one philologically possible. The name accordingly denoted the Israelites as being those who inhabited the 'eber, i. e. the district on the other side of the Jordan (or according to others the Euphrates), and would therefore originally be only appropriate when used by the nations on this side of the Jordan or Euphrates. We must, then, suppose that after the crossing of the river in question it had been retained by the Abrahamidae as an old-established name, and within certain limits

Hebrew , עברי, but from the Palestinian Aramaic 'ebrāyā, 'the Hebrew.'

¹ That Hebrew in its present form was actually developed in Canaan appears from such facts as the use of yam (sea) for the west, nègeb (properly dryness, afterwards as a proper name for the south of Palestine) for the south.

The Graeco-Roman form of the name is not directly derived from the

(see above) had become naturalized among them. In referring this name to the patronymic Eber, the Hebrew genealogists have assigned to it a much more comprehensive signification. For since in Gn 10²¹ (Nu 24²⁴ does not apply) Shem is called the father of all the children of Eber, and to the latter there also belonged according to Gn 11¹⁴ ft. and 10²⁵ ft. Aramean and Arab races, the name, afterwards restricted in the form of the gentilic 'ibri exclusively to the Israelites, must have originally included a considerably larger group of countries and nations. The etymological significance of the name must in that case not be insisted upon.¹

The term ἐβραϊστί is first used, to denote the old Hebrew, in the prologue C to Jesus the son of Sirach (about 130 B.C.), and in the New Testament, Rv g¹¹. On the other hand it serves in Jn 5², 19¹³⁻¹⁷ perhaps also in 19²⁰ and Rv 16¹⁶ to denote what was then the (Aramaie) vernacular of Palestine as opposed to the Greek. The meaning of the expression ἐβραϊτ διάλεωτος in Acts 21⁴³, 22², and 26¹⁴ is doubtful (cf. Kautzsch, Gramm. des Bibl.-Aram., p. 19 f.). Josephus also uses the term Hebrew both of the old Hebrew and of the

Aramaic vernacular of his time.

The Hebrew language is first called the sacred language in the Jewish-Aramaic versions of the Old Testament, as being the language of the sacred books in opposition to the lingua profana, i. e. the Aramaic vulgar tongue.

2. With the exception of the Old Testament (and apart from the d Phoenician inscriptions; see below, f-h), only very few remains of old Hebrew or old Canaanitish literature have been preserved. Of the latter—(1) an inscription, unfortunately much injured, of thirty-four lines, which was found in the ancient territory of the tribe of Reuben, about twelve miles to the east of the Dead Sea, among the ruins of the city of Dîbôn (now Dîbân), inhabited in carlier times by the Gadites, afterwards by the Moabites. In it the Moabite king Mêĕa' (about 850 B.C.) recounts his battles with Israel (cf. 2 K $3^{4 \text{ ft}}$), his buildings, and other matters. Of old Hebrew: (2) an inscription

¹ We may also leave out of account the linguistically possible identification of the Tbriyyîm with the Habiri who appear in the Tell-el-Amarna letters (about 1400 B. c.) as freebooters and mercenaries in Palestine and its

neighbourhood.

²This monument, unique of its kind, was first seen in August, 1868, on the spot, by the German missionary F. A. Klein. It was afterwards broken into pieces by the Arabs, so that only an incomplete copy of the inscription could be made. Most of the fragments are now in the Louvre in Paris. For the history of the discovery and for the earlier literature relating to the stone, see Lidzbarski, Nordsemitische Epigraphik, i. pp. 103 f., 415 f., and in the bibliography (under Me), p. 39 ff. The useful reproduction and translation of the inscription by Smend and Socin (Freiburg in Baden, 1886) was afterwards revised and improved by Nordlander, Die Inschrift des Königs Mesa von Moab, Lpz. 1896; by Socin and Holzinger, 'Zur Mesainschrift' (Berichte der K. Sächsischen Gesell. d. Wiss., Dec. 1897); and by Lidzbarski, 'Eine Nachprüfung der Mesainschrift' (Ephemeris, i. 1, p. 1 ff.; text in his Altsemitische Texte, pt. 1, Giessen, 1907); J. Halévy, Revue Sémitique, 1900, pp. 236 ff., 289 ff., 1901, p. 207 ff.; M. J. Lagrange, Revue biblique internationale, 1901, p. 522 ff.; F. Prätorius in ZDMG. 1905, p. 33 ff., 1906, p. 402. Its genuineness was attacked by A. Löwy, Die Echtheit der Moabit. Inschr. im Louvre (Wien, 1903), and G. Jahn in Das Buch Daniel, Lpz. 1904, p. 122 ff. (also in ZDMG. 1905, pp. 233 ff.), but without justification, as shown by E. König in ZDMG. 1905, pp. 233 ff. and 743 ff. [Cf. also Driver, Notes on the Hebrew Text of the Books of Samuel, Oxford, 1890, p. 1xxxv ff.; Cooke, op. cit., p. 1 ff.]

of six lines (probably of the eighth century B.C.¹) discovered in June, 1880, in the tunnel between the Virgin's Spring and the Pool of Siloam at Jerusalem; (3) about forty engraved seal-stones, some of them pre-exilic but bearing little except proper names ²; (4) coins of the Maccabaean prince Simon (from 'the 2nd year of deliverance', 140 and 139 B.C.) and his successors,³ and the coinage of the revolts in the times of Vespasian and Hadrian.

e 3. In the whole series of the ancient Hebrew writings, as found in the Old Testament and also in non-biblical monuments (see above, d), the language (to judge from its consonantal formation) remains, as regards its general character, and apart from slight changes in form and differences of style (see k to w), at about the same stage of development. In this form, it may at an early time have been fixed as a literary language, and the fact that the books contained in the Old Testament were handed down as sacred writings, must have contributed to this constant uniformity.

refers to the discharge of water from the virgin's Spring, through the tunner (so Stade, Gesch. Isr. i. 594), then the latter, and consequently the inscription, was already in existence about 736 B.C. [Cf. Cooke, op. cit., p. 15 ff.]

M. A. Levy, Siegel u. Gemmen, dc., Bresl. 1869, p. 33 ff.; Stade, ZAW. 1897, p. 501 ff. (four old-Semitic seals published in 1896); Lidzbarski, Handbuch, i. 169 f.; Ephemeris, i. 10 ff.; W. Nowack, Lehrb. d. hebr. Archäol. (Freib. 1894), i. 262 f.; I. Benzinger, Hebr. Archäol. (Tübingen, 1907), pp. 80, 225 ff., which includes the beautiful seal inscribed Eyzy from the castle-hill of Megiddo found in 1804 in Cooke and Cooke and

from the castle-hill of Megiddo, found in 1904; [Ccoke, p. 362].

3 De Sauley, Numismatique de la Terre Sainte, Par. 1874; M. A. Levy, Gesch. der jüd. Münzen, Breslau, 1862; Madden, The Coins of the Jews, Lond. 1881; Reinach, Les monnaies juires, Paris, 1888.—Cf. the literature in Schürer's Gesch. des jüd. Volkes im Zeitalter J. C.3, Lpz. 1901, i. p. 20 ff.; [Cooke, p. 352 ff.].

4 JULI SIGNAL SIG

בנען בנען בעל sithe native name, common both to the Canaanitish tribes in Palestine and to those which dwelt at the foot of the Lebanon and on the Syrian coast, whom we call Phoenicians, while they called themselves con their coins. The people of Carthage also called themselves so.

¹ Of this inscription—unfortunately not dated, but linguistically and palaeographically very important—referring to the boring of the tunnel, a facsimile is given at the beginning of this grammar. See also Lidzbarski, Nordsemitische Epigraphik, i. 105, 163, 439 (bibliography, p. 56 ff.; facsimile, vol. ii, plate xxi, 1); on the new drawing of it by Socin (ZDPV. xxii. p. 61 ff. and separately published at Freiburg i. B. 1899), see Lidzbarski, Ephemeris, i. 53 ff. and 310 f. (text in Allsemit. Texte, p. 9 f.). Against the view of A. Fischer (ZDMG. 1902, p. 800 f.) that the six lines are the continuation of an inscription which was never executed, see Lidzbarski, Ephemeris, ii. 71. The inscription was removed in 1890, and broken into six or seven pieces in the process. It has since been well restored, and is now in the Imperial Museum at Constantinople. If, as can hardly be doubted, the name power (i. e. emissio) Is 86 refers to the discharge of water from the Virgin's Spring, through the tunnel (so Stade, Gesch. Isr. i. 594), then the latter, and consequently the inscription, was already in existence about 736 p. c. [Cf. Cooke, op. cit., p. 15 ff.]

on 'Canaanite glosses' to Assyrian words in the cuneiform tablets of Tell-el-Amarna [about 1400 B.C.] cf. H. Winckler, 'Die Thontafeln von Tell-el-Amarna,' in Keilinschr. Bibliothek, vol. v, Berlin, 1896 f. [transcription and translation]; J. A. Knudtzon, Die El-Amarna-Tajeln, Lpz. 1907 f.; H. Zimmern, ZA. 1891, p. 154 ff. and KAT., p. 651 ff.), and partly from the numerous remains of the Phoenician and Punic languages.

The latter we find in their peculiar writing (§ 1 k, l) in a great number of inscriptions and on coins, copies of which have been collected by Gesenius, Judas, Bourgade, Davis, de Vogüé, Levy, P. Schröder, v. Maltzan, Euting, but especially in Part I of the Corpus Inscriptionum Semiticarum, Paris, 1881 ff. Among the inscriptions but few public documents are found, e.g. two lists of fees for sacrifices; by far the most are epitaphs or votive tablets. Of special importance is the inscription on the sarcophagus of King Esmûnazar of Sidon, found in 1855, now in the Louvre; see the bibliography in Lidzbarski, Nordsem. Epigr., i. 23 ff.; on the inscription, i. 97 ff., 141 f., 417, ii. plate iv, 2; [Cooke, p. 30 ff.]. To these may be added isolated words in Greek and Latin authors, and the Punic texts in Plautus, Poemulus 5, 1-3 (best treated by Gildemeister in Ritschl's edition of Plautus, Lips. 1884, tom. ii, fasc. 5). From the monuments we learn the native orthography, from the Greek and Latin transcriptions the pronunciation and vocalization; the two together give a tolerably distinct idea of the language and its relation to Hebrew.

Phoenician (Punic) words occurring in inscriptions are, e.g. אל God, go ארל אחת, בן son, חם לקר אומן אומן אומן שוא servant, ובון priest, חבון sacrifice, אבן son, חב למתן ברול servant, ברול silver, ברול silver, ברול one, משבו האחר לשבר monument, משבר bed, ברול all, אחר one, משבר two, שבים three, ארבע servant, שבע servant, שבע servant, שבע servant, ברול trow, שבים to bless, ברול seek, &c. Proper names: אונעל אונעל אונעל ברול seek, &c. Proper names: אונעל אונעל אונעל אונעל ברול seek, &c. Proper names: אונעל אונ

4. As the Hebrew writing on monuments and coins mentioned i in d consists only of consonants, so also the writers of the Old

ילכ inter alia: aparu, also haparu (Assyr. epru, ipru) = על ; hullu = על (with hard ען; cf. § 6 c, and Assyr. humri עָּמְרִי , hazzatu = עָּמָרִי ; iazkur = עָּמְרִי , zuruhu = יְבְּילִין, abadat = יְבְּילִי, אַבְרָה , šaḥri = עַּמָּר, gate; baṭnu = עָּבָּר, belly; hilābi = בּילָין, net; saduk = בְּילִין עָרָרֹי, &c. [Cf. Böhl, Die Sprache d. Amarnabriefe, Lpz. 1909.]

Testament books used merely the consonant-signs (§ 1 k), and even now the written scrolls of the Law used in the synagogues must not, according to ancient custom, contain anything more. The present pronunciation of this consonantal text, its vocalization and accentuation, rest on the tradition of the Jewish schools, as it was finally fixed by the system of punctuation (§ 7 k) introduced by Jewish scholars about the seventh century A.D.; cf. § 3 k.

An earlier stage in the development of the Canaanitish-Hebrew language, i.e. a form of it anterior to the written documents now extant, when it must have stood nearer to the common language of the united Semitic family, can still be discerned in its principal features:—(1) from many archaisms preserved in the traditional texts, especially in the names of persons and places dating from earlier times, as well as in isolated forms chiefly occurring in poetic style; (2) in general by an a posteriori conclusion from traditional forms, so far as according to the laws and analogies of phonetic change they clearly point to an older phase of the language; and (3) by comparison with the kindred languages, especially Arabic, in which this earlier stage of the language has been frequently preserved even down to later times (§ 1 m, n). In numerous instances in examining linguistic phenomena, the same—and consequently so much the more certain—result is attained by each of these three methods.

Although the systematic investigation of the linguistic development indicated above belongs to comparative Semitic philology, it is nevertheless indispensable for the scientific treatment of Hebrew to refer to the groundforms 1 so far as they can be ascertained and to compare the corresponding forms in Arabic. Even elementary grammar which treats of the forms of the language occurring in the Old Testament frequently requires, for their explanation, a reference to these ground-forms.

I 5. Even in the language of the Old Testament, notwithstanding its general uniformity, there is noticeable a certain progress from an earlier to a later stage. Two periods, though with some reservations, may be distinguished: the first, down to the end of the Babylonian exile; and the second, after the exile.

m To the former belongs, apart from isolated traces of a later revision, the larger half of the Old Testament books, viz. (a) of the prose and historical writings, a large part of the Pentateuch and of Joshua, Judges, Samuel, and Kings; (b) of the poetical, perhaps

Whether these can be described simply as 'primitive Semitic' is a question which may be left undecided here.

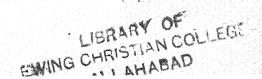
a part of the Psalms and Proverbs; (c) the writings of the earlier prophets (apart from various later additions) in the following chronological order: Amos, Hosea, Isaiah I, Micah, Nahum, Zephaniah, Habakkuk, Obadiah (?), Jeremiah, Ezekiel, Isaiah II (ch. 40-55).

The beginning of this period, and consequently of Hebrew literature n generally, is undoubtedly to be placed as early as the time of Moses, although the Pentateuch in its present form, in which very different strata may be still clearly recognized, is to be regarded as a gradual production of the centuries after Moses. Certain linguistic peculiarities of the Pentateuch, which it was once customary to regard as archaisms, such as the epicene use of עַרֶּה boy, youth, for הַּיְּבֶּיִן boy, youth, for הַּיִּבְּיִן boy, youth, for הַּיִּבְּיִן hand אוֹה for אָרָה, are merely to be attributed to a later redactor; cf. § 17 c.

The linguistic character of the various strata of the Pentateuch has been O examined by Ryssel, De Elohistae Pentateuchici sermone, Lpz. 1878; König, De criticae sacrae argumento e linguae legibus repetito, Lpz. 1870 (analysis of Gn 1-11); F. Giesebrecht, 'Der Sprachgebr. des hexateuchischen Elohisten,' in ZAW. 1881, p. 177 ff., partly modified by Driver in the Journal of Philology, vol. xi. p. 201 ff.; Kräutlein, Die sprachl. Verschiedenheiten in den Hexateuchquellen, Lpz. 1908.—Abundant matter is afforded also by Holzinger, Einleitung in den Hexateuch, Freib. 1893; Driver, Introduction to the Literature of the Old Testament⁸, Edinburgh, 1908; Strack, Einleitung ins A. T.⁶, Munich, 1906; König, Einleitung in das A. T., Bonn, 1893.

6. Even in the writings of this first period, which embraces p about 600 years, we meet, as might be expected, with considerable differences in linguistic form and style, which are due partly to differences in the time and place of composition, and partly to the individuality and talent of the authors. Thus Isaiah, for example, writes quite differently from the later Jeremiah, but also differently from his contemporary Micah. Amongst the historical books of this period, the texts borrowed from earlier sources have a linguistic colouring perceptibly different from those derived from later sources, or passages which belong to the latest redactor himself. Yet the structure of the language, and, apart from isolated cases, even the vocabulary and phraseology, are on the whole the same, especially in the prose books.

But the poetic language is in many ways distinguished from Q prose, not only by a rhythm due to more strictly balanced (parallel) members and definite metres (see r), but also by peculiar words and meanings, inflexions and syntactical constructions which it uses in addition to those usual in prose. This distinction, however, does not go far as, for example, in Greek. Many of these poetic peculiarities occur in the kindred languages, especially in Aramaic, as the ordinary modes of expression, and probably are to be regarded largely as archaisms which poetry retained. Some perhaps, also, are



embellishments which the Hebrew poets who knew Aramaic adopted into their language.1

The prophets, at least the earlier, in language and rhythm are to be regarded almost entirely as poets, except that with them the sentences are often more extended, and the parallelism is less regular and balanced than is the case with the poets properly so called. The language of the later prophets, on the contrary, approaches nearer to prose.

On the rhythm of Hebrew poetry, see besides the Commentaries on the poetical books and Introductions to the O.T., J. Ley, Grundzüge des Rhythmus, &c., Halle, 1875; Leitfaden der Metrik der hebr. Poesie, Halle, 1887; 'Die metr. Beschaffenheit des B. Hiob,' in Theol. Stud. u. Krit., 1895, iv, 1897, i; Grimme, 'Abriss der bibl.-hebr. Metrik,' ZDMG. 1896, p. 529 ff., 1897, p. 683 ff.; Psalmenprobleme, &c., Freiburg (Switzerland), 1902 (on which see Beer in ThLZ. 1903, no. 11); "Gedanken über hebr. Metrik," in Altschüler's Vierteljahrschrift, i (1903), 1 ff.; Döller, Rhythmus, Metrik u. Strophik in d. bibl.-hebr. Poesie, Paderborn, 1899; Schloegl, De re metrica veterum Hebraeorum disputatio, Vindobonae, 1899 (on the same lines as Grimme); but especially Ed. Sievers, Metrische Studien: i Studien zur hebr. Metrik, pt. I Untersuchungen, pt. 2 Textproben, Lpz. 1901: ii Die hebr. Genesis, 1 Texte, 2 Zur Quellenscheidung u. Textkritik, Lpz. 1904 f.: iii Samuel, Lpz. 1907; Amos metrisch bearbeitet (with H. Guthe), Lpz. 1904 I.: Ill Samuet, Lpz. 1907; Amos metrison ocarbettet (With H. Guine), Lpz. 1907; and his Alttest. Miszellen (I Is 24-27, 2 Jona, 3 Deutero-Zechariah, 4 Malachi, 5 Hosea, 6 Joel, 7 Obadiah, 8 Zephaniah, 9 Haggai, 10 Micah), Lpz. 1904-7.—As a guide to Sievers' system (with some criticism of his principles see Baumann, 'Die Metrik u. das A.T.,' in the Theol. Rundschau, viii (1905), 41 ff.; W. H. Cobb, A criticism of systems of Hebrew Metre, Oxford, 1905; Cornell Evolutions and A. 75 Tähingen 2005, 21 ff.; Velbettein Zeitsch Cornill, Einleitung ins A.T.5, Tübingen, 1905, p. 11 ff.; Rothstein, Zeitschr. für d. ev. Rel.-Unterricht, 1907, p. 188 ff. and his Grundzüge des hebr. Rhythmus, Lpz. 1909 (also separately Psalmentexte u. der Text des Hohen Liedes, Lpz. 1909); W. R. Arnold, 'The rhythms of the ancient Heb.,' in O. T. and Semitic Studies in memory of W. R. Harper, i. 165 ff., Chicago, 1907, according to whom the number of syllables between the beats is only limited by the physiological possibilities of phonetics; C. v. Orelli, 'Zur Metrik der alttest. Prophetenschriften,' in his Kommentar zu den kl. Propheten's, p. 236 ff., Munich, 1908.— In full agreement with Sievers is Baethgen, Psalmen, p. xxvi ff., Göttingen,

1904. [Cf. Budde in DB. iv. 3 ff.; Duhm in EB. iii. 3793 ff.]

Of all views of this matter, the only one generally accepted as sound was at first Ley's and Budde's discovery of the Qina- or Lamentation-Verse (ZAW. 1882, 5 ff; 1891, 234 ff.; 1892, 31 ff.). On their predecessors, Lowth, de Wette, Ewald, see Löhr, Klagelied', p. 9. This verse, called by Duhm 'long verse', by Sievers simply 'five-syllabled' (Fünfer), consists of two members, the second at least one beat shorter than the other. That a regular repetition of an equal number of syllables in arisis and thesis was observed by other poets, had been established by Ley, Duhm, Gunkel, Grimme, and others, especially Zimmern, who cites a Babylonian hymn in which the members are actually marked (ZA. x. i ff., xii, 382 ff.; cf. also Delitzsch, Das babyl. Wellschöpfungsepos, Lpz. 1896, pp. 60 ff.). Recently, however, E. Sievers, the recognized authority on metre in other branches of literature, has indicated, in the works mentioned above, a number of fresh facts and views, which have frequently been confirmed by the conclusions of Ley and others. The

most important are as follows:—

Hebrew poetry, as distinguished from the quantitative Classical and Arabic

¹ That already in Isaiah's time (second half of the eighth century B. c.) educated Hebrews, or at least officers of state, understood Aramaic, while the common people in Jerusalem did not, is evident from 2 K 18³⁶ (Is 36¹¹).

and the syllabic Syriac verse, is accentual. The number of unstressed syllables between the beats (ictus) is, however, not arbitrary, but the scheme of the verse is based on an irregular anapaest which may undergo rhythmical modifications (e. g. resolving the ictus into two syllables, or lengthening the arsis so as to give a double accent) and contraction, e. g. of the first two syllables. The foot always concludes with the ictus, so that toneless endings, due to change of pronunciation or corruption of the text, are to be disregarded, although as a rule the ictus coincides with the Hebrew word-accent. The metrical scheme consists of combinations of feet in series (of 2, 3 or 4), and of these again in periods—double threes, very frequently, double fours in narrative, fives in Lamentations (see above) and very often elsewhere, and sevens. Sievers regards the last two metres as catalectic double threes and fours. Connected sections do not always maintain the same metre throughout, but often exhibit a mixture of metres.

It can no longer be doubted that in the analysis of purely poetical passages, this system often finds ready confirmation and leads to textual and literary results, such as the elimination of glosses. There are, however, various difficulties in carrying out the scheme consistently and extending it to the prophetical writings and still more to narrative: (1) not infrequently the required number of feet is only obtained by sacrificing the clearly marked parallelism, or the grammatical connexion (e.g. of the construct state with its genitive), and sometimes even by means of doubtful emendations; (2) the whole system assumes a correct transmission of the text and its pronunciation, for neither of which is there the least guarantee. To sum up, our conclusion at present is that for poetry proper some assured and final results have been already obtained, and others may be expected, from the principles laid down by Sievers, although, considering the way in which the text has been transmitted, a faulitess arrangement of metres cannot be expected. Convincing proof of the consistent use of the same metrical schemes in the prophets, and a fortiori in narrative, can hardly be brought forward.

The great work of D. H. Müller, Die Propheten in ihrer ursprüngl. Form (2 vols., Vienna, 1896; cf. his Strophenbau u. Responsion, ibid. 1898, and Komposition u. Strophenbau, ibid. 1907), is a study of the most important monuments of early Semitic poetry from the point of view of strophic structure and the use of the refrain, i. e. the repetition of the same or similar phrases or words

in corresponding positions in different strophes.

The arrangement of certain poetical passages in verse-form required by early scribal rules (Ex 15^{1-13} ; Dt 32^{1-43} ; Ju 5; IS 2^{1-10} ; 2S 22, 23^{1-7} ; ψ 18, 136; Pr. 31^{10-31} ; I Ch 16^{8-86} : cf. also Jo 12^{9-24} ; Ec 3^{2-8} ; Est 9^{7-10}) has nothing to do with the question of metre in the above sense.

Words are used in poetry, for which others are customary in prose, e.g. s אָרָה man=אָבוֹיִם; הְבָּר path=אָבוֹיִם; word=קָבָּר to see=אָבוֹיִם; אָבְרָה to come = אַבּוֹיִם.

To the poetic meanings of words belongs the use of certain poetic enithets as substantives; thus, for example, אביר (only in constr. st. אַבִּיר) the strong one for God; אָבִיר the strong one for bull, horse; בְּרָנָה alba for luna; עבי enemy for אַבּיר.

Of word-forms, we may note, e.g. the longer forms of prepositions of place (§ 103 n) אָל = שָלֵי (מַלֹּי (מַלֹּי (מַלֹּי (מַלֹּי (מַלֹּי (מַלֹּי (מַלֹּי (מַלֹּי (מַלֹּי (מַלִּי מַלִּי (מַלִּי (מַלִּי (מַלִּי מַלִּי מַלִּי מַלְי מַלְּי מַלְי מַלְי מַלְי מַלְי מַלְי מַלְי מָּלְי מַלְי מַלְּי מַלְי מַלְּי מַלְי מַלְי מַלְי מַלְּי מְלְי מַלְי מַלְי מַלְי מַלְּי מַלְי מְּיְלְי מַלְי מְלְי מְלְי מַלְי מַלְי מְלְי מַלְי מַלְי מַלְי מְּי מְּבְּי מְלְיי מְיְי מְיּבְּי מְּבְּי מְיְי מְיּבְּי מְּבְּי מְּבְּי מְיִי מְיְי מְיְיְיּבְּי מְיְּלְי מְיּי מְּיְי מְּיְי מְּיְי מְיְי מְיְיְי מְיּי מְיּי מְיּבְּי מְיּבְּי מְיּבְּי מְיּבְּי מְיּבְּי מְיּבְּי מְּבְּי מְיּבְּי מְלְיי מְיּבְּי מְבְּי מְיּבְּי מְבְּי מְבְיי מְבְּי מְבְּי מְבְּי מְבְּי מְיּבְיי מְב

t 7. The second period of the Hebrew language and literature, after the return from the exile until the Maccabees (about 160 B.C.), is chiefly distinguished by a constantly closer approximation of the language to the kindred western Aramaic dialect. This is due to the influence of the Aramaeans, who lived in close contact with the recent and thinly-populated colony in Jerusalem, and whose dialect was already of importance as being the official language of the western half of the Persian empire. Nevertheless the supplanting of Hebrew by Aramaic proceeded only very gradually. Writings intended for popular use, such as the Hebrew original of Jesus the son of Sirach and the book of Daniel, not only show that Hebrew about 170 B.C. was still in use as a literary language, but also that it was still at least understood by the people.1 When it had finally ceased to exist as a living language, it was still preserved as the language of the Schools-not to mention the numerous Hebraisms introduced into the Aramaic spoken by the Jews.

For particulars, see Kautzsch, Gramm. des Bibl.-Aram., pp. 1-6. We may conveniently regard the relation of the languages which co-existed in this later period as similar to that of the High and Low German in North Germany, or to that of the High German and the common dialects in the south and in Switzerland. Even amongst the more educated, the common dialect prevails orally, whilst the High German serves essentially as the literary and cultured language, and is at least understood by all classes of the people. Wholly untenable is the notion, based on an erroneous interpretation of Neh 88, that the Jews immediately after the exile had completely forgotten the Hebrew language, and therefore needed a translation of the Holy Scriptures.

U The Old Testament writings belonging to this second period, in all of which the Aramaic colouring appears in various degrees, are: certain parts of the Pentateuch and of Joshua, Ruth, the books of Ezra, Nehemiah, Chronicles, Esther; the prophetical books of Haggai, Zechariah, Isaiah III (56-66), Malachi, Joel, Jonah, Daniel; of the poetical books, a large part of Proverbs, Job, Song of Songs, Ecclesiastes, and most of the Psalms. As literary compositions, these books are sometimes far inferior to those of the first period, although work was still produced which in purity of language and aesthetic value falls little short of the writings of the golden age.

ע Later words (Aramaisms) are, e.g. אַחָם declaration, אַנָם compel, בּר son, מוֹל chalk, וְיִנוֹ time, קֹנֵין raise up, חסר Pi. reproach, טִל Pi. roof over,

¹ The extensive use of Hebrew in the popular religious literature which is partly preserved to us in the Midrašim, the Mišna, and the Liturgy, indicates, moreover, that Hebrew was widely understood much later than this. Cf. M. H. Segal, 'Mišnaic Hebrew and its relations to Biblical Hebrew and Aramaic,' in J. Q. R., 1908, p. 647 ff. (also separately).

But all the peculiarities of these later writers are not Aramaisms. Several do not occur in Aramaic and must have belonged at an earlier period to the Hebrew vernacular, especially it would seem in northern Palestine. There certain parts of Judges, amongst others, may have originated, as is indicated, e. g. by \(\varphi\), a common form in Phoenician (as well as \(\varphi\)), for \(\varphi\) (\(\xi\)) (\(\xi\)), which afterwards recurs in Jonah, Lamentations, the Song of

Songs, the later Psalms, and Ecclesiastes.

Rem. 1. Of dialectical varieties in the old Hebrew language, only one Wexpress mention occurs in the O. T. (Ju 12°), according to which the Ephraimites in certain cases pronounced the W as D. (Cf. Marquart in ZAW. 1888, p. 151 ff.) Whether in Neh 13²⁴ by the speech of Ashdod a Hebrew, or a (wholly different) Philistine dialect is intended, cannot be determined. On the other hand, many peculiarities in the North Palestinian books (Judges and Hosea) are probably to be regarded as differences in dialect, and so also some anomalies in the Moabite inscription of Měša' (see above, d). On later developments see L. Metman, Die hebr. Sprache, ihre Geschichte u. lexikal. Entwickelung seit Abschluss des Kanons u. ihr Bau in d. Gegenwart, Jerusalem, 1906.

2. It is evident that, in the extant remains of old Hebrew literature,² the entire store of the ancient language is not preserved. The canonical books of the Old Testament formed certainly only a fraction of the whole Hebrew

national literature.

§ 3. Grammatical Treatment of the Hebrew Language.

Gesenius, Gesch. der hebr. Sprache, §§ 19-39; Oehler's article, 'Hebr. Sprache,' in Schmid's Encykl, des ges. Erziehungs- u. Unterrichtswesens, vol. iii. p. 346 ff. (in the 2nd ed. revised by Nestle, p. 314 ff.). Cf. also the literature cited above in the headings of §§ 1 and 2; also Böttcher, Lehrb. der hebr. Spr., i. Lpz. 1866, p. 30 ff.; L. Geiger, Das Studium der Hebr. Spr. in Deutschl. vom Ende des XV. bis zur Mitte des XVI. Jahrh., Breslau, 1870; B. Pick, 'The Study of the Hebrew Language among Jews and Christians,' in Bibliotheca Sacra, 1884, p. 450 ff., and 1885, p. 470 ff.; W. Bacher, article 'Grammar' in the Jew. Encyclopaedia, vol. vi, New York and London, 1904. Cf. also the note on d.

1. At the time when the old Hebrew language was gradually α becoming extinct, and the formation of the O.T. canon was

י דְּוִיך in the Minor Prophets throughout (Ho 35, &c.) is due merely to a caprice of the Masoretes.

² According to the calculation of the Dutch scholar Leusden, the O. T. contains 5,642 different Hebrew and Aramaic words; according to rabbinical calculations, 79,856 altogether in the Pentateuch. Cf. also E. Nestle, ZAW. 1906, p. 283; H. Strack, ZAW. 1907, p. 69 ff.; Blau, 'Neue masoret. Studien,' in JQR. xvi. 357 ff., treats of the number of letters and words, and the verse-division in the O. T.

approaching completion, the Jews began to explain and critically revise their sacred text, and sometimes to translate it into the vernacular languages which in various countries had become current among them. The oldest translation is the Greek of the Seventy (more correctly Seventy-two) Interpreters (LXX), which was begun with the Pentateuch at Alexandria under Ptolemy Philadelphus, but only completed later. It was the work of various authors, some of whom had a living knowledge of the original, and was intended for the use of Greek-speaking Jews, especially in Alexandria. Somewhat later the Aramaic translations, or Targums (פְּרָנִּמִים i.e. interpretations), were formed by successive recensions made in Palestine and Babylonia. The explanations, derived in part from alleged tradition, refer almost exclusively to civil and ritual law and dogmatic theology, and are no more scientific in character than much of the textual tradition of that period. Both kinds of tradition are preserved in the Talmud, the first part of which, the Mišna, was finally brought to its present form towards the end of the second century; of the remainder, the Gemāra, one recension (the Jerusalem or Palestinian Gem.) about the middle of the fourth century, the other (the Babylonian Gem.) about the middle of the sixth century A.D. The Mišna forms the beginning of the New-Hebrew literature; the language of the Gemaras is for the most part Aramaic.

b 2. To the interval between the completion of the Talmud and the earliest grammatical writers, belong mainly the vocalization and accentuation of the hitherto unpointed text of the O. T., according to the pronunciation traditional in the Synagogues and Schools (§ 7 h, i), as well as the greater part of the collection of critical notes which bears the name of Masōra (מְּבֹוֹנְה traditio?).¹ From this the text which has since been transmitted with rigid uniformity by the MSS.,

י On the name Masora (or Massora, as e.g. E. König, Einleitung in das A. T., p. 38 ff.; Lehryeb. d. hebr. Sprache, ii. 358 ff.), and the great difficulty of satisfactorily explaining it, cf. De Lagarde, Mitteilungen, i. 91 ff. W. Bacher's derivation of the expression (in JQR. 1891, p. 785 ff.; so also C. Levias in the Hebrew Union College Annual, Cincinnati, 1904, p. 147 ff.) from Ez 2037 (חַרֶּהָר הַבְּרָרִה, being an equally legitimate form) is rightly rejected by König, l. c. The correctness of the form מְּבֶּרְרָה (by the side of the equally well-attested form מְבֶּרָרְה (שִׁבְּרָרִה בַּעִּרְרָה (שִׁבְּרָרָה בַּעִּרָר בַּעָּרָרָה (שִׁבְּרָרָה בַּעָּרָר בַּעָּרְרָּר בַּעָּרָר בַּעָּרָר בַּעָּרְר בַּעָּרְרָר בַּעָּרָר בַּעָּרְרָר בַּעָּרְרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרְר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּרָר בַּעָּר בַּעָּרָר בַּעָּרָר בַּעָּר בַּעָּרָר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָרָר בַּעָּרָר בַּעָּר בַּעָּר בַּעָּר בַּעָּרָר בַּעָּר בַּעָּר בַּעָּרָר בַּעָּרָר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַעְּרָר בַעְּרָר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַּעָּר בַעְּרָר בַעְּרָר בַּעְּרָר בַּעְּרָר בַּעְּרָר בַּעְּרָר בַּעְּר בַּעְרָר בַּעָר בַּעָּר בַּעָּר בַּעָר בַּעְּרָר בַּעְרָר בַּעְרָר בַּעָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַעְרָר בַּעְרָר בָּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בָּעְרָר בַּעְרָר בָּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בָּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בָּעְרָר בָּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בַּעְרָר בָּעְרָר בַּעְרָר בַּעְרָר בָּעְרָר בַ

and is still the received text of the O.T., has obtained the name of the Masoretic Text.

E. F. K. Rosenmüller already (Handbuch für d. Liter. der bibl. Kritik u. C Exegese, 1707, i. 247; Vorrede zur Stereotyp-Ausy. des A. T., Lpz. 1834) maintained that our O. T. text was derived from Codices belonging to a single recension. J. G. Sommer (cf. Cornill, ZAW. 1802, p. 309), Olshausen (since 1853), and especially De Lagarde (Proverbien, 1863, p. 1 ff.), have even made it probable that the original Masoretic text was derived from a single standard manuscript. Cf., however, E. König in Ztschr. f. kirchl. Wiss., 1887, p. 279 f., and especially his Einleitung ins A. T., p. 88 ff. Moreover a great many facts, which will be noticed in their proper places, indicate that the Masora itself is by no means uniform but shows clear traces of different schools and opinions; cf. H. Strack in Semitic Studies in memory of . . . Kohut, Berlin, 1897, p. 563 ff. An excellent foundation for the history of the Masora and the settlement of the masoretic tradition was laid by Joh. Buxtorf in his Tiberias seu Commentarius Masorethicus, first published at Basel in 1620 as an appendix to the Rabbinical Bible of 1618 f. For more recent work see Geiger, Jüdische Ztschr., iii. 78 ff., followed by Harris in JQR. i. 128 ff., 243 ff.; S. Frensdorff, Ochla Wochla, Hanover, 1864; and his Massor. Wörterb., part i, Hanover and Lpz. 1876; and Ch. D. Ginsburg, The Massora compiled from Manuscripts, &c., 3 vols., Lond. 1880 ff., and Introduction to the Massoretico-critical edition of the Hebr. Bible, Lond. 1897 (his text, reprinted from that of Jacob b. Hayyîm [Venice, 1524-5] with variants from MSS, and the earliest editions, was published in 2 vols, at London in 1894, 2nd ed. 1906; a revised edition is in progress); H. Hyvernat, 'La langue et le langage de la Massore' (as a mixture of New-Hebrew and Aramaic), in the Revue biblique, Oct. 1903, p. 529 ff. and B: 'Lexique massorétique,' ibid., Oct. 1904, p. 521 ff., 1905, p. 481 ff., and p. 515 ff. In the use of the Massora for the critical construction of the Text, useful work has been done especially by S. Baer, in the editions of the several books (only Exod.-Deut. have still to appear), edited from 1869 conjointly with Fr. Delitzsch, and since 1891 by Baer alone. Cf. also § 7 h.

The various readings of the Q°rê (see § 17) form one of the oldest and most important parts of the Masora. The punctuation of the Text, however, is not to be confounded with the compilation of the Masora. The former was settled at an earlier period, and is the result of a much more exhaustive labour than the Masora, which was not completed till a considerably later time.

3. It was not until about the beginning of the tenth century that d the Jews, following the example of the Arabs, began their grammatical compilations. Of the numerous grammatical and lexicographical works of R. Sa'adya, beyond fragments in the commentary on the Sepher Yeşira (ed. Mayer-Lambert, pp. 42, 47, 75, &c.), only the explanation in Arabic of the seventy (more correctly ninety) hapax legomena in the O. T. has been preserved. Written likewise in Arabic, but frequently translated into Hebrew, were the still extant works of the grammarians R. Yehuda Ḥayyûg´ (also called Abu Zakarya Yaḥya, about the year 1000) and R. Yona (Abu 'l-Walîd Merwân ibn Ġanâh, about 1030). By the aid of these earlier labours, Abraham ben Ezra (commonly called Aben Ezra, ob. 1167) and R. David Qimḥi (ob. c. 1235) especially gained a classical reputation by their Hebrew grammatical writings.

¹ On his independent attitude towards the Masoretic punctuation, see Delitzsch, Comm. zu den Psalmen*, p. 39.

From these earliest grammarians are derived many principles of arrangement and technical terms, some of which are still retained, e.g. the naming of the conjugations and weak verbs according to the paradigm of paradigm of certain roces memoriales, as תְּבֶּלְיִבָּבְּ and the like.¹

Reuchlin (ob. 1522),² to whom Greek literature also is so much indebted. Like the grammarians who succeeded him, till the time of John Buxtorf the elder (ob. 1629), he still adhered almost entirely to Jewish tradition. From the middle of the seventeenth century the field of investigation gradually widened, and the study of the kindred languages, chiefly through the leaders of the Dutch school, Albert Schultens (ob. 1750) and N. W. Schröder (ob. 1798), became of fruitful service to Hebrew grammar.

f 5. In the nineteenth century the advances in Hebrew philology are especially connected with the names of W. Gesenius (born at Nordhausen, Feb. 3, 1786; from the year 1810 Professor at Halle, where he died Oct. 23, 1842), who above all things aimed at the comprehensive observation and lucid presentation of the actually occurring linguistic phenomena; H. Ewald (ob. 1875, at Göttingen; Krit. Gramm. der Hebr. Spr., Lpz. 1827; Ausführl. Lehrb. d. hebr. Spr., 8th ed., Gött. 1870), who chiefly aimed at referring linguistic forms to general laws and rationally explaining the latter; J. Olshausen (ob. 1882, at Berlin; Lehrb. der hebr. Sprache, Brunswick, 1861) who attempted a consistent explanation of the existing condition of the language, from the presupposed primitive Semitic forms, preserved according to him notably in old Arabic. F. Böttcher (Ausführl. Lehrb. d. hebr. Spr. ed. by F. Mühlau, 2 vols., Lpz. 1866-8) endeavoured to present an exhaustive synopsis of the linguistic phenomena, as well as to give an explanation of them from the sphere of Hebrew

² A strong impulse was naturally given to these studies by the introduction of printing—the Psalter in 1477, the Bologna Pentateuch in 1482, the Sonoino O.T. complete in 1488: see the description of the twenty-four earliest editions (down to 1528) in Ginsburg's *Introduction*, p. 779 ff.

3 Of the literature of the subject down to the year 1850, see a tolerably full account in Steinschneider's Bibliogr. Handb. f. hebr. Sprachkunde, Lpz. 1859.

¹ On the oldest Hebrew grammarians, see Strack and Siegfried, Lehrb. d. neuhebr. Spr. u. Liter., Carlsr. 1884, p. 107 ff., and the prefaces to the Hebrew Lexicons of Gesenius and Fürst; Berliner. Beiträge zur hebr. Gramm. im Talmud Lexicons, Berlin, 1879; Baer and Strack, Die Dikduke hat-emim des Ahron ben Moscheh ben Ascher u. andere alte grammatisch-massorethische Lehrstücke, Lpz. 1879, and P. Kahle's criticisms in ZDMG. lv. 170, n. 2; Ewald and Dukes, Deiträge z. Gesch. der ültesten Auslegung u. Spracherklärung des A. T., Stuttg. 1844, ptoribus, Hal. 1846; W. Bacher, 'Die Anfänge der hebr. Gr.,' in ZDMG. 1895, Trier, 1892.

alone. B. Stade, on the other hand (Lehrb. der hebr. Gr., pt. i. Lpz. 1879), adopted a strictly scientific method in endeavouring to reduce the systems of Ewald and Olshausen to a more fundamental unity. E. König¹ in his very thorough researches into the phonology and accidence starts generally from the position reached by the early Jewish grammarians (in his second part 'with comparative reference to the Semitic languages in general') and instead of adopting the usual dogmatic method, takes pains to re-open the discussion of disputed grammatical questions. The syntax König has 'endeavoured to treat in several respects in such a way as to show its affinity to the common Semitic syntax'.—Among the works of Jewish scholars, special attention may be called to the grammar by S. D. Luzzatto written in Italian (Padua, 1853-69).

The chief requirements for one who is treating the grammar of an ancient language are—(1) that he should observe as fully and accurately as possible the existing linguistic phenomena and describe them, after showing their organic connexion (the empirical and historico-critical element); (2) that he should try to explain these facts, partly by comparing them with one another and by the analogy of the sister languages, partly from the general laws of philology (the logical element).

Such observation has more and more led to the belief that the goriginal text of the O.T. has suffered to a much greater extent than former scholars were inclined to admit, in spite of the number of variants in parallel passages: Is $2^{2\pi} = \text{Mi } 4^{1\pi}$, Is $36-39=2 \text{ K } 18^{13}-20^{10}$, Jer $52=2 \text{ K } 24^{18}-25^{30}$, $2 \text{ S } 22=\psi 18$, $\psi 14=\psi 53$, $\psi 40^{14\pi}=\psi 70$, $\psi 108=\psi 57^{8\pi}$ and $60^{7\pi}$. Cf. also the parallels between the Chronicles and the older historical books, and F. Vodel, Die konsonant. Varianten in den doppelt überlief. poet. Stücken d. masoret. Textes, Lpz. 1905. As to the extent and causes of the corruption of the Masoretic text, the newly discovered fragments of the Hebrew Ecclesiasticus are very instructive; cf. Smend, Gött. gel. Anz., 1906, p. 763.

The causes of unintentional corruption in the great majority of cases are:—Interchange of similar letters, which has sometimes taken place in the early 'Phoenician' writing; transposition or omission of

¹ Historisch-krit. Lehrgeb. der hebr. Sprache mit steter Beziehung auf Qimchi und die anderen Autoritäten: I, 'Lehre von der Schrift, der Aussprache, dem Pron. u. dem Verbum,' Lpz. 1881; II. 1, 'Abschluss der speziellen Formenlehre u. generelle Formenl.,' 1895; ii. 2, 'Historisch-kompar. Syntax d. hebr. Spr.,' 1897.

single letters, words, or even whole sentences, which are then often added in the margin and thence brought back into the text in the wrong place; such omission is generally due to homoioteleuton (cf. Ginsburg, Introd., p. 171 ff.), i.e. the scribe's eye wanders from the place to a subsequent word of the same or similar form. Other causes are dittography, i.e. erroneous repetition of letters, words, and even sentences; its opposite, haplography; and lastly wrong division of words (cf. Ginsburg, Introd., p. 158 ff.), since at a certain period in the transmission of the text the words were not separated.\(^1\)— Intentional changes are due to corrections for the sake of decency or of dogma, and to the insertion of glosses, some of them very early.

Advance in grammar is therefore closely dependent on progress in textual criticism. The systematic pursuit of the latter has only begun in recent years: cf. especially Doorninck on Ju 1-16, Leid. 1879; Wellhausen, Text der Bb. Sam., Gött. 1871; Cornill, Ezechiel, Lpz. 1886; Klostermann, Bb. Sam. u. d. Kön., Nördl. 1887; Driver, Notes on the Hebr. text of the Books of Sam., Oxf. 1890; Klostermann, Deuterojesaja, Munich, 1893; Oort, Textus hebr. emendationes, Lugd. 1900; Burney on Kings, Oxf. 1903; the commentaries of Marti and Nowack; the Internat. Crit. Comm.; Kautzsch, Die heil. Schriften des A.T.2, 1909-10. A critical edition of the O.T. with full textual notes, and indicating the different documents by colours, is being published in a handsome form by P. Haupt in The Sacred Books of the Old Test., Lpz. and Baltimore, 1893 ff. (sixteen parts have appeared: Exod., Deut., Minor Prophets, and Megilloth are still to come); Kittel, Biblia hebraica2, 1909, Masoretic text from Jacob b. Hayyîm (see c), with a valuable selection of variants from the versions, and emendations.

§ 4. Division and Arrangement of the Grammar.

The division and arrangement of Hebrew grammar follow the three constituent parts of every language, viz. (1) articulate sounds represented by letters, and united to form syllables, (2) words, and (3) sentences.

The first part (the elements) comprises accordingly the treatment of sounds and their representation in writing. It describes the nature and relations of the sounds of the language, teaches the pronunciation

¹ This scriptio continua is also found in Phoenician inscriptions. The inscription of Mesa always divides the words by a point (and so the Siloam inscription; see the facsimile at the beginning of this grammar), and frequently marks the close of a sentence by a stroke.

of the written signs (orthoepy), and the established mode of writing (orthography). It then treats of the sounds as combined in syllables and words, and specifies the laws and conditions under which this combination takes place.

The second part (etymology) treats of words in their character as parts of speech, and comprises: (1) the principles of the formation of words, or of the derivation of the different parts of speech from the roots or from one another; (2) the principles of inflexion, i. e. of the various forms which the words assume according to their relation to other words and to the sentence.

The third part (syntax, or the arrangement of words): (1) shows how the word-formations and inflexions occurring in the language are used to express different shades of ideas, and how other ideas, for which the language has not coined any forms, are expressed by periphrasis; (2) states the laws according to which the parts of speech are combined in sentences (the principles of the sentence, or syntax in the stricter sense of the term).

FIRST PART

ELEMENTARY PRINCIPLES OR THE SOUNDS AND CHARACTERS

CHAPTER I

THE INDIVIDUAL SOUNDS AND CHARACTERS

§ 5. The Consonants: their Forms and Names.

(Cf. the Table of Alphabets.)

Among the abundant literature on the subject, special attention is directed to: A. Berliner, Beiträge zur hebr. Gramm., Berlin, 1879, p. 15 ff., on the names, forms, and pronunciation of the consonants in Talmud and Midrash; H. Strack, Schreibkunst u. Schrift bei d. Hebräern, PRE.3, Lpz. 1906, p. 766 ff.; Benzinger, Hebr. Archäologie², Tübingen, 1907, p. 172 ff.; Nowack, Lehrbuch d. hebr. Archäol., Freiburg, 1894, i. 279 ff.; Lidzbarski, Handbuch d. nordsem. Epigraphik, Weimar, 1898, i. 173 ff.; also his art. 'Hebrew Alphabet,' in the Jewish Encyclopæddia, i, 1901, p. 439 ff. (cf. his Ephemeris, i. 316 ff.); and 'Die Namen der Alphabet-of the Bible, iv. Edinb. 1902, p. 944 ff.; Nöldeke, 'Die semit. Buchstabennamen,' in Beitr. zur semit. Sprachwise., Strassb. 1904, p. 124 ff.; F. Practorius, Ueber den Ursprung des kanaan. Alphabets, Berlin, 1906; H. Grimme, 'Zur Genesis des semit. Alphabets,' in ZA. xx. 1907, p. 49 ff.; R. Stübe, Grundlinien zu einer Entwickelungsgesch. d. Schrift, Munich, 1907; Jermain, In the path of the Alphabet, and his 'Ueber d. Einfluss d. althebr. Buchwesen, de., Strassb. 1902; and his 'Ueber d. Einfluss d. althebr. Buchwesen, de., Strassb. 1902; The best tables.

The best tables of alphabets are those of J. Euting in G. Bickell's Outlines of Heb. Gram. transl. by S. I. Curtiss, Lpz. 1877; in Pt. vii of the Oriental Series of the Palaeographical Soc., London, 1882; and, the fullest of all, in Chwolson's Corpus inscr. Hebr., Petersburg, 1882; also Lidzbarski's in the Jewish Encycl., see above.

a 1. The Hebrew letters now in use, in which both the manuscripts of the O. T. are written and our editions of the Bible are printed, commonly called the square character (בְּרֶב מֶרֶבֶּע), also the Assyrian character (בְּרֶב מְרַבְּע), are not those originally employed.

Old Hebrew (or Old Canaanitish 2) writing, as it was used on

² It is tacitly assumed here that this was the mother of all Semitic alphabets. In ZDMG. 1909, p. 189 ff., however, Prätorius has shown good

¹ The name NEW (Assyria) is here used in the widest sense, to include the countries on the Mediterranean inhabited by Aramaeans; cf. Stade in ZAW. 1882, p. 292 f. On some other names for Old Hebrew writing. cf. Hofmann, ibid. 1881, p. 334 ff.; Buhl, Canon and Text of the O. T. (transl. 2 It is table.

public monuments in the beginning of the ninth and in the second half of the eighth century B.C., is to be seen in the inscription of Mêša', as well as in that of Siloam. The characters on the Maccabaean coins of the second century B.C., and also on ancient gems, still bear much resemblance to this (cf. § 2 d). With the Old Hebrew writing the Phoenician is nearly identical (see § 1 k, § 2 f, and the Table of Alphabets). From the analogy of the history of other kinds of writing, it may be assumed that out of and along with this monumental character, a less antique and in some ways more convenient, rounded style was early developed, for use on softer materials, skins, bark, papyrus, and the like. This the Samaritans retained after their separation from the Jews, while the Jews gradually 1 (between the sixth and the fourth century) exchanged it for an Aramaic character. From this gradually arose (from about the fourth to the middle of the third century) what is called the square character, which consequently bears great resemblance to the extant forms of Aramaic writing, such as the Egyptian-Aramaic, the Nabatean and especially the Palmyrene. Of Hebrew inscriptions in the older square character, that of 'Arâq al-Emîr (15½ miles north-east of the mouth of the Jordan) probably belongs to 183 B.C.2

The Jewish sarcophagus-inscriptions of the time of Christ, found in Jerusalem in 1905, almost without exception exhibit a pure square character. This altered little in the course of centuries, so that the age of a Hebrew MS. cannot easily be determined from the style of the writing. The oldest known biblical fragment is the Nash papyrus (found in 1902), containing the ten commandments and the beginning of Dt 64t, of the end of the first or beginning of the second century A.D.; cf. N. Peters, Die älteste Abschr. der 10 Gebote, Freibg. i. B. 1905. Of actual MSS. of the Bible the oldest is probably one of 820-850 A.D. described by Ginsburg, Introd., p. 469 ff., at the head of his sixty principal MSS.; next in age is the codex of Moses ben Asher at Cairo (897 A.D., cf. the art. 'Scribes' in the Jew. Encycl. xi and Gottheil in JQR. 1905, p. 32). The date (916 A.D.) of the Codex prophetarum Babylon. Petropol. (see § 8 g, note) is quite certain.—In the synagogue-rolls a distinction is drawn between the Tam-character (said to be so called from Rabbi Tam, grandson of R. Yiṣḥāqī, in the twelfth century) with its straight strokes, square corners and 'tittles' (tāgīn), in German and Polish MSS., and the foreign character with rounded letters and tittles in Spanish MSS. See further E. König, Einl. in das A.T., Bonn, 1893, p. 16 ff.

grounds for believing that the South Semitic alphabet is derived not from the Meša' character, or from some kindred and hardly older script, but from some unknown and *much* earlier form of writing.

p. 44 ff.
² Not 176, as formerly held. Driver and Lidzbarski now read ערביה, correctly, not מוביה.

On the effect of the transitional mixture of earlier and later forms on the constitution of the text, see R. Kittel, *Ueber d. Notwendigk. d. Herausg. einer neuen hebr. Bibel*, Ipz. 1901, p. 20 ff.—L. Blau, 'Wie lange stand die althebr. Schrift bei den Juden im Gebrauch?' in *Kaufmanngedenkbuch*, Breslau, 1900,

b 2. The Alphabet consists, like all Semitic alphabets, solely of consonants, twenty-two in number, some of which, however, have also a kind of vocalic power (§ 7 b). The following Table shows their form, names, pronunciation, and numerical value (see k):—

FORM.	NAME.	PRONUNCIATION.	NUMERICAL VALUE.
8	'Ālĕph	' spiritus lenis	I
ב	Bêth	b (bh, but see § 6 n)	2
3	Gimĕl (Giml)	g (gh, ", ", ")	3
٦	Dālĕth	d (dh, ,, ,,)	4
'n	$H\bar{e}$	h	
1	Wāw (Wān)	$w(u)^{1}$	5
1	Záyin	z, as in English (soft s)	
п	Hêth	h, a strong guttural	7 8
ರ	Têth	t, emphatic t	
•	Yôd	$y(i)^{1}$	9
ے, final ٦	Kaph	k (kh, but see § 6 n)	20
5	$L\bar{a}m\breve{e}d$	7	
ם, final	Mêm	m	30
, final	Nûn	n	40
ם	Sāměkh	s	50 60
ע	Ayin	'a peculiar guttural (see	
		below)	70
D, final a	$P\hat{e}$	$p(f, \sec \S 6 n)$	80
y, final y	Şādê	s, emphatic s	
,	$\dot{Q} \hat{o} f$	q , a strong k^2 formed at	90
		the back of the palate	100
	R ê $ ilde{s}$	r	
رفا	Śîn	<u> </u>	200
שׁ	$\check{S}\hat{\imath}n^3$	\check{s} , pronounced sh	300
ת	$T\bar{a}w$ $(T\bar{a}u)$	t (th, but see § 6 n)	,
	()	o (ore, but see 9 0 m)	400

¹ Philippi, 'Die Aussprache der semit. Consonanten 1 und 1,' in ZDMG. 1886, p. 639 ff., 1897, p. 66 ff., adduces reasons in detail for the opinion that 'the Semitic 1 and 'are certainly by usage consonants, although by nature they are vowels, viz. u and i, and consequently are consonantal vowels'; § 8 m.

cf. § 8 m.

² As a representation of this sound the Latin q is very suitable, since it occupies in the alphabet the place of the Semitic p (Greek $\kappa \delta n \pi a$).

shown that the original order was v, v.

Shown that the original order was v, v.

- 3. As the Table shows, five letters have a special form at the end c of the word. They are called final letters, and were combined by the Jewish grammarians in the mnemonic word This Kamnèphäs, or better, with A. Müller and Stade, This i.e. as the breaker in pieces. Of these, 7, 7, 7, 7 are distinguished from the common form by the shaft being drawn straight down, while in the usual form it is bent round towards the left. In the case of d the letter is completely closed.
- 4. Hebrew is read and written from right to left. Words must d not be divided at the end of the lines; but, in order that no empty space may be left, in MSS. and printed texts, certain letters suitable for the purpose are dilated at the end or in the middle of the line. In our printed texts these literae dilatabiles are the five following:

 \[
 \begin{align*}
 \text{Theol.} \te

Rem. r. The forms of the letters originally represent the rude outlines of $\mathcal C$ perceptible objects, the names of which, respectively, begin with the consonant represented (akrophony). Thus $Y \delta d$, in the earlier alphabets the rude picture of a hand, properly denotes hand (Heb. $\exists \dot{\gamma}$), but as a letter simply the sound $\dot{\gamma}$ (y), with which this word begins; 'Ayin, originally a circle, properly an eye ($|\dot{\gamma}\dot{\nu}\rangle$), stands for the consonant $\mathcal V$. In the Phoenician alphabet, especially, the resemblance of the forms to the objects denoted by the name is still for the most part recognizable (see the Table). In some letters (λ , λ , λ , λ , λ) the similarity is still preserved in the square character.

It is another question whether the present names are all original. They may be merely due to a later, and not always accurate, interpretation of the forms. Moreover, it is possible that in the period from about 1500 to 1000 B.C. the original forms underwent considerable change.

The usual explanation of the present names of the letters 5 is: $9 \times 0x$, f

² Chwolson, Corpus Inscr. Hebr., col. 68, rightly observes that the more original forms of these letters are preserved in the literae finales. Instances of

them go back to the time of Christ.

¹ In the Talmud, disregarding the alphabetical order, אַפְּרֶּים of thy watcher, i.e. prophet. See the discussions of this mnemonic word by Nestle, ZAW. 1907, p. 119 ff., König, Bacher (who would read בְּיִלְּבֶּילָּהְ proceeding from thy prophets, Is 528), Krauss, Marmorstein, ibid. p. 278 ff. All the twenty-two letters, together with the five final forms, occur in Zp 38.

³ The same was originally the practice in Greek, which only adopted the opposite direction exclusively about 400 B.C. On the boustrophedon writing (alternately in each direction) in early Greek, early Sabaean, and in the Safa-inscriptions of the first three centuries A.D., cf. Lidzbarski, Ephemeris, i. 116 f.

⁴ This does not apply to early inscriptions or seals. Cf. Mêša', ll. 1-5, 7, 8, &c., Siloam 2, 3, 5, where the division of words appears to be customary. The We possess Greek transcriptions of the Hebrew names, dating from the fifth century B. c. The LXX give them (in almost the same form as Eusebius, Pracp. Evang. 10. 5) in La 1-4, as do also many Codices of the Vulgate (e.g. the

house, למל camel (according to Lidzbarski, see below, perhaps originally axe or pick-axe), בַּלֵח door (properly folding door; according to Lidzbarski, perhaps 77 the female breast), NA air-hole (?), lattice-window (?), 11 hook, nail, 17 weapon (according to Nestle, comparing the Greek (fira, rather ny olive-tree), חיה fence, barrier (but perhaps only differentiated from ה by the left-hand stroke), מֵיה a winding (?), according to others a leather bottle or a snake (but perhaps only differentiated from ה by a circle round it), אוֹר hand, אם bent המחל, סמים (בְּמֵר ox-goad, מֵים water, או fish (Lidzbarski, 'perhaps originally בָּחָשׁ snake,' as in Ethiopie), אָטָם prop (perhaps a modification of ז), אַנין eye, אַשָּ (also 'D) mouth, 'I's fish-hook (?), IP eye of a needle, according to others back of the head (Lidzb., 'perhaps קשׁם bow'), בישׁ head, שִׁין tooth, אָן sign, cross.

With regard to the origin of this alphabet, it may be taken as proved that it is not earlier (or very little earlier) than the fifteenth century B. c., since otherwise the el-Amarna tablets (§ 2f) would not have been written exclusively in cuneiform. It seems equally certain on various grounds, that it originated on Canaanitish seil. It is, however, still an open question

whether the inventors of it borrowed

(a) From the Egyptian system—not, as was formerly supposed, by direct adoption of hieroglyphic signs (an explanation of twelve or thirteen characters was revived by J. Halévy in Rev. Sémit. 1901, p. 356 ff., 1902, p. 331 ff., and in the Verhandlungen des xiii... Orient.-Kongr. zu Hamb., Leiden, 1904, p. 199 ff.; but cf. Lidzbarski, Ephemeris, i. 261 ff.), or of hieratic characters derived from them (so E. de Rougé), but by the adoption of the acrophonic principle (see e) by which e.g. the hand, in Egyptian tot, represents the letter t, the lion = laboi, the letter l. This view still seems the most probable. It is now accepted by Lidzbarski ('Der Ursprung d. nord- u. südsemit. Schrift' in Ephemeris, i (1900), 109 ff., cf. pp. 134 and 261 ff.), though in his Nordsem. Epigr. (1898) p. 173 ff. he was still undecided.

(b) From the Babylonian (cuneiform) system. Wuttke's and W. Deecke's derivation of the old-Semitic alphabet from new-Assyrian cuneiform is impossible for chronological reasons. More recently Peters and Hommel have sought to derive it from the old-Babylonian, and Ball from the archaic Assyrian cuneiform. A vigorous discussion has been aroused by the theory of Frdr. Delitzsch (in Die Entstehung des ält. Schriftsystems od. der Urspr. der Keilschriftzeichen dargel., Lpz. 1897; and with the same title 'Ein Nachwort', Lpz. 1898, preceded by a very clear outline of the theory) that the old-Semitic alphabet arose in Canaan under the influence both of the Egyptian system (whence the acrophonic principle) and of the old-Babylonian, whence the principle of the graphic representation of objects and ideas by means of simple, and mostly rectilinear, signs. He holds that the choice of the objects was probably (in about fifteen cases) influenced by the Babylonian system. The correspondence of names had all the more effect since, according to Zimmern (ZDMG. 1896, p. 667 ff.), out of twelve names which are certainly identical, eight appear in the same order in the Babylonian arrangement of signs. But it must first be shown that the present names of the

Cod. Amiatinus) in $\psi\psi$ 111, 112, 119, but with many variations from the customary forms, which rest on the traditional Jewish pronunciation. The forms Deleth (and delth), Zai, Sen (LXX also χσεν, cf. Hebr. iv tooth) are to be noticed, amongst others, for Daleth, Zain, Šin. Cf. the tables in Nöldeke, Beiträge zur sem. Sprachwiss., p. 126 f. In his opinion (and so Lidzbarski, Ephemeris, i. 134) the form and meaning of the names point to Phoenicia as the original home of the alphabet, since alf, bêt, datt, waw, taw, pei = pê, pi, mouth, and the vowel of $\delta\hat{\omega}=r\tilde{v}\tilde{s}$, head, are all Hebraeo-Phoenician.

In the excavations at Jericho in April, 1907, E. Sellin found a jar-handle with the Canaanite characters יה, which he dates (probably too early) about

'Phoenician' letters really denote the original picture. The identity of the objects may perhaps be due simply to the choice of the commonest things (animals, implements, limbs) in both systems.

The derivation of the Semitic alphabet from the signs of the Zodiac and their names, first attempted by Seyffarth in 1834, has been revived by Winckler, who refers twelve fundamental sounds to the Babylonian Zodiac. Hommel connects the original alphabet with the moon and its phases, and certain constellations; cf. Lidzbarski, Ephemeris, i. 269 ff., and in complete agreement with him, Benzinger, Hebr. Archäologie², p. 173 ff. This theory

is by no means convincing.

(c) From the hieroglyphic system of writing discovered in 1894 by A. J. Evans in inscriptions in Crete (esp. at Cnossus) and elsewhere. According to Kluge (1897) and others, this represents the 'Mycenaean script' used about 3000-1000'B. c., and according to Fries ('Die neuesten Forschungen über d. Urspr. des phöniz. Alph.' in ZDPV. xxii. 118 ff.) really supplies the original forms of the Phoenician alphabet as brought to Palestine by the Philistines about 1100 B. c., but 'the Phoenician-Canaanite-Hebrews gave to the Mycenaean signs names derived from the earlier cunciform signs'. The hypothesis of Fries is thus connected with that of Delitzsch. But although the derivation of the Phoenician forms from 'Mycenaean' types appears in some cases very plausible, in others there are grave difficulties, and moreover the date, 1100 B.C., assigned for the introduction of the alphabet is clearly too late. [See Evans, Scripta Minoa, Oxf. 1909, p. 80 ff.]

(d) From a system, derived from Asia Minor, closely related to the Cypriote syllabary (Praetorius, Der Urspr. des kanaan. Alphabets, Berlin, 1906). On this theory the Canaanites transformed the syllabic into an apparently alphabetic writing. In reality, however, they merely retained a single sign for the various syllables, so that e.g. P is not really q, but qa, qe, qi, &c. Of the five Cypriote vowels also they retained only the star (in Cypriote=a) simplified into an 'alef (see alphabetical table) to express the vowels at the beginning of syllables, and i and u as Yod and Waw. Praetorius claims to explain about half the twenty-two Canaanite letters in this way, but there are various

objections to his ingenious hypothesis.

2. As to the order of the letters, we possess early evidence in the alphabetic $\frac{1}{N}$ poems: ψg (N-3, cf. ψ 10¹ $\frac{1}{2}$, and vv^{12-17} P-N; cf. Gray in the Expositor, 1906, p. 233 ff., and Rosenthal, ZAW. 1896, p. 40, who shows that $\psi g^{3.15.17}$ $\frac{1}{2}$, $\frac{1}{2}$ exactly fit in between N, D, , and that ψ 10^{1.3.5} therefore has the reverse order $\frac{1}{2}$, $\frac{1}{2}$, is also $\psi \psi 25$ and 34 (both without a separate 1-verse and with $\frac{1}{2}$ repeated at the end $\frac{2}{2}$); 37, 111, 112, 119 (in which every eight verses begin with the same letter, each strophe, as discovered by D. H. Müller of Vienna, containing the eight leading words of ψ 19⁸ π , $\psi \partial u \partial u$, $\psi \partial u \partial u$ and $\psi \partial u \partial u$ before $\psi \partial u$, in chap. 3 every three verses with the same initial, see Löhr, zAW. 1904, p. 1 ff., in chap. 5 at any rate as many verses as letters in the alphabet); $Pr 24^{1.3.5}$, $y 110^{-31}$ (in the LXX with $\frac{1}{2}$ before $\frac{1}{2}$); also in Na 1²⁻¹⁰ Pastor Frohnmeyer of Württemberg (ob. 1880) detected traces of an alphabetic arrangement, but the attempt of Gunkel, Bickell, Arnold (zAW. 1901,

¹ On the supposed connexion of this artificial arrangement with magical formulae ('the order of the letters was believed to have a sort of magic power') cf. Löhr, ZAW. 1905, p. 173 ff., and Klagelieder², Gött. 1907, p. vii ff.

² On this superfluous **5** cf. Grimme, Euphemistic liturgical appendices, Lpz. 1901, p. 8 ff., and Nestle, ZAW. 1903, p. 340 f., who considers it an appendage to the Greek alphabet.

^{3 [}Perhaps also originally in ψ 34.] Defore y is probably due to a magical alphabet, see above, n. 1. According to Böhmer, ZAW. 1908, p. 53 ff., the combinations 3%, 7%, were used in magical texts; Dy was excluded, but by a rearrangement we get 7D and 7%.

p. 225 ff.), Happel (Der Ps. Nah., Würzb. 1900) to discover further traces, has not been successful. [Cf. Gray in Expositor, 1898, p. 207 ff.; Driver, in the Century Bible, Nahum, p. 26.]—Bickell, Zischr. f. Kath. Theol., 1882, p. 319 ff., had already deduced from the versions the alphabetical character of Ecclus 5113-30, with the omission of the 1-verse and with £1 at the end. His conjectures have been brilliantly confirmed by the discovery of the Hebrew original, although the order from 1 to 2 is partly disturbed or obscured. If 1 before 2 is deleted, ten letters are in their right positions, and seven are restored to their places with certainty. Cf. N. Schlögl, ZDMG. 53, 669 ff.; C. Taylor in the appendix to Schechter and Taylor, The Wisdom of Ben Sira, Cambr. 1899, p. lxvvi ff., and in the Journ. of Philol., xxx (1906), p. 95 ff.; JQR. 1905, p. 238 ff.; Löhr, ZAW. 1905, p. 183 ff.; I. Lévy, REJ. 1907, p. 62 ff.

The sequence of the three softest labial, palatal, and dental sounds \exists , \exists , \lnot , and of the three liquids \lnot , \gimel , \gimel , indicates an attempt at classification. At the same time other considerations also appear to have had influence. Thus it is certainly not accidental, that two letters, representing a hand (Yod, Kaph), as also two (if Qoph = back of the head) which represent the head, and in general several forms denoting objects naturally connected (Mem and Nun,

i Ayin and Pê), stand next to one another.

The order, names, and numerical values of the letters have passed over from the Phoenicians to the Greeks, in whose alphabet the letters A to Y are borrowed from the Old Semitic. So also the Old Italic alphabets as well as the Roman, and consequently all alphabets derived either from this or from

the Greek, are directly or indirectly dependent on the Phoenician.

3. a. In default of special arithmetical figures, the consonants were used also as numerical signs; cf. G. Gundermann, Die Zahlezichen, Giessen, 1899, p. 6 f., and Lidzbarski, Ephemeris, i. 106 ff. The earliest traces of this usage are, however, first found on the Maccabean coins (see above, § 2 d, end). These numerical letters were afterwards commonly employed, e.g. for marking the numbers of chapters and verses in the editions of the Bible. The units are denoted by N-D, the tens by '-Y, 100-400 by p-In, the numbers from 500-900 by In (=400), with the addition of the remaining hundreds, e.g. pIn 500. In compound numbers the greater precedes (on the right), thus N' 11, NDP 121. But 15 is expressed by '1D 9+6, not In' (which is a form of the divine name, being the first two consonants of Inin'). For a similar reason ID is also mostly written for 16, instead of '1', which in compound proper names, like 'N', also represents the name of God, ININ'.

The thousands are sometimes denoted by the units with two dots placed above, e. g. N 1000.

b. The reckoning of the years in Jewish writings (generally ליצירה (לפי ג' מולי), with the addition of the thousands, or the abridged chronology (לפּרָט בָּרוֹט), in which they are omitted. In the dates of the first thousand years after Christ, the Christian era is obtained by the addition of 240, in the second thousand years by the addition of 1240 (i. e. if the date falls between Jan. 1 and the being omitted.

4. Abbreviations of words are not found in the text of the O.T., but they occur on coins, and their use is extremely frequent amongst the later Jews.³

1 See note 3 on p. 29.

² On the rise of this custom (71 having been originally used and afterwards 77), cf. Nestle in ZAW. 1884, p. 250, where a trace of this method of writing as early as Origen is noted.

³ Cf. Jo. Buxtorf, De abbreviaturis Hebr., Basel, 1613, &c.; Pietro Perreau,

A point, or later an oblique stroke, serves as the sign of abridgement in old MSS. and editions, e. g. יוֹלְי for לֹבֵי for מֹלְי for לֵבְי aliquis, 'אָר for לְבָּי aliquis, 'אָר for לְבִּי aliquis, 'וֹלְי for לְבִי aliquis, 'וֹלְי לְבִּי מִּלְי for לְבִּי aliquis, 'וֹלְי מְּלֵינִי for אָלְי aliquis, 'וֹלְי מִי מְּלִינִי for אָלְי מִי מִּלְי מִּלְי מִּלְי מִּלְי מִּלְי מִּלְי מִּלְי מִּלְי מִי מִּלְי מִּלְי מִּלְי מִי מִי מִּלְי מִּלְי מִי מִי מִי מִּלְי מִּבְּי מִי מִי מִּי מִּבְּי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִּבְּי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִּבְּי מִי מִי מִּבְּי מִּבְּי מִי מִי מִּבְּי מִי מִי מִּבְּי מִי מִי מִּבְּי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מְּבְּי מִּבְּי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִי מִי מְּבְּי מִּבְּי מִי מִי מְיִי מְיִי מְיִי מְּבְּי מִי מִּי מְי מִּבְּי מְיִי מְיִּבְּי מְי מִי מְּבְּי מְיִי מְיִ מְּבְּי מְיִי מְיִ מְּבְּי מִּבְּי מִי מִי מִּבְּי מִּבְּי מִי מִי מִּבְּי מִי מִי מִי מִּבְּי מִּבְּי מִי מִּי מְּבְּי מִּבְּי מְיִי מְיִי מְיִי מְיִי מִּבְּי מִּבְּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִי מְיִּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִי מְיִי מְיִי מְיִּי מְיִי מְיִּי מְיִי מְיִּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִּי מְיִי מְיִּי מְיִּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִי מְיִי מְיִּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִּימְייִי מְיִּי מְיִי מְיִּים מְיִי מְיְי מְיִּי מְיִּי מְיִי מְיְי מְיִי מְיִי מְיִּי מְיְיְיְיִי מְיִי מְיִּי מְייִי מְיְי מְיְי מְיְיְיְייִי מְיִּי מְייִי מְיִּי מְיִּי מְיִיי מְיְיי מְיְיי מְייִי מְייִי מְייִיי מְייִי מְייִי מְייִי מְיְיי מְייִּייְיי מְיי מְייִיי מְייִּי מְייִיי מְייִּיי מְייִי מְייִּיי מְייי מְייִי

5. Peculiarities in the tradition of the O.T. text, which are already nmentioned in the Talmud, are—(1) The 15 puncta extraordinaria, about which the tradition (from Siphri on Nu 910 onwards) differs considerably, even as to their number; on particular consonants, Gn 16⁵, 18³, 19^{33,35}, Nu 9¹⁰; or on whole words, Gn 33⁴, 37¹², Nu 3³⁰, 21³⁰, 29¹⁵, Dt 29²⁸, 2 S 19²⁰, Is 44⁹, Ez 41²⁰, 46^{22} , ψ 27¹⁸,—all no doubt critical marks; of Strack, *Prolegomena Critica*, p. 88 ff.; L. Blau, Masoretische Untersuchungen, Strassburg, 1891, p. 6 ff., and Einleitung in die hl. Schrift, Budapest, 1894; Königsberger, Jüd. Lit.-Blatt, 1891, nos. 29-31, and Aus Masorah u. Talmudkritik, Berlin, 1892, p. 6 ff.; Mayer-Lambert, REJ. 30 (1895), no. 59; and especially Ginsburg, Introd., p. 318 ff.; also on the ten points found in the Pentateuch, see Butin (Baltimore, 1906), who considers that they are as old as the Christian era and probably mark a letter, &c., to be deleted. (2) The literae majusculae (e.g. I Gn 11, 1 Lv 1142 as the middle consonant of the Pentateuch, Nu 1417), and minusculae (e.g. 7 Gn 24). (3) The literae suspensae (Ginsburg, Introd., p. 334 ff.) 1 Ju 1830 (which points to the reading מּשֵׁה for מְנָשָׁה), ע ψ 8014 (the middle of the Psalms 1) and Jb 3813-15. (4) The 'mutilated' $W\bar{a}w$ in שלום Nu 25^{12} , and P Ex 32^{25} (בקמיהם), and Nu 7º (הפקורים). (5) Mêm clausum in לפרבה Is 96, and Mêm apertum in המ פרוצים Neh 213. (6) Nûn inversum before Nu 1035, and after ver. 36, as also before ψ 107^{23–28} and 40 ; according to Ginsburg, Introd., p. 341 ff., a sort of bracket to indicate that the verses are out of place; cf. Krauss, ZAW. 1902, p. 57 ff., who regards the inverted Núns as an imitation of the Greek obelus.

§ 6. Pronunciation and Division of Consonants.

P. Haupt, 'Die Semit. Sprachlaute u. ihre Umschrift,' in Beiträge zur Assyriologie u. rergleich. semit. Spruchwissenschaft, by Delitzsch and Haupt, i, Lpz. 1889, 249 ff.; E. Sievers, Metrische Studien, i, Lpz. 1901, p. 14 ff.

1. An accurate knowledge of the original phonetic value of each α consonant is of the greatest importance, since very many grammatical peculiarities and changes (§ 18 ff.) only become intelligible from the nature and pronunciation of the sounds. This knowledge is obtained partly from the pronunciation of the kindred dialects, especially the still living Arabic, partly by observing the affinity and interchange

Oceano delle abbreviature e sigle², Parma, 1883 (appendix, 1884); Ph. Lederer, Hebr. u. Chald. Abbreviaturen, Frankf. 1893; Händler, Lexicon d. Abbreviaturen (annexed to G. Dalman's Aram.-neuhebr. WB., Frankf. 1897); Levias, art. 'Abbreviations,' in the Jew. Encycl., i. 39 ff.; F. Perles, 'Zur Gesch. der Abbrev. im Hebr.' (Archiv f. Stenogr., 1902, p. 41 ff.). On abbreviations in biblical MSS. see Ginsburg, Introd., 165 ff.

According to Blau, Studien zum althebr. Buchwesen, Strassburg, 1902, p. 167,

1 According to Blau, Studien zum althebr. Buchwesen, Strassburg, 1902, p. 167, properly a large y, called thing because suspended between the two halves of

the Psalter, and then incorrectly taken for a littera suspensa.

of sounds on Hebrew itself (§ 19), and partly from the tradition of the Jews.¹

The pronunciation of Hebrew by the modern German Jews, which partly resembles the Syriac and is generally called 'Polish', differs considerably from that of the Spanish and Portuguese Jews, which approaches nearer to the Arabic. The pronunciation of Hebrew by Christians follows the latter

(after the example of Reuchlin), in almost all cases.

The oldest tradition is presented in the transcription of Hebrew names in Assyrian cuneiform; a later, but yet in its way very important system is seen in the manner in which the LXX transcribe Hebrew names with Greek letters. As, however, corresponding signs for several sounds (\(\mathbb{D}, \mathbb{Y}, \mathbb{Y}, \mathbb{P}, \mathbb{W})\) are wanting in the Greek alphabet, only an approximate representation was possible in these cases. The same applies to the Latin transcription of Hebrew words by Jerome, according to the Jewish pronunciation of his time.

On the pronunciation of the modern Jews in North Africa, see Bargès in the Journ. Asiat., Nov. 1848; on that of the South Arabian Jews, J. Dérenbourg, Manuel du lecteur, &c. (from a Yemen MS. of the year 1390), Paris, 1871

(extrait 6 du Journ. Asiat. 1870).

c 2. With regard to the pronunciation of the several gutturals and sibilants, and of n and p, it may be remarked:—

1. Among the gutturals, the glottal stop N is the lightest, corresponding to the spiritus lenis of the Greeks. It may stand either at the beginning or end of a syllable, e. g. מְשֵׁלְּיִ מְשׁׁלְּיִלְּיִ ya'šam. Even before a vowel N is almost lost to our ear, like the h in hour and in the French habit, homme. After a vowel N generally (and at the end of a word, always) coalesces with it, e. g. אָרָף qārā for an original qārā', Arab. qārā'ā; see further, § 23 a, 27 g.

d ה before a vowel corresponds exactly to our h (spiritus asper); after a vowel it is either a guttural (so always at the end of a syllable which is not final, e.g. אַבּוֹה מֹּאוֹיִים מֹּאוֹיִם מֹּאוֹיִם מֹּאוֹיִם מֹּאוֹיִם מֹּאוֹיִם מֹּאוֹיִם מִּאֹרִים מִּאַרִּ מִּאַרְ מִּאַרְ מִּאַרְ מִּאַרְ מִּאַרְ מִּאַרְ מִּאַרְ מִּאַרְ מִּאָּרְ מִּאַרְ מִּאָרְ מִּאַרְ מִּאָּרְ מִּאָּ מִּאָרְ מִּאָּרְ מִּאָרְ מִּאָּרְ מִּבְּיִי מִּאָּרְ מִּאָּרְ מִּאָּרְ מִּאָּרְ מִּאָּרְ מִּאָּרְ מִּבְּיְ מִּאָּרְ מִּבְּיִּי מִּיּבְּיְּיְ מִּיּבְּיְיִי מִּיּבְּיְיְ מִּיּבְּיִים מִּיְּבְּיִים מִּבְּיִים מִּיְּבְּיִּיְם מִּיּבְּיִים מִּבְּיִים מִּבְּיִּים מִּבְּיִים מִּבְּיִּבְּיִים מִּבְּיִים מִּבְּיִּבְּיִים מִּבְּיִים מִּבְּיִּים מִּבְּיִּים מִּבְּיִים מִּבְּיים מִּבְּיים מִּבְּיִים מִּבְּים מִּבְּיִּים מִּבְּים מִּבְים מִּבְּים מְבְּיִּבְּים מִּבְּים מִּבְּים מִּבְּים מְבְּיבְּיבְּים מִּבְּים מְבְּיבְּיְיבְּיְים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְים מִּבְּים מִּבְּים מִּבְּים מִּבּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּים מִּבְּים מְיּבְּים מְיבְּים מְיּבְּים מְיּבְּים מְיּבְּים מְבְּים מְיבְּים מְיבְּים מְבְּים מְבְּיבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְיבְּים מְיבְ

 $g\bar{a}l\bar{a}$; cf. §§ 7 b and 75 a.

E y is related to N, but is a much stronger guttural. Its strongest sound is a rattled, guttural g, cf. e.g. ΠΨ, LXX Γάζα, ΠΤΏΥ Γόμορρα; elsewhere, a weaker sound of the same kind, which the LXX reproduce by a spiritus (lenis or asper), e.g. 'ΥΥ (Ηλί, ΡΟΥ) 'Αμαλέκ.' In the mouth of the Arabs one hears in the former case a sort of guttural r, in the latter a sound peculiar to themselves formed in the back of the throat.—It is as incorrect to omit the y

1884, pp. 34-83.

4 It is, however, doubtful if the LXX always consciously aimed at reproducing the actual differences of sound.

¹ Cf. C. Meinhof, 'Die Aussprache des Hebr.,' in Neue Jahrb. f. Philol. u. Pädag, 1885, Bd. 132, p. 146 ff.; M. Schreiner, 'Zur Gesch. der Ausspr. des Hebr.,' in ZAW. 1886, p. 213 ff.

² Cf. Frankel, Vorstudien zu der Septuag., Lpz. 1841, p. 90 ff.; C. Könneke, 'Gymn.-Progr.,' Stargard, 1885. On the transcription of eleven Psalms in a palimpsest fragment of the Hexapla at Milan, see Mercati, Atti della R. Accad., xxxi, Turin, 1896. [Cf. Burkitt, Fragments of . . . Aquila, Cambr. 1897, p. 13.]

³ Numerous examples occur in *Hieronymi quaestiones hebraicae in libro geneseos*, edited by P. de Lagarde, Lpz. 1868; cf. the exhaustive and systematic discussion by Siegfried, 'Die Aussprache des Hebr. bei Hieronymus,' in *ZAW*. 1884, pp. 34-83.

entirely, in reading and transcribing words (עָלֶתְלֵּל, Eli, אָלָתְלֵּל Amalek), as to pronounce it exactly like g or like a nasal ng. The stronger sound might be approximately transcribed by gh or 'g; but since in Hebrew the softer sound was the more common, it is sufficient to represent it by the sign ', as אַרְבַּע 'arba', אַרְבַּע' ad.

in sthe strongest guttural sound, a deep guttural ch, as heard generally f in Swiss German, somewhat as in the German Achat, Macht, Sache, Docht, Zucht (not as in Licht, Knecht), and similar to the Spanish j. Like Yit was, however, pronounced in many words feebly, in others strongly.

As regards \neg , its pronunciation as a palatal (with a vibrating uvula) seems get have been the prevailing one. Hence in some respects it is also classed with the gutturals ($\S 22 q, r$). On the lingual \neg , cf. $\S 6 o$.

2. The Hebrew language is unusually rich in sibilants. These have, at any // rate in some cases, arisen from dentals which are retained as such in Aramaic and Arabic (see in the Lexicon the letters 1, 3 and 2).

v and v were originally represented (as is still the case in the unpointed t texts) by only one form v; but that the use of this one form to express two different sounds (at least in Hebrew) was due only to the poverty of the alphabet, is clear from the fact that they are differentiated in Arabic and Ethiopic (cf. Nöldeke in Ztschr. f. wissensch. Theol., 1873, p. 121; Brockelmann, Grundriss, i. 133). In the Masoretic punctuation they were distinguished by means of the diacritical point as v (sh) and v (s).

The original difference between the sounds שׁ and מַ sometimes marks k a distinction in meaning, e.g. אַכָּף to close, אַכָּף to hire, אַכָּף to be foolish, שְׁכֵל to prudent, to be wise. Syriac always represents both sounds by D, and in Hebrew also they are sometimes interchanged; as אַכָּף for אַכָּף to hire, Ezr 4⁵; שׁכֵלוּת for אַכָּף for אַכָּף folly, Ec 1¹⁷.

i (transcribed ζ by the LXX) is a soft whizzing s, the French and English z, l altogether different from the German z (ts).

3. \square , \triangleright , and probably Σ are pronounced with a strong articulation and m with a compression of the larynx. The first two are thus essentially different from \square and \square , which correspond to our t and k and also are often aspirated (see below, n). Σ is distinguished from every other s by its peculiar articulation, and in no way corresponds to the German z or ts; we transcribe it by s; cf. G. Hüsing, 'Zum Lautwerte des Σ ,' in OLZ. Σ . 467 ff.

3. Six consonants, the weak and middle hard Palatals, Dentals, n and Labials בנדפת בנר כפת (בַּנֵדְבָּפַת)

have a twofold pronunciation, (1) a harder sound, as mutes, like

 $^{^1}$ The modern Samaritans, however, in reading their Hebrew Pentateuch pronounce $\ensuremath{\mathcal{V}}$ invariably as $\ensuremath{\mathcal{V}}$.

² The original value of D, and its relation to the original value of W and W, is still undetermined, despite the valuable investigations of P. Haupt, ZDMG. 1880, p. 762 f.; D. H. Müller, 'Zur Geschichte der semit. Zischlaute,' in the Verhandlungen des Wiener Orient. Congresses, Vienna, 1888, Semitic section, p. 229 ff.; De Lagarde, 'Samech,' in the NGGW. 1891, no. 5, esp. p. 173; Aug. Müller, ZAW. 1891, p. 267 ff.; Nöldeke, ZDMG. 1893, p. 100 f.; E. Glaser, Zwei Wiener Publicationen über Habaschitisch-punische Dialekte in Südarabien, Munich, 1902, pp. 19 ff.—On the phonetic value of Y see G. Hüsing, OLZ. 1907, p. 467 ff.

k, p, t, or initial b, g (hard), d; and (2) a softer sound as spirantes. The harder sound is the original. It is retained at the beginning of syllables, when there is no vowel immediately preceding to influence the pronunciation, and is denoted by a point, Dages lene (§ 13), placed in the consonants, viz. $\exists b, \exists g, \exists d, \exists k, \exists p, \exists t$. The weaker pronunciation appears as soon as a vowel sound immediately precedes. It is occasionally denoted, esp. in MSS., by Rāphè (§ 14 e), but in printed texts usually by the mere absence of the Dages. In the case of 3, 3, 5, n, the two sounds are clearly distinguishable even to our ear as b and v, k and German (weak) ch, p and ph, t and th (in thin). The Greeks too express this twofold pronunciation by special characters: $\exists \kappa, \exists \chi; \exists \pi, \exists \phi; \pi \tau, \pi \theta$. In the same way \exists should be pronounced like the North German g in Tage, Wagen, and 7 like th in the, as distinguished from 1 and 7.

For more precise information on the cases in which the one or the other pronunciation takes place, see § 21. The modern Jews pronounce the aspirated בית as v, the aspirated ת as s, e.g. בית (or even raf), מבים bais. The customary transcription (used also in this Grammar) of the spirants I, I, I by bh, kh, th is only an unsatisfactory makeshift, since it may lead (esp. in the case of bh and kh) to an erroneous conception of the sounds as real aspirates, b-h, k-h.

4. According to their special character the consonants are divided into-

(a) Gutturals	אהעח:
(b) Palatals	נכק;
(c) Dentals	דםת:
(d) Labials	5 3;
(e) Sibilants	וששסצ:
(f) Sonants	נמ ,רל ,זי.

In the case of 7 its hardest pronunciation as a palatal (see above, g, end) is to be distinguished from its more unusual sound as a lingual, pronounced in the front of the mouth.

On the twofold pronunciation of r in Tiberias, cf. Delitzsch, Physiol. und Musik, Lpz. 1868, p. 10 ff.; Baer and Strack, Dikduke ha-tamim, Lpz. 1879, p. 5, note a, and § 7 of the Hebrew text, as well as p. 82.

p In accordance with E. Sievers, Metrische Studien, i. 14, the following scheme of the Hebrew phonetic system is substituted for the table formerly given in this grammar :-

i. Throat sounds (Gutturals): ת ע ה א

¹ So at any rate at the time when the present punctuation arose.

ii. Mouth-sounds:			w.	m.	e.	w.	m.
ı. Mut S _l	tes and	Palatal Dental Labial	a F	РЕМ	ם ח	ת ד ח	מת
2. Sibi	lants:	•••	1	ששם	3		
3. Sons	ants:		47	ショ	נמ		

Rem. 1. The meaning of the letters at the top is, w. = weak, m. = middle \mathcal{G} hard, e. = emphatic. Consonants which are produced by the same organ of speech are called homorganic (e.g. 1 and 2 as palatals), consonants whose sound is of the same nature homogeneous (e.g. 1 and 3 as semi-vowels). On their homorganic character and homogeneity depends the possibility of interchange, whether within Hebrew itself or with the kindred dialects. In such cases the soft sound generally interchanges with the soft, the hard with the hard, &c. (e.g. $\exists = 1, \exists = 2, \exists = 1, \exists = 2, \exists = 1, \exists = 1, \exists = 2, \exists = 2, \exists = 1, \exists = 2, \exists = 2, \exists = 2, \exists = 3, \exists =$

Rem. 2. Very probably in course of time certain nicer distinctions of f pronunciation became more and more neglected and finally were lost. Thus e.g. the stronger $\mathcal{V}^{r}g$, which was known to the LXX (see above, e), became in many cases altogether lost to the later Jews; by the Samaritans and Galileans \mathcal{V} and \mathcal{V} were pronounced merely as \mathcal{V} , and so in Ethiopic, \mathcal{V} like \mathcal{V} , \mathcal{V} like \mathcal{V} .

Rem. 3. The consonants which it is usual to describe especially as weak, S are those which readily coalesce with a preceding vowel to form a long vowel, viz. \aleph , \aleph , \aleph (as to \vec{n} , cf. \S 23 k), or those which are most frequently affected by the changes described in \S 19 b-l, as again \aleph , \aleph , \aleph , and \aleph , and in certain cases \vec{n} and \aleph ; finally the gutturals and \vec{n} for the reason given in \S 22 b and q.

§ 7. The Vowels in General, Vowel Letters and Vowel Signs.

1. The original vowels in Hebrew, as in the other Semitic tongues, α are α , i, u. E and o always arise from an obscuring or contraction of these three pure sounds, viz. \check{e} by modification from \check{u} or $\check{\alpha}$; short \check{o} from \check{u} ; \hat{e} by contraction from ai (properly ay); and \hat{o} sometimes by modification (obscuring) from \hat{a} , sometimes by contraction from au (properly aw).

In Arabic writing there are vowel signs only for a, i, u; the combined sounds ay and aw are therefore retained uncontracted and pronounced as diphthongs (ai and au), e.g. מוֹצִי Arab. saut, and עִינִים Arab. 'ainain. It was

¹ In proper names the LXX often use the diphthongs $a\hat{i}$ and $a\hat{v}$ where the Hebrew form has \hat{s} or \hat{s} . It is, however, very doubtful whether the $a\hat{i}$ and $a\hat{v}$ of the LXX really represent the true pronunciation of Hebrew of that time; see the instructive statistics given by Kittel in Haupt's $SBQT_*$, on 1 Ch 12-20.

b 2. The partial expression of the vowels by certain consonants (7, 1, 1, 1), which sufficed during the lifetime of the language, and for a still longer period afterwards (cf. § 1 k), must in the main have passed through the following stages 2:-

(a) The need of a written indication of the vowel first made itself felt in cases where, after the rejection of a consonant, or of an entire syllable, a long vowel formed the final sound of the word. The first step in such a case was to retain the original final consonant, at least as a vowel letter, i. e. merely as an indication of a final vowel. In point of fact we find even in the Old Testament, as already in the Mêša' inscription, a ก employed in this way (see below) as an indication of a final o. From this it was only a step to the employment of the same consonant to indicate also other vowels when final (thus, e.g. in the inflection of the verbs \bar{a}'' , the vowels $\bar{a}, \bar{a}, \hat{e}, \hat{e}$). After the employment of 1 as a vowel letter for \hat{o} and \hat{u} , and of 1 for \hat{e} and \hat{i} , had been established (see below, e) these consonants were also employed-although not consistently-for the same vowels at the end of a word.

 ${\cal C}$ According to § 91 b and d, the suffix of the 3rd sing, mass, in the noun (as in the verb) was originally pronounced 37. But in the places where this in with a preceding a is contracted into \hat{o} (after the rejection of the \vec{n}), we find the ה still frequently retained as a vowel letter, e.g. עירה, קירה Gn $_{49}{}^{11}$, cf. § gi e; so throughout the Mêša' inscription אָרָצה (also בֵּיתֹה), ה, הב, הלקחמה; on the other hand already in the Siloam inscription ימה אבין Meša', 1.8 בין his days is unusual, as also ימה 1. 20 if it is for ראשין his chiefs. The verbal forms with ה suffixed are to be read הַבְּּלְבָּוֹן (1.6), וְאַמְחָבֶהְ (l. 12 f.) and וְינֵרְשֵׁהָ (l. 19).

d . As an example of the original consonant being retained, we might also include the t of the constr. state plur. masc. if its & (according to § 89 d) is

¹ In Sanskrit, in the Old Persian cuneiform, and in Ethiopic, short a alone of all the vowels is not represented, but the consonant by itself is pronounced

² Cf. especially Stade, Lehrb. der hebr. Gr., p. 34 ff.

s According to Stade, the employment of \vec{n} for \vec{a} probably took place first in the case of the locative accusatives which originally ended in הָ, as אַרְצָה, אַרָּטָה, קַּוֹּימָה,

⁴ The form רען contradicts the view of Oort, Theol. Tijds., 1902, p. 374, that the above instances from the Meša'-inscription are to be read benhu, bahu, lahu, which were afterwards vocalized as beno, bo, lo.

contracted from an original ay. Against this, however, it may be urged that the Phoenician inscriptions do not usually express this $\hat{\epsilon}$, nor any other final vowel.¹

(b) The employment of i to denote \hat{o} , \hat{a} , and of i to denote \hat{e} , \hat{i} , may e have resulted from those cases in which a i with a preceding a was contracted into au and further to \hat{o} , or with a preceding u coalesced into \hat{a} , and where i with a has been contracted into ai and further to \hat{e} , or with a preceding i into i (cf. § 24). In this case the previously existing consonants were retained as vowel letters and were further applied at the end of the word to denote the respective long vowels. Finally is also will in the first instance have established itself as a vowel letter only where a consonantal is with a preceding a had coalesced into a or a.

The orthography of the Siloam inscription corresponds almost exactly with the above assumptions. Here (as in the Mesa inscr.) we find all the long vowels, which have not arisen from original diphthongs, without vowel letters, thus אָר, הִאָבָם, הִימָן (or מִיְמָן; אָמֹת, קֹל, שָׁלשׁ, קֹל, On the other hand מימן (from mausa'), אימן (from 'aud); מימן also, if it is to be read מימן, is an instance of the retention of a which has coalesced with i into i. Instances of the retention of an originally consonantal א as a vowel letter are מאחים א מוֹצֵא, and קָרָא, as also רֹאִישׁ. Otherwise final ā is always represented by ה: אַפָּה, אָפָה, זרה, זרה, זרה this p' alone would form an exception (cf. however the note on Di, § 96), instead of Di (Arab. yaum) day, which one would expect. If the reading be correct, this is to be regarded as an argument that a consciousness of the origin of many long vowels was lost at an early period, so that (at least in the middle of the word) the vowel letters were omitted in places where they should stand, according to what has been stated above, and added where there was no case of contraction. This view is in a great measure confirmed by the orthography of the Mêša' inscription. There we find, as might be expected, דיבן (= Daibon, as the בּיתֹה of the LXX proves), חוֹרְנַן (δ from au), and בֵּיתֹה (ĉ from ai), but also even הַשְּׁעֲנִי instead of רוֹשְׁעֲנִי (from hauš-), בַּת נָאוֹשִיב four times, מין פתה once, for ביתה and ביתה (from bait); לילה = ללה לילה פית once, for ביתה מין ביתה הוא

is the more strange since the name of king השעני is represented

as A-u si' in cuneiform as late as 728 B.C.

g (c) In the present state of Old Testament vocalization as it appears in the Masoretic text, the striving after a certain uniformity cannot be mistaken, in spite of the inconsistencies which have crept in. Thus the final long vowel is, with very few exceptions (cf. § 9 d, and the very doubtful cases in § 8 k), indicated by a vowel letterand almost always by the same letter in certain nominal and verbal endings. In many cases the use of 1 to mark an δ or \hat{u} , arising from contraction, and of ' for \hat{e} or \hat{i} , is by far the more common, while we seldom find an originally consonantal x rejected, and the simple phonetic principle taking the place of the historical orthography, On the other hand the number of exceptions is very great. In many cases (as e.g. in the plural endings and ni) the vowel letters are habitually employed to express long vowels which do not arise through contraction, and we even find short vowels indicated. The conclusion is, that if there ever was a period of Hebrew writing when the application of fixed laws to all cases was intended, either these laws were not consistently carried out in the further transmission of the text, or errors and confusion afterwards crept into it. Moreover much remained uncertain even in texts which were plentifully provided with vowel letters. For, although in most cases the context was a guide to the correct reading, yet there were also cases where, of the many possible ways of pronouncing a word, more than one appeared admissible.1

M 3. When the language had died out, the ambiguity of such a writing must have been found continually more troublesome; and as there was thus a danger that the correct pronunciation might be finally lost, the vowel signs or vowel points were invented in order to fix it. By means of these points everything hitherto left uncertain was most accurately settled. It is true that there is no historical account of the date of this vocalization of the O.T. text, yet we may at least infer, from a comparison of other historical facts, that it was gradually developed by Jewish grammarians in the sixth and seventh centuries A.D. under the influence of different Schools, traces of which have been preserved to the present time in various differences of tradition.² They mainly followed, though with independent regard to

1 Thus e.g. Dp can be read qāṭal, qāṭāl, qāṭāl, qēṭāl, qōṭāl, qiṭṭāl, qaṭṭāl, quṭṭāl, quṭṭāl, and several of these forms have also different senses.

quiet, and several of these forms have also different senses.

The most important of these differences are, (a) those between the Orientals, i.e. the scholars of the Babylonian Schools, and the Occidentals, i.e. the scholars of Palestine (Tiberias, &c.); cf. Ginsburg, Introd., p. 197 ff.; (b) amongst the Occidentals, between Ben-Naphtali and Ben-Asher, who flourished in the first half of the tenth century at Tiberias; cf. Ginsburg, Introd., p. 241 ff. Both sets of variants are given by Baer in the appendices

the peculiar nature of the Hebrew, the example and pattern of the older Syrian punctuation.¹

See Gesenius, Gesch. d. hebr. Spr., p. 182 ff.; Hupfeld, in Theol. Studien u. Kriilleen, 1830, pt. iii, who shows that neither Jerome nor the Talmud mentions vowel signs; Berliner, Beiträge zur hebr. Gramm. im Talm. u. Midrasch, p. 26 ff.; and B. Pick, in Hebraica, i. 3, p. 153 ff.; Abr. Geiger, 'Zur Nakdanim-[Punctuators-]Literatur,' in Jüd. Zischr. Jür Wissensch. u. Leben, x. Breslau, 1872, p. 10 ff.; H. Strack, Prolegomena critica in Vet. Test. Hebr., Lips. 1873; 'Beitrag zur Gesch. des hebr. Bibeltextes,' in Theol. Stud. u. Krit., 1875, p. 736 ff., as also in the Zischr. f. die ges. luth. Theol. u. K., 1875, p. 619 ff.; 'Massorah,' in the Protest. Real.-Enc.³, xii. 393 ff. (a good outline); A. Merx, in the Verhandlungen des Orientalistenkongresses zu Berlim, i. Berlin, 1881, p. 164 ff. and p. 188 ff.; H. Graetz, 'Die Anfänge der Vokalzeichen im Hebr.,' in Monatsschr. f. Gesch. u. Wissensch. d. Judenth., 1881, pp. 348 ff. and 395 ff.; Hersmann, Zur Gesch. des Streites über die Entstehung der hebr. Punktation, Ruhrort, 1885; Harris, 'The Rise... of the Massorah,' JQR. i. 1889, p. 128 ff. and p. 223 ff.; Mayer-Lambert, REJ. xxvi. 1893, p. 274 ff.; J. Bachrach, Das Alter d. bibl. Vocatisation u. Accentuation, 2 pts. Warsaw, 1897, and esp. Ginsburg, Introd. (see § 3 c), p. 287 ff.; Budde, 'Zur Gesch. d. Tiberiens. Vokalisation,' in Orient. Studien zu Ehren Th. Nöldekes, i. 1906, 651 ff.; Bacher, 'Diakrit. Zeichen in vormasoret. Zeit,' in ZAW. 1907, p. 285; C. Levias, art. 'Vocalization,' in the Jewish Encycl.—On the hypothesis of the origin of punctuation in the Jewish schools for children, cf. J. Dérenbourg in the Rev. Crit., xiii. 1879, no. 25.

4. To complete the historical vocalization of the consonantal text is a phonetic system was devised, so exact as to show all vowel-changes occasioned by lengthening of words, by the tone, by gutturals, &c., which in other languages are seldom indicated in writing. The pronunciation followed is in the main that of the Palestinian Jews of about the sixth century A.D., as observed in the solemn reading of the sacred writings in synagogue and school, but based on a much older tradition. That the real pronunciation of early Hebrew is consistently preserved by this tradition, has recently been seriously questioned on good grounds, especially in view of the transcription of proper names in the LXX. Nevertheless in many cases, internal reasons, as well as the analogy of the kindred languages, testify in a high degree to the faithfulness of the tradition. At the same recension of the text, or soon after, the various other signs for reading (§§ 11-14, 16) were added, and the accents (§ 15).

§ 8. The Vowel Signs in particular.

P. Haupt, 'The names of the Hebrew vowels,' JAOS. xxii, and in the Johns Hopkins Semitic Papers, Newhaven, 1901, p. 7 ff.; C. Levias in the Hebr. Union Coll. Annual, Cincinnati, 1904, p. 138 ff.

to his critical editions. Our printed editions present uniformly the text of Ben-Asher, with the exception of a few isolated readings of Ben-Naphtali, and of numerous later corruptions.

¹ See Geiger, 'Massorah bei d. Syrern,' in ZDMG. 1873, p. 148 ff.; J. P. Martin, Hist. de la ponctuation ou de la Massore chez les Syriens, Par. 1875; E. Nestle, in ZDMG. 1876, p. 525 ff.; Weingarten, Die syr. Massora nach Bar Hebraeus, Halle, 1887.

Preliminary Remark.

The next two sections (§§ 8 and 9) have been severely criticized (Philippi, ThLZ. 1897, no. 2) for assigning a definite quantity to each of the several vowels, whereas in reality ____, ___ are merely signs for a, e, o: 'whether these are long or short is not shown by the signs themselves but must be inferred from the rules for the pause which marks the breaks in continuous narrative, or from other circumstances.' But in the twenty-fourth and subsequent German editions of this Grammar, in the last note on § 8 a [English ed. p. 38, note 4], it was stated: 'it must be mentioned that the Masoretes are not concerned with any distinction between long and short vowels, or in general with any question of quantity. Their efforts are directed to fixing the received pronunciation as faithfully as possible, by means of writing. For a long time only שַבְעָה מָלְכִים seven kings were reckoned (vox memor. in Elias Levita אֵלְיָהוּ, Šureq and Qibbus being counted as one vowel. The division of the vowels in respect of quantity is a later attempt at a scientific conception of the phonetic system, which was not invented but only represented by the Masoretes (Qimchi, Mikhlol, ed. Rittenb. 136 a, distinguishes the five long as mothers from their five daughters).

I have therefore long shared the opinion that 'the vowel-system represented by the ordinary punctuation (of Tiberias) was primarily intended to mark only differences of quality' (Sievers, Metrische Studien, i. 17). There is, however, of course a further question how far these 'later' grammarians were mistaken in assigning a particular quantity to the vowels represented by particular signs. In Philippi's opinion they were mistaken (excluding of course $i, \, \hat{e}, \, \hat{o}$ when written plene) in a very great number of cases, since not only does __ stand, according to circumstances, for \tilde{a} or \tilde{a} , and __ for \tilde{a} or \tilde{a} . but also ___ for ē or ĕ, and __ for ō or ŏ, e. g. בֶּבֶר and מָבֶן, out of pause kābēd,

qā ơn (form לְמַבְ), but in pause kābéd, qātôn.

I readily admit, with regard to Qames and $S^{e}gol$, that the account formerly given in § 8 f. was open to misconstruction. With regard to Sere and Holem, however, I can only follow Philippi so long as his view does not conflict with the (to me inviolable) law of a long vowel in an open syllable before the tone and (except Pathaḥ) in a final syllable with the tone. To me קבה $k\bar{a}b\dot{c}d$, &c., is as impossible as e.g. עָנָב = tnab or בֿבן = bŏrakh, in spite of the analogy cited by Sievers (p. 18, note 1) that 'in old German e.g. original i and iioften pass into ë and o dialectically, while remaining in a closed syllable.

a 1. The full vowels (in contrast to the half-vowels or vowel trills, § 10 a-f), classified according to the three principal vowel sounds (§ 7 a), are as follows:

First Class. A-sound.

I. $\frac{1}{\tau}$ Qāmes denotes either \bar{a} , \hat{a} , more strictly \bar{a} (the obscure Swedish å) and å,² as יָן $y\bar{a}d$ (hand), אַ $r\bar{a}'\check{s}\imath m$ (heads), or \check{a} (in future transcribed as \check{o}), called $Q\bar{a}mes$ hātuph, i.e. hurried Qames. The latter occurs almost exclusively as a modification of \ddot{u} ; cf. c and § 9 u. 2. — Páthăh, ă, na băth (daughter).

¹ In early MSS, the sign for Qames is a stroke with a point underneath, i. e. according to Nestle's discovery (ZDMG. 1892, p. 411 f.), Pathah with Holem, the latter suggesting the obscure pronunciation of Qames as å. Cf. also Ginsburg, Introd., p. 609. ² Instead of the no doubt more accurate transcription a, a we have

Also 3. $S^eg\hat{o}l$, an open e, \hat{e} (\bar{a} or \check{a}), as a modification of \check{a} , either in an untoned closed syllable, as in the first syllable of מֶבֶבֶּם yädkhèm (your hand) from yadkhèm—or in a tone-syllable as in TDB pěsah; cf. πάσχα, and on the really monosyllabic character of such formations, see § 28 e. But $S^e g \partial l$ in an open tone-syllable with a following י, as in יֶּלֶינְה g^e lènā (cf. § 75 f), יְּלֶידְ $y\bar{a}d\hat{c}kh\bar{a}$ (cf. § 91 i), is due to contraction from ay.

Second Class. I- and E-sounds.

1. '- Hîrĕq with yod, almost always î, as אַדִּייִּל saddîq (righteous). b 2. — either î (see below, i), as צַּוּקִים saddîqîm, only orthographically different from אַריִקים),—or ĭ, as צַּוְקוֹים (צַרִיקם) sidqô (his righteousness).

3. '- Serî or Sērê with yod=ê, e.g. in hethô (his house). E either ê, but rarely (see below, i), or ē as בּשֵׁי šēm (name).

Sere can only be ĕ, in my opinion, in few cases, such as those mentioned in § 29 f.

4. — Segôl, ἄ, a modification of ĭ, e.g. אָבָּשִׁי h̄äfṣî (ground-form h̄tfs); בּשִׁי śän (ground-form šīn).

Third Class. U- and O-sounds.

1. א Šûrĕq, usually û, אים mûth (to die), rarely ŭ. U { 2. — Qibbûs, either ŭ, e.g. ปรูก รนัปเลิก (ladder), or น, e.g. จักกุ้ qūmū (rise up), instead of the usual อาจ้. i and — Hōlem, ô and ō, קוֹל qôl (voice), רֹב rōbh (multitude).

Often also a defective - for ô; rarely i for ō.

On the question whether — under some circumstances represents \check{o} , see § 93 r.

4. — On $Q\bar{a}m\check{e}s$ $h\bar{a}t\check{u}ph=\check{o}$, generally modified from \check{u} , as P?

hŏq (statute), see above, a.

retained \bar{a} , \hat{a} in this grammar, as being typographically simpler and not liable to any misunderstanding. For *Qames hatuph*, in the previous German edition expressed by a, we have, after careful consideration, returned to o The use of the same sign $_$ for \bar{a} (\hat{a}) and \check{a} , shows that the Massoretes did not intend to draw a sharp distinction between them. We must not, however, regard the Jewish grammarians as making a merely idle distinction between $Q\bar{a}mes$ $r\bar{a}h\bar{a}b$, or broad Qames, and $Q\bar{a}mes$ $hat\hat{u}ph$, or light Qames. It is quite impossible that in the living language an \bar{a} lengthened from \bar{a} , as in dābār, should have been indistinguishable from e.g. the last vowel in יישוב or the first in קרשׁים.—The notation $\hat{a},\,\hat{e},\,\hat{o}$ expresses here the vowels essentially long, either naturally or by contraction; the notation \bar{a} , \bar{e} , \bar{o} those lengthened only by the tone, and therefore changeable; ä, ë, ö the short vowels. As regards the others, the distinction into i and i, u and u is sufficient; see § 9.—The mark $\dot{}$ stands in the following pages over the tone-syllable, whenever this is not the last, as is usual, but the penultimate syllable of the word, e. g. בשל.

¹ These Segols, modified from a, are very frequent in the language. The

e Moreover the names were mostly so formed (but only later), that the sound of each vowel is heard in the first syllable (PEP for PEP, TIP) for צרי, פּחַה for צרי; in order to carry this out consistently some even write

Sägôl, Qomes-hatûf, Qübbûs.

2. As the above examples show, the vowel sign stands regularly under the consonant, after which it is to be pronounced, 7 rā, 7 rā, ī rē, ī rŭ, &c. The Pathah called furtivum (§ 22 f) alone forms an exception to this rule, being pronounced before the consonant, רום ruah (wind, spirit). The $H\bar{o}l\check{e}m$ (without $w\bar{a}w$) stands on the left above the consonant, $r\bar{o}$ (but $b=l\bar{o}$). If κ , as a vowel letter, follows a consonant which is to be pronounced with \bar{o} , the point is placed over its right arm, thus בֹּאָם; but e.g. בַּאָם, since א here begins a syllable.

g No dot is used for the Holem when ō (of course without waw) is pronounced after sin or before šin. Hence אָנָא śōnē (hating), איני nºśō (to bear), משָׁה môšè (not מֹשֶׁה; but שֵׁמֵר šômēr (a watchman). When ō precedes the śin, the dot is placed over its right arm, e.g. virpoś (he treads with the feet), הבשאים hannôścim (those who carry).

In the sign i, the i may also be a consonant. The i is then either to be read $\bar{v}w$ (necessarily so when a consonant otherwise without a vowel precedes, e.g. לְנוֹת לֹּנִים, lending) or wō, when a vowel already precedes the 1, e.g. עָיוֹן 'awôn (iniquity) for jing. In more exact printing, a distinction is at least made between \mathfrak{f} (wo) and \mathfrak{f} (i. e. either δ or, when another vowel follows the wāw, ôw 3).

Babylonian punctuation (see § 8 g, note 1) has only one sign for it and tonebearing Pathah; see also Gaster, 'Die Unterschiedslosigkeit zwischen Pathach u. Segol,' in ZAW. 1894, p. 60 ff.

1 On the erroneous use of the term melo pum, only in Germany, for sureq (hence also pronounced melu pum to indicate u), see E. Nestle, ZDMG. 1904, p. 597 ff.; Bacher, ibid., p. 799 ff., Melopum; Simonsen, ibid., p. 807 ff.

ž The usual spelling אָבֶיף and מַבָּה takes the words certainly rightly as Hebrew substantives; according to De Lagarde (Gött. gel. Anz. 1886, p. 873, and so previously Luzzatto), TOP and TOP are rather Aram. participles, like Dages, &c., and consequently to be transliterated Qames and Pathah.

Since 1846 we have become acquainted with a system of vocalization different in many respects from the common method. The vowel signs, all except 1, are there placed above the consonants, and differ almost throughout in form,

3. The vowels of the first class are, with the exception of $\dot{}$ in h the middle and $\ddot{}$, $\ddot{}$, $\ddot{}$, $\ddot{}$ at the end of the word (§ 9 α -d, f), represented *only* by vowel signs, but the long vowels of the I- and U-class largely by vowel letters. The vowel sound to which the letter

and some even as regards the sound which they denote: $\leq =\hat{a}, \bar{a}, \underline{\nu} =$ tonebearing \check{a} and \grave{e} , $\stackrel{\dots}{\dots} = \hat{e}$, \bar{e} , $\stackrel{\dots}{\dots} = \hat{e}$, $\stackrel{\dots}{\hat{e}}$, $\stackrel{\dots}{\dots} = \hat{e}$, $\stackrel{\dots}{\hat{e}}$, $\stackrel{\dots}{\dots} = \hat{e}$. In an unsharpened syllable $\stackrel{\cdot \cdot \cdot}{=}$ = toneless \check{a} and \grave{e} , and also Hateph Pathah; $\stackrel{\cdot \cdot \cdot}{=}$ = toneless \check{e} and Hateph Seghôl; — = i, — = i, = = i, and Hateph Qames. Lastly in toneless syllables before Dageš, $\overline{z} = \ddot{a}$, $\overline{z} = \ddot{e}$, $\overline{z} = i$, $\overline{1} = \ddot{u}$, $\overline{z} = \check{a}$. Šewā is — The accents differ less and stand in some cases under the line of the consonants. Besides this complicated system of the Codex Babylonicus (see below) and other MSS., there is a simpler one, used in Targums. It is still uncertain whether the latter is the foundation of the former (as Merx, Chrest, Targ. xi, and Bacher, ZDMG. 1895, p. 15 ff.), or is a later development of it among the Jews of South Arabia (as Praetorius, ZDMG. 1899, p. 181 ff.). For the older literature on this Babylonian punctuation (נקוֹד בַבַּלִי), as it is called, see A. Harkavy and H. L. Strack, Katalog der hebr. Bibelhandschr. der Kaisert. öffentt. Bibliothek zu St. Petersb., St. Petersb. and Lpz., 1875, parts i and ii, p. 223 ff. A more thorough study of the system was made possible by H. Strack's facsimile edition of the Prophetarum posteriorum codex Babylonicus Petropolitanus (St. Petersb., 1876, la. fol.) of the year 916, which Firkowitsch discovered in 1839, in the synagogue at Tschufutkale in the Crimea. The MS. has been shown by Ginsburg (Recueil des travaux rédigés en mémoire . . . de Chwolson, Berlin, 1899, p. 149, and Introd., pp. 216 ff., 475 f.) to contain a recension of the Biblical text partly Babylonian and partly Palestinian; cf. also Barnstein, The Targum of Onkelos to Genesis, London, 1896, p. 6 f. Strack edited a fragment of it in Hosea et Joel prophetae ad fidem cod. Babylon. Petrop., St. Petersb. 1875. Cf. also the publication by A. Merx, quoted above, § 7 h, and his Chrestomathia Targumica, Berlin, 1888; G. Margoliouth, in the PSBA. xv. 4, and M. Gaster, ibid.; P. Kahle, Der masoret. Text des A. T. nach d. Überlief. der babyl. Juden, Lpz. 1902, with the valuable review by Rahlfs in GGA. 1903, no. 5; Nestle, ZDMG. 1905, p. 719 (Babylonian — y. According to the opinion formerly prevailing, this Babylonian punctuation exhibits the system which was developed in the Eastern schools, corresponding to and contemporaneous with the Western or Tiberian system, although a higher degree of originality, or approximation to the original of both systems of punctuation, was generally conceded to the latter. Recently, however, Wickes, Accents of the Twenty-one Books, Oxford, 1887, p. 142 ff, has endeavoured to show, from the accents, that the 'Babylonian' punctuation may certainly be an Oriental, but is by no means the Oriental system. It is rather to be regarded, according to him, as a later and not altogether successful attempt to modify, and thus to simplify, the system common to all the Schools in the East and West. Strack, Wiss. Jahresb. der ZDMG. 1879, p. 124, established the probability that the vowels of the superlinear punctuation arose under Arab influence from the vowel letters Ni (so previously Pinsker and Graetz), while the Tiberian system shows Syrian influence.

A third, widely different system (Palestinian), probably the basis of the other two, is described by A. Neubauer, JQR. vii. 1895, p. 361 ff., and Friedländer, ibid., p. 564 ff., and PSBA. 1896, p. 86 ff.; C. Levias, Journ. of Sem. Lang. and Lit., xv. p. 157 ff.; and esp. P. Kahle, Beitr. zu der Gesch. der hebr. Punktation, in ZAW. 1901, p. 273 ff. and in Der masoret. Text des A. T. (see above), chiefly dealing with the Berlin MS. Or. qu. 680, which contains a number of variants on the biblical text, and frequently agrees with the

transcriptions of the LXX and Jerome.

points is determined more precisely by the vowel sign standing before, above, or within it. Thus—

may be combined with Hîrĕq, Ṣērê, Segôl (, , , , ,).

i with Šûrĕq and Ḥōlĕm (i and i).1

In Arabic the long a also is regularly expressed by a vowel letter, viz. Alteph (\aleph_{-}), so that in that language three yowel letters correspond to the three vowel classes. In Hebrew \aleph is rarely used as a vowel letter; see § 9 b and § 23 g.

1. The omission of the vowel letters when writing î, û, ê, ô is called scriptio defectiva in contrast to scriptio plena. אָל, בּיף, בּיף are written plene, אַלף, בּיף defective.

Cf. Bardowitz, Studien zur Gesch. der Orthogr. im Althebr., 1894; Lidzbarski, Ephem., i. 182, 275; Marmorstein, 'Midrasch der vollen u. defekt. Schreibung,' in ZAW. 1907, p. 33 ff.

- k So far as the choice of the full or defective mode of writing is concerned, there are certainly some cases in which only the one or the other is admissible. Thus the full form is necessary at the end of the word, for â, ô, ê, ê, ē, as well as for è in אָשָׁ בּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנַבְּלִּהִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנַבְּלִּהִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנִי בְּנַבְּלִּהִי בְּנִי בְּנִיי בְּיבְּי בְּנִיי בְּנִיי בְּיבְּי בְּנִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיבְייִי בְּיִייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיבְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּבְיּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּבְיּי בְּיִי בְּיִי בְּבְייִי בְּיי בְּיִי בְּיִי בְּיִי בְּייִי בְּיי בְּיי בְּיי בְּיי בְּייי בְּיי בְּיי בְּייי בְייי בְייי בְּייי בְּייי בְּייי בְיייי בְּייי בְּייי בְייִיי בְּייי בְיייי בְיייי ב
- I That much is here arbitrary (see § 7 g), follows from the fact that sometimes the same word is written very differently, e.g. הַּקְמוֹתִי Ez 16[®]: בַּוֹלְמוֹתִי and also הַקְמוֹתִי Jer 23⁴; cf. § 25 b. Only it may be observed,

(a) That the scriptio plena in two successive syllables was generally avoided; cf. e.g. נְבְאִים but נְבִיא, but צְדִּקִים, but מְצָאָהוּ; יְהוֹשֻׁעַ;

(b) That in the later Books of the O. T. (and regularly in post-biblical Hebrew) the full form, in the earlier the defective, is more usual.

² Of. T. C. Foote, The diphthong at in Hebrew (Johns Hopkins Univ. Circulars, June, 1903, p. 70 ff.).

After the example of the Jewish grammarians the expression, 'the vowel letter rests (quiesces) in the vowel-sign,' has become customary. On the other hand, the vowel letters are also called by the grammarians, matres lectionis or supports (fulcra).

agrees with the vocalic character of \ and \ (§ 5 b, note 2). Thus such words as אַן, יְחַ, יִּבְּי, הַּבְּי, הַּבְּי, הַּבְּי, הַּבְּי, הַּבְּי, הַבְּי, הַבּי, הַבְּי, הַבּי, הַבְּי, הַבּי, הַבְּי, הַבּי, הַבּיי, הַבּייי, הַבּייי, הַבּיי, הַבּיי, הַבּייי, הַבּייי, הַבּיי, הַבּיי, הַבּיי, הַבּיי, הַבּיי, הַבּייי, הַבּייי, הַבּיי, הַבּייי, הַבּיי, הַבּייי, הַבְּיי, הַבּיי, הַבּיי, הַבְּיי, הַבּיי, הַבְּיי, הַבְּיי, הַבְּיבְיּיי,

§ 9. Character of the several Vowels.

Numerous as are the vowel signs in Hebrew writing, they are yet α not fully adequate to express all the various modifications of the vowel sounds, especially with respect to length and shortness. To understand this better a short explanation of the character and value of the several vowels is required, especially in regard to their length and shortness as well as to their changeableness (§§ 25, 27).

I. First Class. A-sound.

- 1. Qames (-), when it represents a long a, is, by nature and origin, of two kinds:—
- (1) The essentially long a (in Arabic regularly written $\stackrel{\aleph}{\longrightarrow}$), which is not readily shortened and never wholly dropped (§ 25 c), e.g. $\stackrel{\square}{\Longrightarrow} k^c thabh$ (writing); very seldom with a following \aleph , as $\stackrel{\aleph}{\bowtie}$, $2 \times 12^{1.4}$ (see the examples in § 72 p).

The writing of DNP Ho 10¹⁴ for DP would only be justifiable, if the \bar{a} b of this form were to be explained as a contraction of $a\ddot{a}$; cf. however § 72 a; NNP Neh 13¹⁶ for NP $(d\bar{a}g)$ is certainly incorrect.—The rarity of the \bar{a} in Hebrew arises from the fact that it has for the most part become an obtuse \hat{a} ; see below, g.

(2) ā, lengthened only by position (i.e. tone-long or at all events c lengthened under the influence of the tone, according to the laws for the formation of syllables, § 27 e-h), either in the tone-syllable itself (or in the secondary tone-syllable indicated by Mèthěg, see below), or just before or after it. This sound is invariably lengthened from an original ă,³ and is found in open syllables, i.e. syllables ending in a vowel (§ 26 b), e.g. פּרָל, בּיִלְּהָל, בְּיִלְהָל, בְּיִלְהָלָּה, (Arab. laka, qătălă, yăqûmű, 'āsîrŭ), as well as in closed syllables, i.e. those ending in

¹ In MSS. ነ and ', in such combinations as ነሷ, ካ፫, are even marked with Mappîq (§ 14 α).

² Of a different kind are the cases in which \aleph has lost its consonantal sound by coalescing with a preceding α , $\S 23 \alpha - d$.

³ In Arabic this $\check{\alpha}$ is always retained in an open syllable.

a consonant, as יָד (vulgar Arab. yăd, kaukăb). In a closed syllable, however, it can only stand when this has the tone, שׁלָּם, עוֹלָם; whereas in an open syllable it is especially frequent before the tone, e.g. মুন্ Where the tone is moved forward or weakened (as happens most commonly in what is called the construct state of nouns, cf. § 89 a) the original short ă (Pathah) is retained in a closed syllable, while in an open syllable it becomes Šewā (§ 27, i): בְּלָם, constr. state בְּלַם (hakham); דְבַר, דָבָר (debhar); קטָלם, קטַלם. For examples of the retention, in the secondary tone-syllable, of \bar{a} lengthened from \check{a} , see § 93 xx.

d In some terminations of the verb (5 in the 2nd sing. masc. perf., , in the 2nd pl. fem. of the imperat., as well as in the 3rd and 2nd pl. fem. of the imperf.), in FK thou (masc.) and in the suffixes 7 and 7, the final \bar{a} can stand even without a vowel letter. A \bar{a} is, however, in these cases (except with $\overline{\Box}$) frequently added as a vowel letter.

On - for o see below, f.

2. Pathah, or short ă, stands in Hebrew almost exclusively in a closed syllable with or without the tone (לָטַבְּ, סַהָּלְהָּם). In places where it now appears to stand in an open syllable the syllable was originally closed, and a helping vowel (a, i) has been inserted after the second radical merely to make the pronunciation easier, e.g. צַֿחַל (ground-form nahl), בְּׁלֹת (Arab. bait), see § 28 d, and with regard to two cases of a different kind, \S 26 g, h. Otherwise \check{a} in an open syllable has almost without exception passed into \bar{a} (---), see above, c.

On the very frequent attenuation of a to i, cf. below, h. On the rare, and only apparent union of Pathah with & (%_), see § 23 d, end. a helping-vowel, § 22f (Pathah furtivum), and § 28 e.

3. Segôl (ě, è $[\bar{a}]$) by origin belongs sometimes to the second, but most frequently to the first vowel class (§ 27 o, p, u). It belongs to the first class when it is a modification of a (as the Germ. Bad, pl. Bäder; Eng. man, pl. men), either in a toneless syllable, e.g. בְּיֶבֶ (for yadkhèm), or with the tone, e.g. אֶנֶץ from 'ars, אֶנֶל Arab. qărn, קְמָה Arab. qămħ. This $S^{e}g\delta l$ is often retained even in the strongest tone-syllable, at the end of a sentence or of an important clause (in pause), as אָבֶהָם, פְּקָבָּהָ (målåkh, sådåq). As a rule, however, in such cases the Pathah which underlies the Segôl is lengthened into Qames, e.g. קָבֶּוֹ, אָבֶּבֶּי, בּ,בֶּבָּוֹ, A Segôl apparently lengthened from \check{S}^ewa , but in reality traceable to an original a, stands in pausal forms, as בָּוֹי (ground-form pary), בְּיִהִי (ground-form pary), (yahy), &c. On the cases where a ' (originally consonantal) follows this Segôl, see § 75 f, and § 91 k.

II. Second Class. I- and E-sounds.

- 4. The long î is frequently even in the consonantal writing indicated g by ' (a fully written Hireq '---); but a naturally long î can be also written defectively (§ 8 i), e. g. אַרָּיִב (righteous), plur. צַּיִּרִים saddîqîm; אַרִייִּ (he fears), plur. אַרִייִּ (the fears), plur. אַרִייִּ (the fears), plur. אַרִייִ (the fears), plur. אַרִייִּ (the fears), plur. אַרִּ (the fears), plur. אַרְּ (the fears), plur. אַרְּ (the fears), plur. אַרְּ (the fears), plur. אַרְּ (the fears), plur. אַרְ (the fears), plur. אַרְּ (the fears), plur. אַרְּ (the fears), plur. אַרְ (the fears), plur. אַרְּ (the fears), plur. אַרְ (the fears), plur. אַרְּ (the fears), plur. אַרְ (the fears), plur. אַרְ (the fears), אַרְ (the fears), plur. אַרְ (the fears), אַרְ (the fears
- 5. The short Hireq (always written defectively) is especially frequent h in sharpened syllables (מְּמִי , קְמֵּמ') and in toneless closed syllables (מְמִי , קַמֵּמ') and in toneless closed syllables (מְמִי , יִיּמָמ') for however וְיִּישְׁרָּ in a closed tone-syllable, and even אָיָבּי, with a helping Segôl, for wayyiphn. It has arisen very frequently by attenuation from ă, as in דְּבִי from original dăbărê, יְבִיל (ground-form sădq),² or else it is the original *, which in the tone-syllable had become ē, as in אִיבְּרְּ (thy enemy) from אִיבְּרְ (ground-form 'âyĭb).³ It is sometimes a simple helping vowel, as in בּילוּת הַּבּיל אַרָּרָר .

The earlier grammarians call every *Hireq* written fully, *Hireq magnum*; every one written defectively, *Hireq parvum*,—a misleading distinction, so far as quantity is concerned.

- 6. The longest ê '_ (more rarely defective __, e.g. עֵינֵי for עֵינֵי is 3°; at the end of a word also ה) is as a rule contracted from '_ ay (ai), § 7 a, e.g. הֵיבֶל (palace), Arab. and Syriac haikal.
- 7. The Sere without Yôdh mostly represents the tone-long ē, which, k like the tone-long ā (see c), is very rarely retained except in and before the tone-syllable, and is always lengthened from an original ž. It stands in an open syllable with or before the tone, e.g. פּבָּים (groundform sǐphr) book, פּבָּים (Arab. sǐnǎt) sleep, or with Metheg (see § 16 d, f) in the secondary tone-syllable, e.g. ייִ my request, ייִ let us go. On the other hand in a closed syllable it is almost always with the tone, as בּבְּבָּיה son, בַּבְּיֵּל dumb.

Exceptions: (a) $\bar{\epsilon}$ is sometimes retained in a toneless closed syllable, in l monosyllabic words before Maqqeph, e.g. 749 Nu 35¹⁸, as well as in the examples of $n\bar{a}s\delta g$ $\bar{a}h\delta r$ mentioned in § 29 f (on the quantity of. § 8 b 3 end); (b) in a toneless open final syllable, Sere likewise occurs in examples of the $n\bar{a}s\delta g$ $\bar{a}k\delta r$, as NY Ex 16^{29} ; cf. Ju 9^{39} .

8. The Segôl of the I(E)-class is most frequently an \check{e} modified from m original \check{e} , either replacing a tone-long \check{e} which has lost the tone, e.g.

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¹ At least according to the Masoretic orthography; cf. Wellhausen, Text der Bb. Sam., p. 18, Rem.

² Jerome (cf. Siegfried, ZAW. 1884, p. 77) in these cases often gives ă for ĭ. ³ Cf. the remarks of I. Guidi, 'La pronuncia del ṣērē,' in the Verhandl. des Hamburger Orient.-Kongr. of 1902, Leiden, 1904, p. 208 ff., on Italian e for Latin i, as in fede=fidem, pece=picem.

רוּהָ from וּהַ (give), אַרָּדְיּ (thy creator) from בְּיִי, or in the case discussed in § 93 o, עָּוְרִי , חֶלְּיִי, from the ground-forms hilq, izr; cf. also § 64 f. Segol appears as a simple helping-vowel in cases such as מַבָּה for siphr, וֹנֶל for yigl (§ 28 e).

III. Third Class. U- and O-sounds.

9. For the U-sound there is-

(1) the long û, either (a) written fully, א Šureq, e.g. וְבוּל (boundary), or (b) defectively written __ Qibbûs; יְבָּוֹל;

(2) the short \check{u} , mostly represented by $Qibb\hat{u}s$, in a toneless closed syllable and especially common in a sharpened syllable, in e.g. it is (table), in (table)

O Sometimes also ŭ in a sharpened syllable is written א, e.g. אָהְבָּה ψ 1025, דוּבָּה ψ 1055, ערנּמִים Is $_5^5$, ערנּמִים Gn $_2^{25}$ for אָרָמָים, &c.

For this u the LXX write o, e.g. Der Oδολλά μ , from which, however, it only follows, that this \ddot{u} was pronounced somewhat indistinctly. The LXX also express the sharp Hireq by ϵ , e.g. Temps = E $\mu\mu\eta$ for the pronunciation of the $Qibb\dot{u}s$ like the German \ddot{u} , which was formerly common, is incorrect, although the occasional pronunciation of the U-sounds as \ddot{u} in the time of the punctators is attested, at least as regards Palestine \dot{u} ; cf. the Turkish bulbbul for the Persian bulbul, and the pronunciation of the Arabic $duny\ddot{a}$ in Syria as $d\ddot{u}ny\ddot{a}$.

p 10. The O-sound bears the same relation to U as the E does to I in the second class. It has four varieties:—

(ו) The ô which is contracted from aw (=au), § 7 a, and accordingly is mostly written fully; i (Holem plenum), e.g. שׁלָּה (a whip), Arab. saut, אֹנֶלְ (iniquity) from עַּוֹלְה. More rarely defectively, as אַנְלָּה (thine ox) from שׁוֹר (thine ox) from מּוֹר (thine ox) from שׁוֹר (thi

q (2) The long ô which arose in Hebrew at an early period, by a general process of obscuring, out of an original â,² while the latter has been retained in Arabic and Aramaic. It is usually written fully in the tone-syllable, defectively in the toneless, e.g. בְּיִלְים Arab. מָלוֹם, Aram. מְלֵּוֹם, Arab. מֵלוֹם, Aram. מְלֵּוֹם, אַלִּים (leg), Arab. מַלוֹם, אַלִּים (leg), Arab. שִׁלְים (leg), Arab. שִׁלְים (dominion), Aram. שִׁלְים and שִּלְים Arab. אַלִּים (leg), Arab. אַלִים (leg), Arab. אַלים (leg), Arab. אַלִים (leg), Arab. אַליים (leg), Arab. א

r (3) The tone-long \bar{o} which is lengthened from an original \check{u} , or from an \check{o} arising from \check{u} , by the tone, or in general according to the

Cf. Delitzsch, Physiologie u. Musik, Lpz. 1868, p. 15 f.
 Cf. above, b, end. On Jerome's transliteration of o for d, see ZAW. 1884,

(4) — Qames-hatuph represents \check{o} (properly \check{a} , cf. § 8 a, note 2) modified s from \check{u} and is therefore classed here. It stands in the same relation to Holem as the $S^eg\hat{o}l$ of the second class to Sere, $\Rightarrow k\check{o}l$, $\Rightarrow k\check{o}l$, $\Rightarrow k\check{o}l$, $\Rightarrow k\check{o}l$ wayyāq $\check{o}m$. On the distinction between this and Qames, see below, u.

11. The following table gives a summary of the gradation of the t three vowel-classes according to the quantity of the vowels:—

First Class : A.	Second Class: I and E.	Third Class: U and O.
— original â (Arabic N—).	ê, from original ay	i ô, from original aw (au). or — ôobscured from û.
	or long î.	for û.
tone-long \bar{a} (from original \bar{a}) chiefly in the tone-syllable but also just before it.	tone-long \bar{v} (from \bar{v}) generally in the tone- syllable but also just before it.	— tone-long ō (from original i) in the tone-syllable, otherwise in an open syllable.
(as a modification of \check{a}) sometimes a tone-long \grave{e} , sometimes \check{a} .	<u>.</u> č.	_ v, modified from ŭ.
short \ddot{a} . \ddot{a} ; see h .	short i.	in a sharpened syllable.
Utmost weakening to	Utmost weakening to	Utmost weakening to

Rem. On the distinction between Qames and Qames-hatuph.\footnote{\delta} Qames-hatuph \text{ According to § 8 a, long \$\bar{a}\$ or \$\bar{a}\$ (Qames) and short \$\bar{a}\$ or \$\bar{a}\$ (Qames-hatuph) are in manuscripts and printed texts generally expressed by the same sign (\(\tau\)), e.g. \text{DP } $q\bar{a}m$, \footnote{\delta} \text{ Bill} \text{ Will.} The beginner who does not yet know the grammatical

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¹ These statements, in order to be fully understood, must be studied in connexion with the theory of syllables (\S 26) and *Metheg* (\S 16 c-i).

origin of the words in question (which is of course the surest guide), may depend meanwhile on the following principal rules:-

- I. The sign $\frac{1}{2}$ is δ in a toneless closed syllable, since such a syllable can have only a short vowel (§ 26 o). The above case occurs-
- (a) When Šewa follows as a syllable-divider, as in הַבְּלָּה hŏkh-mấ (wisdom), $\bar{n}_{\bar{a}}^{\bar{b}}$ 'okh-la (food). With Metheg — is \bar{a} (\bar{a}) and according to the usual view stands in an open syllable with a following $\check{S}^ew\hat{a}$ mobile, e.g. אֶּכְלֶּה 'ā- kh^e lá (she ate) ; but cf. § 16 i.

(b) When a closed syllable is formed by Dages forte, e.g. יוְבַּנֵי honnent (have mercy upon me); but בַּתְּיִם (with Metheg, § 16 f 2)

bâttîm.

(c) When the syllable in question loses the tone on account of a following Maqqeph (§ 16 a), e. g. בְּלֹ־דָאָלָה köl-hā-'ādấm (all men).

In ψ 35¹⁰ and Pr 19⁷ Magqēph with $\stackrel{\triangleright}{\supset}$ is replaced by a conjunctive accent (Merekha); so by Darga, Ju 195 with מָעֶר, and Ez 378 with וְלְּכָּהָם (so Baer after Qimhi; ed. Mant., Ginsburg, Kittel וויקבם).

(d) In a closed final syllable without the tone, e.g. $\Box p_{r,1}^{s_1} wayy\acute{a}q\acute{o}m$ (and he stood up).—In the cases where a or \bar{a} in the final syllable has become toneless through Maqqeph (§ 16 a) and yet remains, e.g. Est 4°, שְׁתְּדְלִי Gn 425, it has a Metheg in correct manuscripts and printed texts.

In cases like אָלְמָה, הְּלֶּלְּהָ, וֹמְלֶּלְהָּל, lắmmā, the tone shows that — is to be read as \bar{a} .

2. The cases in which $\frac{1}{2}$ appears to stand in an open syllable and yet is to be read as o require special consideration. This is the case, (a) when Hateph-Qames follows, e.g. אָבְילָבוּ his work, or simple vocal Šewá, e.g. דְרָבָן מּ goad; שְׁמֵרָה Jo 4⁷; שְׁמֵרָה (so ed. Mant., Ginsb.) preserve ψ 86², cf. 16¹ and the cases mentioned in § 48 i, note, and § 61 f; other examples are Ob 11, Ju 14 15); Hateph-Pathah follows in לְמִשְׁחַךּ (so Ginsburg; Baer לְהַרְגָּךְ) ו S 15¹, לַהַרְגָּךְ 24¹¹, and יְבְּיִיבֶּיְ (so Baer, Gn 32¹⁸, others יְבִּיִּבֶּיִי ; (b) before another *Qames*hatuph, e.g. אָרָה־לִּי thy work; on אָרָה־לִּי and קבָה־לִּי Nu 237, see § 67 0; (c) in the two plural forms קְרָשִׁים sanctuaries and ישָרְשִׁים roots (also written קרִי roots) and (שֵׁר). In all these cases the Jewish grammarians regard the Metheg accompanying the - as indicating a Qames rahabh (broad Qames) and therefore read the - as ā; thus pā-olo, dā-rebān, pā-olekhā, gā-dāšim. But neither the origin of these forms, nor the analogous formations in Hebrew and in the cognate languages, nor the transcription of proper names in the

In the Babylonian punctuation (§ 8~g, note) \bar{a} and \check{o} are carefully distinguished. So also in many MSS. with the ordinary punctuation and in Baer's editions of the text since 1880, in which $\frac{1}{\sqrt{2}}$ is used for δ as well as for 8. Cf. Raer-Delitzsch, Liber Jobi, p. 43. But the identity of the two signs is certainly original, and the use of $\frac{\epsilon}{2\pi}$ for δ is misleading.

LXX, allows us to regard this view as correct. It is just possible that Qames is here used loosely for \bar{a} , as the equivalent of \bar{o} , on the analogy of בְּצֵלֵי & &c., § 93 q. As a matter of fact, however, we ought no doubt to divide and read $p\bar{o}^{\circ}$ - $l\bar{o}$ (for $p\bar{o}^{\circ}$ - $l\bar{o}$), $p\bar{o}^{\circ}\bar{o}^{\circ}$ - l° khā, $q\bar{o}$ dā-šim.—Quite as inconceivable is it for Metheg to be a sign of the lengthening into \bar{a} in $\exists_{l=1}^{\infty} \exists_{l=1}^{\infty} (Ex \ 11^8)$, although it is so in $b\bar{a}$ in $b\bar{a}$ - $b\bar{a}$

§ 10. The Half Vowels and the Syllable Divider (Šewâ).

1. Besides the full vowels, Hebrew has also a series of vowel a sounds which may be called half vowels (Sievers, Murmelvokale). The punctuation makes use of these to represent extremely slight sounds which are to be regarded as remains of fuller and more distinct vowels from an earlier period of the language. They generally take the place of vowels originally short standing in open syllables. Such short vowels, though preserved in the kindred languages, are not tolerated by the present system of pointing in Hebrew, but either undergo a lengthening or are weakened to Šewâ. Under some circumstances, however, the original short vowel may reappear.

To these belongs first of all the sign —, which indicates an ex-b tremely short, slight, and (as regards pronunciation) indeterminate vowel sound, something like an obscure half \check{e} (\underline{e}). It is called $\check{S}^e w a$, which may be either simple $\check{S}^e w a$ ($\check{S}^e w a$ simplex) as distinguished from the compound (see f), or vocal $\check{S}^e w a$ ($\check{S}^e w a$ mobile) as distinguished from $\check{S}^e w a$ quiescens, which is silent and stands as a mere syllable divider (see i) under the consonant which closes the syllable.

The vocal Šewā stands under a consonant which is closely united, as c a kind of grace-note, with the following syllable, either (a) at the beginning of the word, as קְּמַל (to kill), אַבְּיִם memallē (filling), or (b) in the middle of the word, as קּנִּשְלָה קַּפּנָס, קּנִיּעָלָה γρ-ţelā, יְּמָבְלּוֹם, יִּמְבִּלּוֹם.

In former editions of this Grammar Ševā was distinguished as medium a when it followed a short vowel and therefore stood in a supposed 'loosely closed' or 'wavering' syllable, as in 'La According to Sievers, Metrische Studien, i. 22, this distinction must now be abandoned. These syllables are really closed, and the original vowel is not merely shortened, but entirely elided. The fact that a following Begadkephath letter (§ 6 n) remains spirant instead of taking Dages lene, is explained by Sievers on the 'supposition that the change from hard to spirant is older than the elision

י 1 On אַּיְבֶּי, the older and certainly the only correct form (as in Ben Asher), see Bacher, ZDMG. 1895, p. 18, note 3, who compares Šewayya, the name of the Syriac accentual sign of similar form — (= Hebr. Zaqeph). The form אָבָּי, customary in Spain since the time of Menahem b. Sarûq, is due to a supposed connexion with Aram. אַבְּי rest, and hence would originally have denoted only Śśwa quiescens, like the Arabic sukūn (rest). The derivation from אַבְּהָ (stem שַׁבָּה (tevias, American Journ. of Philol., xvi. 28 ff.) seems impossible.

of the vowel, and that the prehistoric malakai became malakhai before being shortened to malkhē'. In cases like אָסָם (from אָסָם), אָקרוּ (from פּמָא the dropping of the Dages forte shows that the original vowel is completely lost.

The sound \check{e} has been adopted as the normal transcription of simple $\check{S}^{o}w\hat{a}$ mobile, although it is certain that it often became assimilated in sound to other vowels. The LXX express it by ϵ , or even by η , בְּרוֹבִים אַ אַנּףְסְטּאָנוֹי, הַלְלֹּרִינָה άλληλούια, more frequently by a, Σαμουήλ, but very frequently by assimilating its indeterminate sound to the following principal vowel, e.g. στο Σύδομα, τις Σολομών (as well as Σαλωμών), πίκις Σαβαώθ, אמנאבא Nabarań A similar account of the pronunciation of Sewa is given by Jewish grammarians of the middle ages.2

How the $S^e w \hat{a}$ sound has arisen through the vanishing of a full vowel is seen, e.g. in בּרֶבָה from bărăkă, as the word is still pronounced in Arabic. In that language the full short vowel regularly corresponds to the Hebrew

Š e wâ mobile.

- 2. Connected with the simple Šewa mobile is the compound Šewa or \hat{H} âțēph (correptum), i.e. a \hat{S}^evol the pronunciation of which is more accurately fixed by the addition of a short vowel. There are three $\check{S}^{c}w\hat{a}$ -sounds determined in this way, corresponding to the three vowel classes (§ 7 a):-
 - (____) Ḥâṭēph-Páthāḥ, e.g. אמת hamôr, ass.
 - (___) Hâtēph-Segôl, e.g. אֵמֹל 'emōr, to say.
 - (____) Ḥâtēph-Qāmčṣ, e.g. חָלִי, holî, sickness.

These Halephs, or at least the first two, stand especially under the four guttural letters (§ 22 l), instead of a simple \check{S}^ewa mobile, since these letters by their nature require a more definite vowel than the indeterminate $simple \stackrel{\circ}{S}{}^e wa$ mobile. Accordingly a guttural at the beginning of a syllable, where the Sewa is necessarily vocal, can never have a mere Šewá simplex.

On = the shorter Hatef as compared with = cf. § 27 v.

Rem. A. Only ___ and ___ occur under letters which are not gutturals. Hateph-Pathah is found instead of simple \check{S}^ewa (especially \check{S}^ewa mobile), chiefly (a) under strengthened consonants, since this strengthening (commonly called doubling) causes a more distinct pronunciation of the Sewa mobile, שבלי branches, Zc 412. According to the rule given by Ben-Asher (which, however, appears to be unknown to good early MSS. and is therefore rejected by Ginsburg, Introd., p. 466; cf. Foote, Johns Hopkins Univ. Circulars, June 1903,

The same occurs frequently also in the Greek and Latin transcriptions of Phoenician words, e.g. אָלָכָא Malaga, בּנגּלִים gubulim (Schröder, Die phöniz. Spr., p. 139 ff.). Cf. the Latin augment in momordi, pupugi, with the Greek

Spr., p. 139 m.). O. the David augment in moments, papers, with the city in τέτυψα, τετυμμέτος, and the old form memordi.

2 See especially Yehuda Hayyûg, pp. 4 f. and 130 f. in Nutt's edition (Lond. 1870), corresponding to p. 200 of the edition by Dukes (Stuttg. 1844); Ibn Ezra's Sahoth, p. 3; Gesenius, Lehrgebäude der hebr. Sprache, p. 68. The Manuel du lecteur, mentioned above, § 6 b, also contains express rules for the various ways of pronouncing Š^{*}wā mobile: so too the Dikduke ha-ţ^eamim, ed. by Baer and Strack, Lpz. 1879, p. 12 ff. Cf. also Schreiner, ZAW. vi. 236 ff.

p. 71 f.), the Hateph is necessary 1 when, in a strengthened medial consonant with Šewā (consequently not in cases like יוֹהָל, &c.), preceded by a Pathah, the sign of the strengthening (Dages forte) has fallen away, e. g. הללו (but ed. where after a consonant with $S^{2}w\hat{a}$ the same consonant follows (to separate them more sharply, and hence with a metheg always preceding), e.g. בּוֹרֵרִים ע האל (ed. Mant. and Ginsb. קללת) Gn 2713 (but not without exceptions, e.g. אָלָלי Jer 65, and so always אָלָלי behold me, behold us; on before the suffix 7, see § 20 b); also in certain forms under Kaph and Res after a long vowel and before the tone, e. g. אַבֶּלְבָּה Gn 3^{17} ; בַּרַבֹּי ψ 103 1 ; וַתְּשֵּׁרְתָהוּ וּ וּ וֹל (but יִתְבָּרָכוּ ψ 72 17 , cf. Jer 4 2 , וֹ Ch 29 20 , because the tone is thrown back on to the ā. After ē Šewā remains even before the tone, as בְּרָכוּ &c.; but before Maggef אֵלֶכְהוּדְאָּ Baer Ex 418, 2 S 157, Jer 4015, but ed. Mant., Jabl., Ginsb. 'אַל') 2; (b) under initial sibilants after ጓ copulative, e. g. אַהַ Gn 212; cf. Jer 4820; וַהַחָר Is 4514; וְשַׂרָה Lv 2534; וְשַׁקָה Lv ביּ Gn 27²⁶; ypy Nu 23¹⁸, Is 37¹⁷, Dn 9¹⁸, cf. Ju 5¹², 1 K 14²¹, 2 K 9¹⁷, Jb 14¹, Ec 9^7 —to emphasize the vocal character of the $\check{S}^e w \hat{a}$. For the same reason under the emphatic מו in קרות Jer 22²⁸; cf. Jb 33²⁵; after Qôph in קרות (so Baer, but ed. Mant., Jabl., Ginsb. [7] Ez 2341; בַּרָבָד לָּ 55²²; cf. Jer. 329; under Res in ארךה (ed. Mant. ארך (ed. Mant. ארך) ארך ψ 289; even under ה Ezr 2621; under ב Est 28; הַבֶּבֶבֶּן so Jabl., Ginsb., but ed. Mant. (נְבֵרָ) Dt 2413; (c) under sonants, sibilants or Qôph after i, e.g. PMY Gn 216, cf. 3038 and Ez 2128 (under P); בַּכַבָּךְ־ אָטֵרוֹת Jos 11²; בַּכַבָּרָ עָ אָטֵרוֹת אָ Jos 11²; בַּכַבָּרָ עָ 74⁵,—for the same reason as the cases under b 3; according to Baer also in שממות נבושר א 30²⁸; קבושר Gn 32¹⁸ after ŏ (cf. § 9 v), as well as after α in הַקַשִּיבָה Dn 919; הברבה Gn 2788; הברבה 2 K 78.

B. The Hateph-Qames is less restricted to the gutturals than the first two, h and stands more frequently for a simple Ševá mobile when an original O-sound requires to be partly preserved, e. g. at the beginning, in אָרָן (ground-form rö'y) vision (cf. § 93 z); בּלֵנְיֶהוּ בְּלֵנְיִהוּ בְּלֵנְיִהוּ בְּלֵנְיִהוּ בְּלֵנִיהוּ בְּלֵנִייִּהוּ בְּלֵנִיהוּ בְּלֵנִיהוּ בְּלֵנִיהוּ בְּלֵנִיהוּ בְּלֵנִייִּ בְּלֵנְיהוּ בְּלְנִיהוּ בְּלֵנְיהוּ בְּלִיהוּ בְּלִיהוּ בְּלֵנְיהוּ בְּלִיתְרּ בּלְיהוּ בּבְיבְיה בּבְיבְיה בּלְנִיתוּ בּלְיהוּ בּבְיבְיה בּבְיבְיה בּלְיהוּ בּלְיהוּ בּלְנִיהוּ בְּלִיתְרּ בּבְיבְיה בּבְיבְיה בּבְיבְּיה בּבְיבְיה בּבְּיה בּבּיה בּבְיבְיה בּבּיה בּבּיבּיים בּבּיים בּבּיים בּבּיבּים בּבּיים בּבּיים בּבּיבּים בּבּיים בּבּים בּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּבּיים בּבּים בּבּים בּבּים בּבּים בּבּים בּיבּים בּבּים בּבּים בּבּים בּבּים בּבְיבּים בּבּים בּבּים בּבּים בּבּים בּבּים בּבּים בּבּים בּבְּיבִים בּים בּבּים בּבְיבּים בּבּים בּבּים בּבְיבְים בּבְּים בּבּים בּבְּיבְים בּבְיבְים בּבְּים בּבְּיבְים בּבּים בּבְיבְים בּבּים בּבּיבּים בּבְּיבְים בּבּים בּבּים בּבְיבּים בּבּים בּבּבְים בּבְּיבּים בּבּים בּבּים בּבּבּים בּבּים בּיבּים בּבּים בּבּים בּבּים בּבּים בּיבּים בּבּים בּבּים בּבּים בּבביים בּבּים בּבּים בּבּים בּבּי

¹ See Delitzsch, 'Bemerkungen über masoretisch treue Darstellung des alttestam. Textes,' in the *Ztschr. f. luth. Theol. u. Kirche*, vol. xxiv. 1863, p. 409 ff.

p. 409 ff.

On the uncertainty of the MSS. in some cases which come under a, see Minhat shay (the Masoretic comm. in ed. Mant.) on Gn 12³ and Ju 7⁶.

Minhat shay (the Masoretic comm. in ed. Mant.) on Gn 12° and Ju 7°.

Ben-Asher requires ___ for __ (even for ڰwâ quiescens) generally before a guttural or קבור 18° ; hence Baer reads in 2 S בּרָבָר 18° ; אַבָרָאָּ ; 49¹נ קׁמָּרְאָּ; 55° קּבָרָאָּ ; Jb 29°5 קבּרַר ; G5° קּבָרַר ; Jb 29°5 קּבָרַר ; G5°5 קּבָרַר ; Pr 3c¹¹ ; Jb 29°5 קּבָרַר ; of. Delitzsch, Psalms, 12°, note.

following guttural as well as of the preceding U-sound. (Elsewhere indeed after ; in similar cases Hateph-Pathah is preferred, see above, b; but with cf. also בְּלֵהְ Is 93, 1625, 1425, where the U-sound must necessarily be admitted to have an influence on the Šewa immediately following.) In רְּמָהֶר (น-iºhŏr) Jb 179 it is also influenced by the following O-sound. In קַמָּמִי I S 28^8 $Q^e r \hat{e}$, the original form is DDP, where again the \bar{o} represents an \check{o} . It is only through the influence of a following guttural that we can explain the forms נְקְרָאָה Est 214; נְקְרָאָה Pr 2822; נְקְרָאָה Jer 497; אָפְשַׂעָה Is 274; ואשקעה Dn 8^{13} ; שׁמֵעָה ψ 3 9^{13} ; בּמַעָרָה 2 K $_2^1$ (Baer's ed. also in ver. 11); יהקהים 2 Ch 3412 (ed. Mant., Opitius, &c. הַקּה). Finally in most of the examples which have been adduced, the influence of an emphatic sound (ף, ט, cf. also אַלַקְּקָה Ru 22.7), or of a sibilant is also to be taken into account.

3. The sign of the $simple \overset{\circ}{S^e}wa$ — serves also as a mere syllable divider. In this case it is disregarded in pronunciation and is called \check{S}^ewa quiescens. In the middle of a word it stands under every consonant which closes a syllable; at the end of words on the other hand it is omitted except in final 7 (to distinguish it better from final i), e.g. The king, and in the less frequent case, where a word ends with a mute after another vowelless consonant as in מָרָל nard, אָל thou fem. (for 'ant), הַשְׁבְּי thou fem. hast killed, הַשִּׁין and he watered, מוֹשׁבָּי and he took captive, אַל־תִּשְׁתְּ drink thou not; but אַל־תִּשְׁתְּ

However, in the examples where a mute closes the syllable, the final $\check{S}^ew\hat{a}$ comes somewhat nearer to a vocal $S^{e}w\hat{a}$, especially as in almost all the cases a weakening of a final vowel has taken place, viz. 기호 'atte from '기호 'atte ('anti), קְּמֵלְתִּי from טְּמֵלְתִּי (cf. in this form, the 2nd sing fem. perf. Qal, even בְּאִרְה, after a vowel, Gn 168, Mi 410, &c., according to the readings of Baer), yišto from יְשְׁבֵּּה, &c. The Arabic actually has a short vowel in analogous In קשָם borrowed from the Indian, as also in קשָם (gōặṭ) Pr 22²¹; and in אֵלְ־חּוֹחָף, ne addas (for which we should expect אָלְ־חּוֹחָף) Pr 306 the final mute of itself attracts a slight vowel sound.

Rem. The proper distinction between simple \check{S}^e wá mobile and quiescens depends on a correct understanding of the formation of syllables (§ 26). The beginner may observe for the present, that (1) $\check{S}^e w \hat{a}$ is always mobile (a) at the beginning of a word (except in שָׁתֵּים § 97 b, note); (b) under a consonant with Dageš forte, e.g. קוֹם gid-dephû; (c) after another Šewā, e.g. יְקְטֵלְן yiqtelû (except at the end of the word, see above, i). (2) ξ^{s} wa is quiescens (a) at the end of a word, even in the 7; (b) before another Sewa.

§ 11. Other Signs which affect the Reading.

Very closely connected with the vowel points are the reading-signs, which were probably introduced at the same time. diacritical point over wand w, a point is placed within a consonant

ית as an ending of the 2nd sing. fem. perf. Qal of verbs ל"ה, see § 75 m.

to show that it has a stronger sound. On the other hand a horizontal stroke $(R\bar{a}ph\dot{e})$ over a consonant is a sign that it has not the stronger sound. According to the different purposes for which it is used the point is either (1) Dages forte, a sign of strengthening (§ 12); or (2) Dages lene, a sign of the harder pronunciation of certain consonants (§ 13); or (3) Mappiq, a sign to bring out the full consonantal value of letters which otherwise serve as vowel letters (§ 7 b), especially in the case of π at the end of the word (§ 14 a). The $R\bar{a}ph\dot{e}$, which excludes the insertion of any of these points, has almost entirely gone out of use in our printed texts (§ 14 e).

§ 12. Dageš in general, and Dageš forte in particular.

Cf. Graetz, 'Die mannigfache Anwendung u. Bedeut. des Dagesch,' in Monatsschr. für Gesch. u. Wiss. d. Judent., 1887, pp. 425 ff. and 473 ff.

1. Dageš, a point standing in the middle of a consonant, denotes, a according to § 11, (a) the strengthening of a consonant (Dageš forte), e.g. מַשִּל (§ 20); or (b) the harder pronunciation of the letters (Dageš lene). For a variety of the latter, now rarely used in our printed texts, see § 13 c.

The root רבוש in Syriac means to pierce through, to bore through (with sharp b iron); hence the name Dages is commonly explained, solely with reference to its form, by puncture, point. But the names of all similar signs are derived rather from their grammatical significance. Accordingly און may in the Masora have the sense: acuere (literam), i. e. to sharpen a letter, as well as to harden it, i. e. to pronounce it as hard and without aspiration. און בעניים בעניים (literam) would then be a sign of sharpening and hardening (like Mappiq מבורה) proferens, as signum prolationis), for which purposes a prick of the pen, or puncture, was selected. The opposite of Dages is און soft, § 14 e, and § 22 n.

2. In grammar Dages forte, the sign of strengthening, is the more c important. It may be compared to the sicilicus of the Latins (Luculus for Luculus) or to the stroke over \overline{m} and \overline{n} . In the unpointed text it is omitted, like the vowels and other reading signs.

For the different kinds of Dages forte, see § 20.

² Wāw with Dages (3) cannot in our printed texts be distinguished from a $v\bar{u}w$ pointed as \check{Sureq} (3); in the latter case the point should stand higher up. The 3 \hat{u} is, however, easily to be recognized since it cannot take a vowel before or under it.

³ Stade, Lehrb. der hebr. Gr., Lpz. 1879, pp. 44, 103, rightly insists on the expression strengthened pronunciation instead of the older term doubling, since the consonant in question is only written once. The common expression arises from the fact that in transcription a strengthened consonant can only be indicated by writing it as double.

¹ Oort, Theol. Tijdschr. 1902, p. 376, maintains that 'the Masoretes recognized no distinction between Dage' lene and forte. They used a Dage' where they considered that a letter had the sharp, not the soft or aspirated sound.' This may be true; but the old-established distinction between the two kinds of Dage's is essential for the right understanding of the grammatical forms.

§ 13. Dageš lene.

Ginsburg, Introd., p. 114 ff.: Dagesh and Raphe.

a 1. Dageš lene, the sign of hardening, is in ordinary printed texts placed only within the בַּוְרָבְּפַּת letters (§ 6 n) as a sign that they should be pronounced with their original hard sound (without aspiration), e.g. אַ מַלְבּוֹ mel-kô; אַבָּר tāphár, but יִּשְׁלֵּה yiś-tè.

b 2. The cases in which a Dageš lene is to be inserted are stated in § 21. It occurs almost exclusively at the beginning of words and syllables. In the middle of the word it can easily be distinguished from Dageš forte, since the latter always has a vowel before it, whereas Dageš lene never has; accordingly the Dageš in 'appî, 'appî, rabbîm must be forte, but in 'yigdal it is lene.

C A variety of the Dage's lene is used in many manuscripts, as well as in Baer's editions, though others (including Ginsburg in the first two cases, Introd., pp. 121, 130, 603, 662) reject it together with the Hatefs discussed in § 10 g. It is inserted in consonants other than the Begadhephath to call attention expressly to the beginning of a new syllable: (a) when the same consonant precedes in close connexion, e. g. '\forall \forall 2 \forall 4 \forall 9 \forall 4 when the same consonant the coalescing of the two Lameds is avoided; (b) in cases like \forall 12 \forall 2 \forall 6 \forall 8 = mah-si (not māha-si); (c) according to some (including Baer; not in ed. Mant.) in \forall 1 in the combination \forall 1 \forall 1 \forall 2 \forall 5 \forall 1 \for

d 3. When Dages forte is placed in a Begadkephath, the strengthening necessarily excludes its aspiration, e.g. אָנָבּיּ, from אָנָבּיּ.

§ 14. Mappîq and Rāphè.

a 1. Mappîq, like Dageš, also a point within the consonant, serves in the letters יוֹה א as a sign that they are to be regarded as full consonants and not as vowel letters. In most editions of the text it is only used in the consonantal ה at the end of words (since ה can never be a vowel letter in the middle of a word), e.g. אַבְּיָּה gābhāh (to be high), אַבְּיִּבְּה 'arṣāh (her land) which has a consonantal ending (shortened from -hā), different from אַבְּיִבְּה 'arṣā (to the earth) which has a vowel ending.

b Rem. 1. Without doubt such a Hē was distinctly aspirated like the Arabic Hā at the end of a syllable. There are, however, cases in which this 71 has lost its consonantal character (the Mappiq of course disappearing too), so that it remains only as a vowel letter; cf. § 91 e on the 3rd fem. sing.

C The name PED means proferens, i. e. a sign which brings out the sound of the letter distinctly, as a consonant. The same sign was selected for this

and for Dages, since both are intended to indicate a hard, i.e. a strong, sound.

Hence $R\bar{a}ph\dot{e}$ (see e) is the opposite of both.

- 2. In MSS. Mappiq is also found with lpha, γ , γ , to mark them expressly as dconsonants, e.g. if $(g\hat{o}y)$, if $(q\bar{a}w, q\bar{a}u)$, for which is also used, as if $(g\hat{o}y)$, &c. For the various statements of the Masora (where these points are treated as Dages), see Ginsburg, The Massorah, letter N, § 5 (also Introd., pp. 557, 609, 637, 770), and 'The Dageshed Alephs in the Karlsruhe MS.' (where these points are extremely frequent), in the Verhandlungen des Berliner Orientalisten-Kongresses, Berlin, i. 1881, p. 136 ff. The great differences in the statements found in the Masora point to different schools, one of which appears to have intended that every audible & should be pointed. In the printed editions the point eccurs only four times with N (N or N), Gn 4325, Lv 2317, Ezr 818 and Jb 3321 (NT); where the point can be taken only as an orthophonetic sign, not with König as Dages forte). Cf. Delitzsch, Hiob, 2nd ed., p. 439 ff.
- 2. Rāphè (מַבָּן i.e. weak, soft), a horizontal stroke over the letter, e is the opposite of both kinds of Dages and Mappig, but especially of Dages lene. In exact manuscripts every בנרכפת letter has either Dageš lene or Rāphè, e.g. אָרָה הָפַּר mèlěkh, הַפָּל . In modern editions (except Ginsburg's 1st ed.) Rāphè is used only when the absence of a Dages or Mappig requires to be expressly pointed out.

§ 15. The Accents.

On the ordinary accents (see below, e), cf. W. Heidenheim, משׁבּמי המעמים all[The Laws of the Accents], Rödelheim, 1808 (a compilation from older Jewish writers on the accents, with a commentary); W. Wickes (see also below), מעמי כ"א ספרים [The Accents of the Twenty-one Books], Oxford, 1887, an exhaustive investigation in English; J. M. Japhet, Die Accente der hl. Schrift (exclusive of the books ກ່ວ່າ), ed. by Heinemann, Frankf. a. M. 1896; Prätorius, Die Herkunft der hebr. Accente, Berlin, 1901, and (in answer to Gregory's criticism in the TLZ. 1901, no. 22) Die Uebernahme der früh-mittelgriech. Neumen durch die Juden, Berlin, 1902; P. Kahle, 'Zur Gesch. der hebr. Accente,' ZDMG. 55 (1901), 167 ff. (1, on the earliest Jewish lists of accents; 2, on the mutual relation of the various systems of accentuation; on p. 179 ff. he deals with the accents of the 3rd system, see above, § 8 g, note); Margolis, art. 'Accents,' in the Jewish Encycl. i (1901), 149 ff.; J. Adams, Sermons in Accents, London, 1906.—On the accents of the Books "NI (see below, h), S. Baer, חורת אמת [Accentual Laws of the Books ח"מ"], Rödelheim, 1852, and his appendix to Delitzsch's Psalmencommentar, vol. ii, Lpz. 1860, and in the 5th ed., 1894 (an epitome is given in Baer-Delitzsch's Liber Psalmorum hebr., Lpz. 1861, 1874, 1880); cf. also Delitzsch's most instructive 'Accentuologischer Commentar' on Psalms 1-3, in his Psalmencommentar of 1874, as well as the numerous contributions to the accentual criticism of the text, &c., in the editions of Baer and Delitzsch, and in the commentaries of the latter; W. Wickes, ח"מעמי אמ" [Accents of the Poet. Books], Oxford, 1881; Mitchell, in the Journal of Bibl. Lit., 1891, p. 144 ff.; Baer and Strack, Dikduke ha-teamim, p. 17 ff.

1. As Prätorius (see above) has convincingly shown, the majority of bthe Hebrew accents, especially, according to Kahle (see above), the 'Conjunctivi', were adopted by the Jews from the neums and punctuation-marks found in Greek gospel-books, and, like these, their primary purpose was to regulate minutely the public reading of the sacred

The complete transformation and amplification of the system (in three different forms, see § 8 g, note), which soon caused the Jews to forget its real origin, is clearly connected with the gradual change from the speaking voice in public reading to chanting or singing. The accents then served as a kind of musical notes. Their value as such has, however, with the exception of a few traces, become lost in transmission. On the other hand, according to their original design they have also a twofold use which is still of the greatest importance for grammar (and syntax), viz. their value (a) as marking the tone, (b) as marks of punctuation to indicate the logical (syntactical) relation of single words to their immediate surroundings, and thus to the whole sentence.2

2. As a mark of the tone the accent stands almost invariably (but see below, e) with the syllable which has the principal tone in the word. This is usually the ultima, less frequently the penultima. Amongst the Jewish grammarians a word which has the tone on the ultima is called Milra (Aram. מְלְבֵע i.e. accented below), e.g. מְלַבִּע ạāṭāl; a word which has the tone on the penultima is Mil'êl (Aram. מָלְעֵיל, accented above), e.g. The mèlėkh. Besides this, in many cases a secondary tone is indicated in the word by Metheg (cf. § 16). Examples such as תַּמְלָה, בֹּעַמְלָה Is 508 (cf. 4018, Ex 158, Jb 1215, La 216) are regarded by the Jewish grammarians as even proparoxytone.4

d 3. As marks of interpunctuation the accents are subdivided into those which separate (Distinctivi or Domini) and those which connect (Conjunctivi or Servi). Further a twofold system of accentuation is to be noted: (a) the common system found in twenty-one of the Books (the κ'' 5 i.e. twenty-one), and (b) that used in the first three Books of the Hagiographa, viz. Psalms, Proverbs, and Job, for which the vox memor. is אֶּמֶת, from the initial consonants of the names, תַּקְלִים, Psalms, מְשֵׁלֵי Proverbs, אַנּוֹב Job, or more correctly, according to their original sequence, מַעָמֵי תא״ם that מַעָמֵי תא״ם means the accents (sing. DyD) of these three Books. The latter system is not only richer and more complicated in itself, but also musically more significant than the ordinary accentuation.

¹ On the attempts of Christian scholars of the sixteenth century to express the Hebrew accents by musical notes, cf. Ortenberg, ZDMG. 1889, p. 534
2 At the same time it must not be forgotten that the value of the accent as a mark of punctuation is always relative; thus, e.g. 'Athnah as regards the logical structure of the sentence may at one time indicate a very important break (as in Gn 14); at another, one which is almost imperceptible (as in

^{3 &#}x27;Above' in this sense means what comes before, 'below' is what comes after; cf. Bacher, ZAW. 1907, p. 285 f. 4 Cf. Delitzsch on Is 4018.

I. The Common Accents.

Preliminary remark. The accents which are marked as prepositive stand to C the right over or under the initial consonant of the word; those marked as postpositive, to the left over or under the last consonant. Consequently in both cases the tone-syllable must be ascertained independently of the accent (but of. below, I).

A. DISJUNCTIVE ACCENTS (Distinctivi or Domini).1

1. (__, פּלִּלְּק Sillûq (end) always with the tone-syllable of the last word before Sôph pāsûq (:), the verse-divider, e.g.: אָהֶאָרֶץ.

2. (__) אַרְנָהְ 'Athnâḥ or אַּהְנָהְאַ 'Athnaḥtā (rest), the principal divider within the verse.

3 a. (أ) كَانِاجِّةُ Segôltā, postpositive, marks the fourth or fifth subordinate division, counting backwards from 'Athnâh (e.g. Gn 1^{7.28}).

Gn 1^{7.28}).
3 b. (|) n v v v Šalšėleth (i.e. chain), as disjunctive, or Great Šalšėleth, distinguished by the following stroke ² from the conjunctive in the poetic accentuation, is used for

1 All the disjunctives occur in Is 39².—The earlier Jewish accentuologists already distinguish between בְּלֶבֶלְתְּ Reges and בְּלֶבְּלִיתְ Servi. The division of the disjunctive accents into Imperatores, Reges, Duces, Comites, which became common amongst Christian grammarians, originated in the Scrutinium S. S. ex accentibus of Sam. Bohlius, Rostock, 1636, and, as the source of manifold confusion, had better be given up. The order of the accents in respect to their disjunctive power is shown in general by the above classification, following Wickes. In respect to the height of tone (in chanting) 1, 2, 5, 4, 8, which were low and long sustained notes, are to be distinguished from the high notes (7, 3², 6, 13, 9), and the highest (3ʰ, 11, 12, 10); cf. Wickes, X ¬ p 12 ff.—The name ברונות הוא ב

² This stroke is commonly confused with Paseq, which has the same form. But Pâsēq (=restraining, dividing, also incorrectly called Pesîq) is neither an independent accent, nor a constituent part of other accents, but is used as a mark for various purposes; see the Masoretic lists at the end of Baer's editions, and Wickes, Accents of the Twenty-one Books, p. 120 ff., where Paseq is divided into distinctivum, emphaticum, homonymicum, and euphonicum. The conjecture of Olshausen (Lehrb., p. 86 f.), that Paseq served also to point out marginal glosses subsequently interpolated into the text, has been further developed by E. von Ortenberg, 'Die Bedeutung des Paseq für Quellenscheidung in den BB. d. A. T.,' in Progr. des Domgymn. zu Verden, 1887, and in the article, 'Paseq u. Legarmeh,' in ZAW. 1887, p. 301 ff. (but see Wickes, ibid. 1888, p. 149 ff.; also E. König, in the Ztschr. f. kirchl. Wiss. u. kirchl. Leben, 1889, parts 5 and 6; Maas, in Hebraica, v. 121 ff., viii. 89 ff.). Prätorius, ZDMG. 1899, p 683 ff., pointed out that Paseq (which is pre-masoretic and quite distinct from Legarmen) besides being a divider (used especially for the sake of greater clearness) also served as a sign of abbreviation. For further treatment of Paseq see H. Grimme, 'Pasekstudien,' in the Bibl. Ztschr., i. 337 ff., ii. 28 ff., and Psalmenprobleme, &c., Freiburg (Switzerland), 1902, p. 173, where it is argued that Paseq indicates variants in a difficult sentence; J. Kennedy, The Note-line in the Heb. Scriptures, Edinb. 1903, with an index of all the occurrences of Paseq, p. 117 ff. According to Kennedy the 'note-line', of which he distinguishes sixteen different kinds, is intended to draw attention to some peculiarity in the text; it existed long before the Masoretes, and was no longer understood by them. See, however, the reviews of E. König, Theol. Segôltā (seven times altogether) when this would stand at the head of the sentence; cf. Gn 1916, &c.

4 a. (-" נְרוֹל נְרוֹל Zâqēph gādôl, and

4 b. (בי) אָטָן Zâqēph qāṭôn. The names refer to their musical character. As a disjunctive, Little Zâqēph is by nature stronger than Great Zâqeph; but if they stand together, the one which comes first is always the stronger.

5. (—) אַרָּהָטָּ Ṭiphḥā or אַרָּדְעָּ Ṭarḥā, a subordinate disjunctive before Sillûq and 'Athnâh, but very often the principal disjunctive of the whole verse instead of 'Athnah; always so when the verse consists of only two or three words (e.g. Is 218), but also in longer verses (Gn 321).

6. (—ׁ) רָבִיעַ Rebhîa'.

7. (-) KPJI Zarqā, postpositive.

8 a. (בְּשִׁיָּשָׁ Paštā, postpositive, and

8 b. (-- יְתִיב Yethibh, prepositive, and thus different from Mehuppākh. Yethibh is used in place of Pašṭā when the latter would stand on a monosyllable or on a foretoned word, not preceded by a conjunctive accent.

9. (<u>-</u>) הְּבִיר Tebhîr.

נָהָשׁ (-) אֶּבֶם Gèreš or שָׁבֶּם Ṭères, and

וֹס b. (") וְּרָשֵׁיִם Gerāšáyim² or Double Gèreš, used for Gèreš, when the tone rests on the ultima, and 'Azlā does not precede.

וו a. (בור (Pâzēr, and

אַני פָּרָה Pâzēr gādôl (Great Pâzēr) or קַנֵי פָּרָה Qarnê phārā (cow-horns), only used 16 times, for special emphasis.

12. (ר קלישָׁא נְדוֹלָה Telišā gedôlā or Great Telišā, prepositive.

13. (בוֹעָקּהּ Legarmēh, i.e. Mûnaḥ (see below) with a following

Stud. u. Krit., 1904, p. 448 ff., G. Beer, TLZ. 1905, no. 3, and esp. A. Klostermann, Theol. Lit.-blatt, 1904, no. 13, with whom Ginsburg agrees (Verhandlungen des Hamb. Or.-kongresses von 1902, Leiden, 1904, p. 210 ff.) in showing that the tradition with regard to the 479 or 480 uses of Passeq is by no means uniform. The purpose of Passeq is clearly recognizable in the five old rules: as a divider between identical letters at the end and beginning of two words; between identical letters at the end and beginning of two words; between identical or your similar words. between identical or very similar words; between words which are absolutely contradictory (as God and evil-doer); between words which are liable to be wrongly connected; and lastly, between heterogeneous terms, as 'Eleazar the High Priest, and Joshua'. But the assumption of a far-reaching critical importance in Paseq is at least doubtful.—Cf. also the important article by H. Fuchs, 'Pesiq ein Glossenzeichen,' in the Vierteljahrsschrift f. Bibelkunde, Aug. 1908, p. 1 ff. and p. 97 ff.

If the word in question has the tone on the penultima, Pasta is placed over it also, e.g. ann Gn 12; cf. below, l.

² Wickes requires Geršáyim (וֵּרִשִׁים).

g

B. Conjunctive Accents (Conjunctivi or Servi).

וא. (___) אונה Mûnah.

15. (בַ) קְּבָּקְיף Mehuppākh or מְּהָפָּף Mahpākh.

16 a. (__) מֵירְכָּא or מֵארְכָא Mêrekhā, and

16 b. (___) מ׳ כְּפוּלָה Mêrekhā khephûlā or Double Mêrekhā.

17. (__) אַן Dargā.

18. (-) * 'Azlā, when associated with Gèreš (see above) also called Qadmā.

19. (פְּלִישָא קְעַנָּה Telišā qeṭannā or Little Telišā, postpositive.

20. (בְּלְבֵּל Galgal or יֻנְתוֹ Yèraḥ.

[21. (_) אָפְיּלָא Me'ayyelā or אָמְאוֹלָא Mâyelā, a variety of Ṭiphḥa, serves to mark the secondary tone in words which have Sillûq or 'Athnâḥ, or which are united by Maqqēph with a word so accentuated, e.g. בּיִצְאָרִלָּהְוּ Gn 8¹⁸.]

II. The Accents of the Books D"Nn.

A. DISTINCTIVI.

h

1. (--) Sillûq (see above, I, 1).

2. (כְּלֵּה וְיוֹבֵד (Clè weyôrēd,¹ a stronger divider than

- 3. (—) 'Athnâḥ (see above, I, 2). In shorter verses 'Athnâḥ suffices as principal distinctive; in longer verses 'Ôlè w^eyêrēd serves as such, and is then mostly followed by 'Athnâḥ as the principal disjunctive of the second half of the verse.
- 4. (-) Rebhia' gādôl (Great Rebhia').
- 5. (Rebhía mugrāš, i.e. Rebhía with Gèreš on the same word.

6. $(\frac{*}{})$ Great Šalšėleth (see above, I. 3 b).

ק. (בֹּוֹרְ Sinnôr (Zarqā), as postpositive, is easily distinguished from אָבּוֹרְיּתְ Sinnôrîth similarly placed, which is not an independent accent, but stands only over an open syllable before a consonant which has Mêrekhā or Mahpākh.

8. (-) Rebhîn qāṭôn (Little Rebhin) immediately before 'Ôlè weyôrēd.

9. (—) יְּדִי Deḥi or Ṭiphḥā, prepositive, to the right underneath the initial consonant, e.g. אַדְּי (consequently it does not mark the tone-syllable).

¹ Wrongly called also Merekhā mehuppākh (Merekhā mahpakhahum), although the accent underneath is in no way connected with Merekhā; cf. Wickes, l. c., p. 14.

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 $(\frac{\nu}{})$ Pázēr (see above, I, II a).

11 α. (-) Mehuppākh legarmēh, i.e. Mahpākh with a following

11 b. () 'Azlā legarmēh, i.e. 'Azlā with a following stroke.

B. Conjunctivi.

12. (-,) Mêrekhā (see above, I. 16 a).

13. (__) Mûnaḥ (see above, I. 14).

14. (- יְלֵּהְי 'Illûy or Mûnah superior.

יַם תְּרְהָא (under the tone-syllable, and thus easily distinguished from No. 9).

16. (v) Galgal or Yèrah (see above, I. 20).

17. (-) Mehuppākh or Mahpākh (see above, I. 15).

18. () 'Azlā (see above, I. 18).

19. (Šalšèleth qeṭannā (Little Šalšèleth).

The last three are distinguished from the disjunctives of the same name by the absence of the stroke.

[20. (-) Sinnôrîth, see above under No. 7.]

REMARKS ON THE ACCENTS.

I. As Signs of the Tone.

k 1. As in Greek and English (cf. eluí and elui, compact and compact) so also in Hebrew, words which are written with the same consonants are occasionally distinguished by the position of the tone, e.g. ปัฐ banú (they built), ปฐ banu

(in us); חְבָּהְ qáma (she stood up), הֹבְּהְ qamá (standing up, fem.).

2. As a rule the accent stands on the tone-syllable, and properly on its initial consonant. In the case of prepositives and postpositives alone (see above, e) the tone-syllable must be ascertained independently of the accent. In many MSS, as well as in Baer's editions of the text, the postpositive sign in foretoned words stands also over the tone-syllable after the analogy of Pašṭā (see above, I. 8 a, note); e.g. אֶבֶה הַשְּׁבֶּה Gn 194; so the prepositive sign in cases like וְיהֹי Gn צוֹּג Gn צוֹג Gn צוֹג

II. As Signs of Punctuation.

3. In respect to this use of the accents, every verse is regarded as a period which closes with Sillûq, or in the figurative language of the grammarians, as a province (ditio) which is governed by the great distinctive at the end. According as the verse is long or short, i. e. the province great or small, there are several subordinate Domini of different grades, as governors of greater and smaller divisions. When possible, the subdivisions themselves are also split up into parts according to the law of dichotomy (see Wickes, The Accents of the Twenty-one Books, p. 29 ff.).—When two or more equivalent accents (Zaqēph, Rebhia') occur consecutively, the accent which precedes marks a greater division than the one which follows; cf. e.g. the Zâqēph, Gn 120 a.

4. In general a conjunctive (Servus) unites only such words as are closely connected in sense, e.g. a noun with a following genitive or a noun with an adjective. For the closest connexion between two or more words Maggeph is

added (§ 16 a).

5. The consecution of the several accents (especially the correspondence of O disjunctives with their proper conjunctives) conforms in the most minute details to strict rules, for a further investigation of which we must refer to the above-mentioned works. Here, to avoid misunderstanding, we shall only notice further the rule that in the accentuation of the books $\square^{\prime\prime}N\square$, the Rebhîa mugrāš before Silluq, and the Dehî before Athnah, must be changed into conjunctives, unless at least two toneless syllables precede the principal disjunctive. For this purpose Sewa mobile after Qames, Sere, or Holem (with Metheg) is to be regarded as forming a syllable. After 'Olè we'yōrēd the 'Athnāh does not necessarily act as pausal (cf. Delitzsch on ψ 45°). The condition of our ordinary texts is corrupt, and the system of accents can only be studied in correct editions [see Wickes' two treatises].

6. A double accentuation occurs in Gn 3522, from אישכבו onward (where P the later accentuation, intended for public reading, aims at uniting vv. 22 and 23 into one, so as to pass rapidly over the unpleasant statement in v. 22); and in the Decalogue, Ex 202 ff.; Dt 56 ff. Here also the later (mainly superlinear) accentuation which closes the first verse with עברים (instead of is adopted simply for the purposes of public reading, in order to reduce the original twelve verses (with sublinear accentuation) to ten, the number of the Commandments. Thus עברים at the end of v. 2 has Silluq (to close the verse) in the lower accentuation, but in the upper, which unites vv. 2-6 (the actual words of God) into a single period, only Rebhia. Again כני regarded as closing v. 3, is pointed (pausal Qames with Silluq), but in the upper accentuation it is שׁנֵי with Pathah because not in pause. (Originally there may have been a third accentuation requiring מָנֶרְים and thus representing vv. 2 and 3 as the first commandment.) Further the upper accentuation unites vv. 8-11 into one period, while in vv. 12-15 the lower accentuation combines commandments 5-8 into one verse. Cf. Geiger, Urschrift u. Übersetzungen der Bibel, p. 373; Japhet, op. cit., p. 158, and esp. K. J. Grimm, Johns Hopkins Univ. Circ. xix (May, 1900), no. 145.

§ 16. Of Maggeph and Mètheg.

These are both closely connected with the accents.

1. Maggeph (গ্ৰন্ত i.e. binder) is a small horizontal stroke between the upper part of two words which so connects them that in respect of tone and pointing they are regarded as one, and therefore have only one accent. Two, three, or even four words may be connected in this way, e.g. בַּל־אַלָּם every man, אַת־בַּל־עַּעב every herb, Gn ויים every herb, Gn ויים אַתרבּל־עַּעב אָת־בָּל־אֵשֵׁר־לוֹ all that he had, Gn 255.

Certain monosyllabic prepositions and conjunctions, such as לער to, דער ל ערד ל to, דער ל until, על upon, בון with, און ne, בון from, און upon, על upon, און with, און און if, whether, און from, און lest, are almost always found with a following Maqqeph, provided they have not become independent forms by being combined with prefixes, e.g. מַעַל, in which case Maqqeph as a rule does not follow. Occasionally Maqqeph is replaced by a conjunctive accent (see above, § 9 u, 1 c), as, according to the Masora, in Dt 279, 2 S 2023, Jer 2530, 2925, Ec 94 in the case of אל כל ; \$\psi 475\$, 602, Pr 312 in the case of The, the objective particle. Longer words are, however, con-

nected by Maqqeph with a following monosyllable, e.g. הַתְּהַלֶּבֶּרְנָתָּן Gn 63 וֵיהִיבֵּן Gn 17; or two words of more than one syllable, e.g. שַּבַעָה־עָשָׂר seventeen, Gn 711. Cf. the Greek proclitics ev, en, els, el, ws, où, which are atonic, and lean on the following word.

- 2. Metheg (אֶינֶה i.e. a bridle), a small perpendicular stroke under the consonant to the left of the vowel, indicates most frequently the secondary stress or counter-tone, as opposed to the principal tone marked by the accents. It serves, however, in other cases to point out that the vowel should not be hastily passed over in pronunciation. but should be allowed its full sound. Hence other names of Metheq are Ma'arikh, i.e. lengthener, and Ga'yā, i.e. raising of the voice, which is Great Ga'yā with long vowels, otherwise Little Ga'yā.1
- d It is divided into: 1. The light Metheg. This is subdivided again into (a) the ordinary Metheg of the counter-tone, as a rule in the second (open) syllable before the tone, e.g. הַאָּלְת (cf. also such cases as בָּקֶלָּדְּצֹר; but also in the third when the second is closed, e.g. מַאַרבָּעִים (also in such cases as אָבֶר־הַמֶּלֶךְ, and when the third is not suitable for it, even in the fourth (open) syllable before the tone. This Metheg may be repeated in the fourth syllable before the tone, when it already stands in the second, e.g. ישָב עֹהֵיבֶם Finally it is always added to the vowel of an open ultima, which is joined by Maqqeph to a word beginning with a toneless syllable and so without Metheg (e. g. בְּנֵי־יִשְׂרָאֵל, on the other hand לֹא־אָהְיֶה, רִשְּׁפֵּי־קָשֶׁת), or to a word beginning with Śśwa before the tone-syllable, e.g. שָׁלְלְהוּדּבְנִּי ,מִירֹלְהַ &c.; the object being to prevent the Šewá from becoming quiescent.

The ordinary light Metheg is omitted with a movable a copulative, consequently we do not find יְבְנֵים, &c. (nor even בְּבָנִי, &c., contrary to b, a; but

 $\exists \exists \exists i$, &c., according to b, δ , cf. § 10 g. b).

(b) The firm or indispensable Metheg. (a) With all long vowels (except in certain cases, a copulative, see above), which are followed by a \check{S}^ewa mobile preceding the tone-syllable, e.g. יְישׁנוּ, אָנִישְׁנוּ, &c. (β) To emphasize a long vowel in a closed syllable immediately before Maqqeph, e.g. ישַּׁתִּילִי Gn 425 (not ščíh-lī); hence also with אָל 1382, and אַ 15 4126 (for בּל Jb 4126 (for בּל and אָר, cf. also אַמְאַת Jo 15¹⁸, &c.). (γ) With Sere, which has become toneless through retraction of the tone, in order to prevent its being pronounced as Seghôl, e.g. אַהְב דְּעָת Pr וּב¹ (not 'ôhēbh). (δ) With all vowels before composite Śewa, e.g. גְיַעְקִים, &c. (except when the following consonant is strengthened, e. g. יְקְבְּׁנוּ Is 62², because the strengthening by Dageš excludes the retarding of the vowel by Metheg); so in the cases discussed in § 28 c, where a short vowel has taken the place of a Hateph, as אָנְעָמָד, &c. (ϵ) In the preformative syllable of all forms of אָן to be, and דְּיָה to live, when $\check{S}^e w \hat{a}$ quiescens stands under the ה or ה, e.g. יהיה, החה (yih-yè, tih-yè), &c., cf.

¹ Cf. as the source of this account of Metheg, the exhaustive treatment by S. Baer, 'Metheg-Setzung nach ihren überlieferten Gesetzen,' in A. Merx's Archiv für die wissenschaftl. Erforschung des A. Test., Heft i, Halle, 1867, p. 56 ff., and Heft ii. 1868, p. 194 ff.; Baer and Strack, Dikduke ha-famim, p. 30 ff.

§ 63 q. (() With the Qames of the plural forms of אָבָּה house (thus בּתִּים bâttîm, cf. § 96 under בַּתְּים), and with אַבָּה prithee! to guard against the pronunciation böttîm, ŏnnā.—Every kind of light Metheg may in certain circumstances be changed into a conjunctive accent, e. g. בּתִּים 2 Ch 34¹¹, &c.

2. The grave Metheg (Ga'yā in the more limited sense) is especially employed ${\cal L}$ in the following cases in order more distinctly to emphasize a short vowel or an initial Šewā: (a) with the Pathah of the article or of the prefixes ב, ב, when followed by Šewā under a consonant without Dages, e.g. הַּמָּחַלָּה, לְמְסִלְּה, &c., but not before ' (before which j also remains without Mètheg, with the exception of וְיהוֹ and וְיהוֹ, when they are followed by Maqqeph, or accented with Pasta), nor before the tone-syllable of a word, and neither before nor after the common Mètheg; likewise not in words which are connected by a conjunctive accent with the following word; (b) with the interrogative i with Pathah (except when it precedes , Dages forte or the tone-syllable of the word), e. g. אַרָּאָרָה. When a $\check{S}^e w \hat{a}$ follows the \vec{a} and after the $\check{S}^e w \hat{a}$ there is an untoned syllable, Baer places the Měthěg to the right of the Pathah, e.g. הַבֶּרֶבֶה Gn 27³³ (but ed. Mant. and Ginsb. '27); (c) with the Pathah or Segol of the article before a guttural (which cannot take Dageš), e. g. הַהַנִים, הַהָּנִים .—The Śewa-Ga'yā () is especially important in the accentuation of the D"KI, for purposes of musical recitation; it stands chiefly in words whose principal tone is marked by a disjunctive without a preceding conjunctive, e.g. אוהיה ψ 18.

3. The euphonic Ga'yā, to ensure the distinct pronunciation of those con- h sonants which in consequence of the loss of the tone, or because they close a syllable, might easily be neglected, e.g. אַלָּהָן אַרָּט (Gr 24°; בַּוֹדָשָׁ (here to avoid a hiatus) 28°, or in such cases as Tries 33′, &c.; אָלָה אָל Gr 1¹¹.

§ 17. Of the Q^erê and K^ethîbh. Masora marginalis and finalis.

On Qerê and Kethîbh see Ginsburg, Intr., p. 183 ff.

1. The margin of Biblical MSS. and editions exhibits variants a of an early date (§ 3 c), called יָּכֵי to be read, since, according to

2 On the necessity of the punctuation קָּרֵי as passive participle (=legendum)

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¹ The common form is \aleph_{11}^{N} , with an accent on both syllables, in which case, according to Qimhi, the tone is always to be placed on the former. For the above mode of writing and position of the tone cf. Is 38^3 , Jon 1^{14} , 4^2 , ψ 116⁴.

the opinion of the Jewish critics, they are to be preferred to the בּתִּיב, i.e. what is written in the text, and are actually to be read instead of it.

On this account the vowels of the marginal reading (the $Q^er\hat{e}$) are placed under the consonants of the text, and in order to understand both readings properly, the vowels in the text must be applied to the marginal reading, while for the reading of the text (the $K^eth\hat{e}bh$) its own vowels are to be used. Thus in Jer 426 ביי סכנוג יון סכנוג הוא האלים עלי איני (or according to Jewish tradition אַכּוּי ווֹ the text, in the margin יְּשִׁנִי . A small circle or asterisk in the text always refers to the marginal reading.

- b 2. Words or consonants which are to be passed over in reading, and are therefore left unpointed, are called בְּתִיב וְלֹא קָבִי (scriptum et non legendum), e.g. את Jer 38¹⁶, אם 39¹², זירך 51³. Conversely, words not contained in the text, but required by the Masora (as indicated by the insertion of their vowels), are called קַבִי וְלֹא בְּתִיב , e.g. 2 S 8³, Jer 31³³. See further Strack, Prolegomena Critica, p. 85; Dikduke ha-teamim, §§ 62, 64; Blau, Masoretische Untersuchungen, p. 49 ff.
- 3. In the case of some very common words, which are always to be read otherwise than according to the Kethibh, it has not been considered necessary to place the Qerê in the margin, but its vowels are simply attached to the word in the text. This Qerê perpetuum occurs in the Pentateuch in אָרָא (Qerê אָרָה) wherever הוא stands for the feminine (§ 32 l), and in נַעָרָה (Kethibh נעָרָה) always, except in Dt 2219 (but the Sam. text always has נערה, היא). The ordinary explanation of this supposed archaism, on the analogy of Greek δ $\pi a \hat{i} \hat{j}$ and \hat{j} $\pi a \hat{i} \hat{j}$. our child, is inadequate, since there is no trace elsewhere of this epicene use; נערה for נערה is rather a survival of a system of orthography in which a final vowel was written defectively, as in אָמַלְּדָּ cf. § 2 n.— Other instances are : יִשְׁשׁכֶּר (Q. יִשְׂבֶּר) Gn 3018 &c., see the Lexicon, and Baer and Delitzsch, Genesis, p. 84, and below, note to § 47 b; יְרוּשָׁלֵם (Q. יְרוּשָׁלַם), properly יְרוּשָׁלֵם (Q. יְרוּשָׁלַיִם), the Lord), or (after יַהְוֹה (אֲלֹהִים Q. יַהְוֹה properly יַהְנָה Yahwè (cf. § 102 m, and § 135 q, note) ; on שְׁתֵּים, שְׁתֵּים for שָׁתֵּי , see § 97 d, end.
- d 4. The masoretic apparatus accompanying the biblical text is divided into (a) Masora marginalis, consisting of (a) Masora (marginalis) magna on the upper and lower margins of MSS.; (β) Masora (marginalis) parva between and on the right and left of the columns;

instead of קרי Q^e ri, which was formerly common but is properly a past tense (= $lectum\ est$), see Kautzsch, $Gramm.\ des\ Bibl.-Aram.$, p. 81, note.

(b) Masora finalis at the end of the several books, counting Samuel, Kings, Minor Prophets, Ezra-Nehemiah, Chronicles, each as one book. On all three varieties see especially Ginsburg, Introd., p. 423 ff., and the appendices containing (p. 983 ff.) the masoretic treatise from the St. Petersburg MS. of A.D. 1009, and (p. 1000 ff.) specimens of the Masora parva and magna on two chapters.

In nearly all printed editions only the Masora finalis is found, indicating ℓ the number of verses, the middle point of the book, &c., and a scanty selection from the Masora parra. The following alphabetical list of technical expressions (some of them Aramaic) and abbreviations, may suffice with the help of the lexicon to elucidate the subject. Further details will be found in the appendix to Teile's edition of the Hebrew O. T., p. 1222 ff.

רוא letter. אַלְּאֶ nisi, except. אַלְאָ middle. אַ מוּל = חוֹף פְּחַלִּם חוֹף אַ מוֹל in the formula אַ מוֹל without 'Athnah or Soph-pasuq i.e. although no 'Athnah or Soph-pasuq is written.

בְּעוֹלָתְ, before names of vowels or accents, as אָרְהָי Qames with Zaqeph used instead of Pathaḥ (§ 29 i). בְּלַבְּים אַחֲבִינְאָ as a numeral = two, as in בּטְלָּצְת two accents. בְּעַלְּבָּת בִּנִי אַרְים בּנִי״א בִנ״א (Aramaic) in another copy; pl. אַחֲבִינְאָ in other books. בּנִי מְלָבְּת (Aram.) after.

דְּנְרִּשֶׁה fem. דְּנִרְשָׁה marked with Dages (or Mappig). אָן leaf, page.

וְעִירָ fem. וְעִירָא (Aram.) small.

ארני profane, not sacred, e.g. אוני Gn 192 because not referring to God. אוני except. און written defectively, also wanting as און 'aleph is omitted.

מעם accent (see ב); מעם in Hiphil to chant an accent.

"חיר superfluous.

No here. 553 (Aram.) total, as adv. in general.

לית = ל' (Aram., from אית non est) = the form is not found elsewhere.

קְרַע accurately corrected. מְלְרֵע i.e. written plene. מְלְרֵע below = מִלְרֵע (§ 15 c). מְלְעִיל = מִלְעֵעְלָה (§ 15 c). קוֹלְעִילְה separated, the name of the strangely formed Nuns before ψ 10723 π . (§ 5 n). מִקְרָא that which is read, the name for all the O. T. scriptures. קמְלֶע מָחָרָ

נְחָ fem. נְּחָלְ quiescent, i.e. not sounded. נְּעָלְם concealed, i.e. only retained orthographically. און a point. נְקוֹר pointed.

א"D see בּ יִּמְן הַיְמָן מּיִמְן esp. a mnemonic reord or, frequently, sentence. "ןD = בוֹם total. ק"D = פְּזֹם חָנֹים (§ 15 f).

לפור column of a page.

PIDE a masoretic verse. אַרְטָבְּע esp. in the phrase Pide יְבָאֶרְיֵע 'ם a space within a verse, e.g. Gn 35²²; cf. H. Grütz, Monatschrift für Gesch. u. Wiss. des Judentums, 1878, p. 481 ff., and H. Strack, ibid. 1879, p. 26 ff.

יְםְבִיץ, see above, c. קוֹרִם properly קְּהָים, before. יְּחָבּק fem. מָּהִי pointed with Qames. אוֹרָה reader of the sacred text.

אָרְבְּחָה, רַבְּחָה (Aram., all fem. sing.) large.

תיבֶה word (consisting of more than one letter). קלרָה suspensa (§ 5 n, note 3). חַרָּי (Aram.) two.

CHAPTER II

PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLE AND THE TONE

§ 18.

THE changes which take place in the forms of the various parts of speech, depend partly on the peculiar nature of certain classes of letters and the manner in which they affect the formation of syllables, partly on certain laws of the language in regard to syllables and the tone.

§ 19. Changes of Consonants.

a The changes which take place among consonants, owing to the formation of words, inflexion, euphony, or to influences connected with the progress of the language, are commutation, assimilation, rejection, addition, transposition, softening.

1. Commutation may take place between consonants which are either homorganic or homogeneous (cf. § 6 q), e.g. אָלָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אַלָּאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אַלָּאָה, אָלָאָה, אָלָאָה, אָלָאָה, אַלָּאָה, אָלָאָה, אָלָאָה, אָלָאָה, אָלָאָה, אַלָּאָה, אַלָּאָה, אָלָאָה, אָלָאָר, אָלָאָר, אָלָאָר, אָלָאָר, אָלָאָה, אָלָאָר, אָלָייי, אָלָיי, אָלָיי, אָלָאָר, אָלָיי, אָליי, אָלָיי, אָלְייי, אָלָיי, אָליי, אָליי, אָלָיי, אָליי, אָליי, אָליי, אָליי, אָליי, אָליי, אָליי, אָליי, אָליי, אָ

The interchange of consonants, however, belongs rather to the lexicographical treatment of stems than to grammatical inflexion. To the latter belong the interchange (a) of n and n in Hithpa'el (§ 54 b); (b) of 1 and 1 in verbs primae Yôd (§ 69), 72; for 721, &c.

b 2. Assimilation usually takes place when one consonant which closes a syllable passes over into another beginning the next syllable, and forms with it a strengthened letter, as illustris for inlustris, affero for adfero, συλλαμβάνω for συνλαμβάνω. In Hebrew this occurs.

¹ Cf. Barth, Etymologische Forschungen, Lpz. 1893, p. 15 ff. ('Lautverschiebungen').

2 See in the Lexicon, the preliminary remarks on the several consonants.

- (a) most frequently with i, e.g. בּשִּׁי (for min-šām) from there, אָּהָה (for min-zè) from this, וְהַיֹּ (for yintēn) he gives. I is not assimilated after the prefix אָ e.g. אָבְּיֹּ , nor as a rule before gutturals (except sometimes before הו), nor when it is the third consonant of the stem, e.g. אָבְּיִּלְיִּ (cf. however בְּהַבְּיֹ for nāthántā) except when another Nun follows, cf. § 440; nor in some isolated cases, as Dt 33°, Is 29¹, 58³, all in the principal pause; on אַבְּיִר and אָבִיּרְ עָּ 68³, see § 51 k, and § 66 f.
- (b) Less frequently and only in special cases with לְּ, ה, ה, e.g. הַּפְּי d (for yilqaḥ) he takes; אָפָי for mithdabbēr; אַפָּי for yithtammā; יְּבִּילִּה for tithkônēn; אַפָּטָּה for אַנְּאָא for 'aḥadt; but in 1 S 4¹⁰ for לָלַת read probably אַלֶּלֶב.

(c) In isolated cases with אָר, e.g. אַאָּאָ prithee! if from אָּבָּאָ; e and mostly before sibilants in the verbal forms enumerated in § 71.

In all these cases, instead of the assimilated letter, a Dageš forte f appears in the following consonant. Dageš, however, is omitted when the strengthened consonant would stand at the end of a word, since the strengthening would then be less audible (§ 20 l), e.g. \P § nose (from 'anp), \P I to give (from tint).

The cases are less frequent where a weak letter is lost in pronunciation, and in place of it the preceding stronger sound is sharpened, i.e. takes Dages, e.g. אַרַלְטָּף from אַרַלְטָף (§ 59 g). אָרַלְטָּף for אַלָּטָף from אַרָּלָטָף (§ 59 g). אָרָלָה for אַלָּטָף (§ 66 e) is an Aramaism.

3. Complete rejection takes place only in the case of weaker congranants, especially the sonants 1 and 5, the gutturals 1 and 1, and the two half vowels 1 and 1. Such rejection takes place,

(a) at the beginning of a word (aphaeresis), when these weak con-h sonants (נ, ל, י, א) are not supported by a full vowel, but have only Šewá, e.g. נְנֵשׁ we, also נְנֵשׁ; יְנֵשׁ for יְנִשׁ for יְנִשׁ for נָלָּלָח; בַּיִּנִישׁ for יָנִשׁ for בַּיִּנִישׁ Ez 2¹⁰.

(b) In the middle of a word (syncope), when Šewâ precedes the k weak consonant²; thus in the case of κ (see further § 23 b-f, and

¹ Such a suppression of a letter is sometimes inaccurately called 'backward assimilation'.

² Syncope of a strong consonant (y) occurs in בְּי prithee! if this stands for נִשְׁקְעָה (see Lexicon), also in ונשׁקָה Am 88, K thibh for נִשְׁקְעָה (סָּ, וַשְׁקְעָה) (סָּ, מְשֶׁקְעָה), and

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 $\S 68 \ b-k)$, e.g. in אַם for מַאָּם. As a rule in such cases, however, the א is orthographically retained, e.g. לְּכִּרָאָת for לְּכָּרָאָת Syncope occurs frequently in the case of ה, e.g. לְּכָּלֶּךְ ($\S 23 \ k$ and $\S 35 \ n$), יְהַלְּטִיל for יְּהָטִיל ($\S 53 \ a$).

Syncope of א with Sewâ occurs in such cases as בַּאִדֹנָי for בַּאַדֹנָי (cf. § 102 m); אַנְשָׁר Zc 115.1 On the cases in which א is wholly

omitted after the article, see § 35 d.

Finally, the elision of 1 and 1 in verbs π'' (§ 75 h) is an instance of syncope.—On the syncope of π between two vowels, see § 23 k.

l (c) At the end of a word (apocope), e.g. אל pr. name of a city (cf. Gilonite); אָלִינִי Gilonite); אָלִינִי , where א though really rejected is orthographically retained, &c. On the apocope of 1 and 1 in verbs אל", see § 24 g, and § 75 a.

Bolder changes (especially by violent apocope), took place in earlier periods of the language, notably the weakening of the feminine ending $n_{\underline{}}$ at to $n_{\underline{}}$ a, see § 44 a, and § 80 f.

4. To avoid harshness in pronunciation a helping sound, Aleph prosthetic with its vowel, is prefixed to some words, e. g. אַלְרוֹנְי arm (cf. χθές, ἐχθές; spiritus, French esprit).—A prosthetic y occurs probably in אַלְרֵב scorpion; cf. Arab. 'uṣfūr bird (stem ṣafara).

0 6. Softening occurs e.g. in בּוֹב star, from kaukabh=kawkabh for kubhkabh (cf. Syriac raurab = rabrab); הַּוֹבְּוֹב phylacteries for ṭaph-ṭāphôth; according to the common opinion, also in אִילִּי man from 'inš, cf. however § 96.

§ 20. The Strengthening (Sharpening) of Consonants.

a 1. The strengthening of a consonant, indicated by Dages forte, is necessary and essential (Dages necessarium)

(a) when the same consonant would be written twice in succession

1 Frensdorff, Ochla W'ochla, p. 97 f., gives a list of forty-eight words with

in בְּלָה Jos 19³ for בְּלָה (as in 15²९). Probably, however, בלה and בלה are only clerical errors, as is undoubtedly בָּאֹר Am 8⁵ for בוֹאר (9⁵).

² This awkward term is at any rate as suitable as the name Alef protheticum proposed by Nestle, Marginalien u. Materialien, Tübingen, 1893, p. 67 ff.

³ Cf. Barth, Etymologische Studien, Lpz. 1893, p. 1 ff.; Königsberger, in Zeitschrift f. wissenschaftliche Theologie, 1894, p. 451 ff.

without an intermediate vowel or Šewā mobile; thus we have לֶּתְנִּינּ for יְשֵׁתְּעִי nāthān-nû and יַשְׁתְנִי for יְשַׁתְנִינִי.

(b) in cases of assimilation (§ 19 b-f), e.g. 17 for yinten.

In both these cases the Dages is called compensativum.

(c) When it is characteristic of a grammatical form, e.g. לְּמֵר he has learned, אוֹלְמֵר he has taught (Dageš characteristicum). In a wider sense this includes the cases in which a consonant is sharpened by Dageš forte, to preserve a preceding short vowel (which in an open syllable would have to be lengthened by § 26 e), e.g. בְּמַלִּים camels for gemālîm; cf. § 93 ee and kk, § 93 pp.

This coalescing of two consonants as indicated above does not take place be when the first has a vowel or Ševā mobile. In the latter case, according to the correct Masora, a compound Ševā should be used, preceded by Methey, e.g. מְלַלִייִם, אָבָּינִים, אָבָּינִים, אָבָּינִים, אָבָּינִים, אָבָּינִים, אָבָּינִים, אָבָּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבִינִים, אַבְּינִים, אָבִינִים, אַבְּינִים, אַבְּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבְּינִים, אָבִּינִים, אָבִינִים, אָבִּינִים, אָבִּינִים, אַבְּינִים, אָבִּינִים, אָבִּינִים, אָבִּינִים, אָבִינִים, אַבְּינִים, אָבִינִים, אָבְינִיים, אָבִּינִים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְּינִים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִים, אָבְינִיים, אָבְינִיים, אָבְינִים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אָבְינִיים, אַבְינִיים, אַבְּינִים, אַבְינִים, אַבְּינִים, אַבְּינִים, אָבְינִיים, אַבְּינִים, אַבְּינִים, אַבְּינִים, אָבְּינִים, אָבְינִים, אַבְּינִים, אָבְינִים, אַבְינִים, אַבְּינִים, אבּינִים, אַבְּינִים, אבּינִים, אבּינִים, אבּינִים, אבּינִים, אבּי

- 2. A consonant is sometimes strengthened merely for the sake of c euphony (Dageš euphonicum), and the strengthening is then not so essential. This occurs 1—
- (a) when two words are closely united in pronunciation by Dages forte conjunctivum: (1) in the first letter of a monosyllable or of a word having the tone (or occasionally the counter-tone) on the first syllable, when closely connected with the preceding word, if that word ends in a tone-bearing Qames (\neg) with Ševā mobile preceding, or a tone-bearing \neg ,—called \neg ? (i. e. compressed) by the Jewish grammarians.

The term menosyllable here and in f (by § 28 e) includes Segholates like בָּלֶען &c., as well as forms like אָמֶל , פַּלָען, and even בָּלַעַן, and even בָּלֶען, בּלֶען, מַלָּלי, בּלֶען, מַלּילי, מַלְילי, מַלְילִי, מְלְילִי, מְלֵּילִי, מַלְילִי, מַלְילִי, מְלְילִי, מְלִילִי, מְלְילִי, מְלְילִי, מְלִילִי, מְלְילִי, מְלְּלִי, מְלִיי, מִּלְילִי, מְלִיי, מִּלְילִי, מְּלִילִי, מְלִּילִי, מְלִּילִי, מְלִיי, מִּלְילִי, מְלִילִי, מְלִיי, מְלִילִּי, מְלִּילִי, מְלִּילִי, מְלְּילִי, מְּלִיי, מְלְּילִי, מְלְילִי, מְּלִילִי, מְּלִיי, מְלְּילִי, מְּלִיי, מְלְילִי, מְּלִיי, מְלְילִי, מְלְילִי, מְלְילִי, מְלְּילִי, מְלְילִי, מְּלְילִי, מְלְילִיי, מְלְילִי, מְלְילִי, מְלְילִי, מְלְילִי, מְלְילִי, מְלְילִי, מְלְילִי, מְּלְילִי, מְלְילִיי, מְלְילִי, מְלְילִי, מְלְילִי, מְלְילְילְילְיּלְילִי, מְּלְילְיּלְיּלִיי, מְלְילִיי, מְּלְילִיי, מְּלְילִיי, מְּלְילִיי, מְּלְילִיי, מְּלְילִיי, מְּלְילִיי, מְלְילִיי, מְּלְילִיי, מְלְילִייי, מְּלְילִיי, מְּלְילִייי, מְלְּיי, מְּלִייי, מְּלִּיי, מְּלִּיי, מְּלִייי, מְּלִייי, מְלְייי, מְּלִייי, מְּלִייי, מְּלִייי, מְּלִייי, מְּלִייי, מְּלִייי, מְּלִייי, מְלְיייי, מְלְייי, מְּלִייי, מְּלִייי, מְּייי, מְיִייּיי, מְּיי

¹ Cf. Baer, 'De primarum vocabulorum literarum dagessatione,' in his Liber Proverbiorum, Lpz. 1880, pp. vii-xv; F. Prätorius, 'Über den Ursprung des Dag. f. conjunctivum,' in ZAW. 1883, p. 17 ff. (ascribed to an original assimilation of n or 1).

alone, although having the tone on the ultima, invariably takes the Dages forte conj. when מֹטֵהו with a conjunctive accent precedes, Ex 6^{10,29}, 15²⁴, &c.

Some limit the use of the D^ehiq to the closest connexion of a monosyllable with a following B^egadk^ephath . However, it also applies to cases like לְבָה־נָּאָ On 223; מַעָנָה־בַּרָּ עָנָה־בַּרָּ Pr 15¹; and even with Reš, מַעָנָה־בַּבָּק Gn 43¹5. In all these examples the tone, were it not for the Maqqēph, would be on the ultima of the first word.

- Ex 15^{1.21}, the 2nd בְּלֵּהְ in ver. 11, בְּלֵּהְאָ ver. 13, יבְּלֵּהְ ver. 16, do not belong here. In these the Dages can only be intended for Dag. lene, see § 21 d.
- (2) In the first letter of a monosyllable, or of a word with the tone on the first syllable after a closely connected mil'il ending in T- or אָתִי מֵרְחִיק. Such a mil'êl is called by the Jewish grammarians אָתִי מֵרְחִיק (Aram. = Heb. אֹהָה מְרָחוֹק) veniens e longinquo (in respect of the tone). The attraction of the following tone-syllable by Dages forte conj. is here also due to the exigencies of rhythm, e.g. ישָׁבִית שָׁבִי עָ פֿבּי עָ עָּבִי עָ עָּבִי עָ עָּבִי עַ עָּבִי עָ עָּבִי עָ עָּבְי עָ עָבְי עָ עָּבְי עָ עָּבְי עָ עָבְי עָ עָּבְי עָ עָּבְי עָ עָּבְי עָ עָּבְי עָ עָּבְי עָ עָבְי עָבְי עָבְּי עָ עָבְי עָ עָבְי עָבְי עָבְּי עָ עָבְי עָ עָבְייִ עָ עָבְי עָבְייִי עָבְייִי עָבְי עָבְיי עָבְיי עָבְי עָבְי עָבְיי עָבְיי עָבְי עָבְיי עָבְיי עָבְיי עָבְי עָבְי עָבְי עָבְיי עָבְייי עָבְיי עָבְיי עָבְייי עָבְייי עָבְיי עָבְיי עָבְייי עָבְיייי עָבְייי עָבְייי עָבְייי עָבְייי עָבְייי עָבְיייי עָבְייי עָבְייי עָבְייי עָ ינָא הוֹשִּׁיעָה נָּא γ 11825 (so ed. Mant., but Ginsburg and Kittel קוֹשִׁיעָה נָּא); Is 514; אַרְצָה כְּנַעַן Gn 1131. The Mil'êl may, however, also be due to a subsequent retraction of the tone $(n\bar{a}s\hat{o}g'ah\hat{o}r, \S 29 e)$, as in לְשֶׁה פְּרִי Gn rn.—The prefixes לְּ, בְּ, and l alone do not take a Dageš in this case, except in לְּלִילָה, always, and לְלִילָה עָ יוֹלָה עָ יוֹלָה עָ יוֹלָה עָ יוֹלָה עָ יוֹלָה אָ forms as רָחֲכָה פָּוּנִי אָ עָרָאָה שְׁחַר Gn 2123, בְּלָאָה שְׁחַר עָ בָּלָאָה לִי Jb 2116, and even נְעַמְרָה יָחַד Is 50° (i.e. the cases where the tone is thrown back from the ultima on to the syllable which otherwise would have Metheg), are likewise regarded as mil'êl. On the other hand, e.g. קרה לָךְ Gn 46, not אין since the first ā of חָרָה could not have Metheg. When words are closely united by Maqqeph the same rules apply as above, except that in the first word Metheg, in the secondary tone, takes the place of the accent, cf. יְשָׁהְרִפְּּרִי Gn ז¹²; הַּנְּיָל Gn בַּיְרָהרנָא Gn 32³⁰, &c. Finally, the Dages is used when the attracted word does not begin with the principal tone, but with a syllable having Metheg, מָּהָה בִּירְשׁׁר עָשִׂיתָ פְעָרֹתִיו (Is 44²¹; עָשִּׁיתָ פָּעָרֹתִיו Ex 25²º, provided that the second word does not begin with a Begadkephath letter (hence e.g. אַלָּה תוֹלְדוֹת Gn 2⁴).
- g' Rem. Such cases as קָלֶךְ Dt 326, and קָלֶדְ 3215, and קָלָדְ (so Baer, but not ed. Mant., &c.) ז S 113 are therefore anomalous; also, because beginning with

a Begadkephath, בּוֹרוֹלֵי Ex 15¹¹ (cf. however above, e); שְׁלָּדְרֹנִי Jos 8²⁸; שְׁלִדְרִנִּי Jos 8²⁸; שְׁלִדְרִנִּי Jos 8²⁸; שְׁלִדְרִנִּי Jos 8²⁸; שְׁלִדְרְנִי Jos 8²⁸; במבי במבי in which Dageš forte occurs after a word ending in a toneless û, such as a limit of the 19²⁴; Ex 12³¹; Ex 12³⁵ (Ne), Dt 2²⁴; also No Gn 19², 1 S 81⁹; Ju 18¹⁹ Ex 6¹³ (where P. Haupt regards the Dageš as due to the enclitic character of the אוֹלָי בְּעָנִי בְּעָלְיִי Jos 19² Jor 49³⁰; Jor 19² Ior 19

(c) When a vowel is to be made specially emphatic, generally in i the principal pause, by a Dages forte affectuosum in the following consonant. Thus in a following sonant, Ju 5⁷ (אַבְּקָּיִם), Jb 29²¹ (אַבְּקִים); Ez 27¹⁹ (in ב); in און Is 33¹², 41¹⁷, Jer 51⁵⁸, perhaps also Jb 21¹³ (אַבְּקָיִם).

(d) When the sonants ל, ב, ב are strengthened by Dage's forte firma- k tivum in the pronouns בְּמָה , הַבָּה , and in אָלָה , and in בּמָה why? cf. also בַּמָה whereby? הַמָּה how much? (§ 102 k, l), to give greater firmness to the preceding tone-vowel.

3. Omission of the strengthening, or at least the loss of the Dages l forte occurs,

(a) almost always at the end of a word, since here a strengthened

¹ The ordinary reading הְרְרִיפְׁתוּ, where ז is without Dages, is only intelligible if the ז has Dages.

² Also in \$\psi 45^{10}\$ read בְּיִּקְרוֹתֶיְךְּ with Baer and Ginsburg, following Ben Asher, and in Pr 30¹⁷ לִיִּקְהַתְּרְ (Ben Naphthali בִּיִּקְי and (לִיִּקְ).

consonant cannot easily be sounded.1 In such cases the preceding vowel is frequently lengthened (§ 27 d), e. g. יב multitude, from היב; Dy people, with a distinctive accent or after the article, Dy, from ממט; but e.g. אַ garden, בּן daughter, with the final consonant virtually sharpened. On the exceptions thou (fem.) and phy

thou (fem.) hast given Ez 16^{33} , see § 10 k.

(b) Very frequently in certain consonants with Šewa mobile, since the absence of a strong vowel causes the strengthening to be less noticeable. This occurs principally in the case of 1 and 1 (on ! and ! after the article, see § 35 b; on after TD, § 37 b); and in the sonants D,2 1 and 5; also in the sibilants, especially when a guttural follows (but note Is 629, מַאַּלְבָּיִי, as ed. Mant. and Ginsb. correctly read, while Baer has מָאָכִי with compensatory lengthening, and others even 'מָשְׁמַבֵּי ; מִשְּׁמַבִּי Gn בּיִשְׁלַבִּים , מִשְּׁלַבִּים , מִשְּׁמַבֵּי ; מַאָּסִ ז K יְצֹּי ז ז הַשְׁלַבִּים , הַשְּׁלַבִּים , בּיִשְּׁלַבִּים , בּיִשְּׁלָבִים , בּיִשְּׁלָבִים , בּיִשְּׁלָבִים , בּיִבְּים , בּיִשְׁלַבְּים , בּיִשְׁלָבִים , בּיִשְּׁלָבִים , בּיִשְּׁלָבִים , בּיִשְׁלָבִים , בּיִבְּים , בּיִבְּים , בּיִבְּים , בּיִבְּים , בּיִבְּים , בּיבְּים , בּיבְּיבְּים , בּיבְּיבְּים , בּיבְּים , בּיבְּים , בּיבְּיבְּים , בּיבְּים , בּיבְּים , בּיבְּיבָּים , בּיבְּיבְּים , בּיבְּיבְּים , בּיבְּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבְּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְיבָּיבְּים , בּיבְיבָּים , בּיבְּיבּים , בּיבְּיבְים , בּיבְּיבּים , בּיבְיבָּים , בּיבּיבּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְיבּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּים , בּיבְּיבָּיבּים , בּיבְּיבָּיבּים , בּיבְּיבָּים , בּיבְּיבָּיבְיבּים , בּיבְּיבָּיבּים , בּיבְּיבָּיבּים , בּיבְּיבָּיבּים , בּיבְּיבָּיבּים , בּיבְּיבָּיבּים , בּיבְיבָּיבּים , בּיבְּיבָּיבּים , בּיבְּיבּיבּים , בּיבּיבּיבּים , בּיבְיבָּיבּיבּים , בּיבְּיבְיבָּיבּים , בּיבְיבָּיבּים , בּיבְיבָּבּיבּים , בּיבְיבְיבּיבּים , בּיבְּבָּיבְיבּים , בּיבְיבּיבּי ימשָׁתִים (נַשֶּׁל r K 19²º from שְׁשָׁבָּנִים Ez 40⁴³ and לַשְׁבַנִּים עׁ 104¹¹s; מִשְׁתִים Jon 411, הצפרדעים Ex 81 &c.);—and finally in the emphatic ה.3

Of the Begadkephath letters, ב occurs without Dages in טָבְצִיר Ju 82; ג in מְנְכּוּרָתָם Ez 32³⁰; ז in נְדָחֵי Is 11¹² 56⁸, \$\psi 147^2\$ (not in Jer 49⁵⁶), supposing that it is the Participle Niph'al of מָתְצוּ; lastly, הַ in מָּתְצוּ Is 2210. Examples, וְיָהִי , עוֹרִים (so always the preformative ! in the imperf. of verbs), מְלְאוּ , הַלֵּלוּ , הַנְנִי , לַמְנַאֵּח , מִלְאוּ , בְּסָאִי , מִלְאוּ , הַלֵּלוּ , הָנָנִי , לַמְנַאֵּח , מְקְצֵה, מָקְלְוֹת, &c. In correct MSS. the omission of the Dages is indicated by the Raphè stroke (§ 14) over the consonant. However, in these cases, we must assume at least a virtual strengthening of the

consonant (Dageš forte implicitum, see § 22 c, end).

(c) In the Gutturals, see § 22 b.

n Rem. 1. Contrary to rule the strengthening is omitted (especially in the later Books), owing to the lengthening of the preceding short vowel, generally hireq (cf. mile for mille), e.g. וְחִיוֹן he makes them afraid, for אווותן Hb 217 (where, however, it is perhaps more correct to suppose, with König, a formation on the analogy of verbs מ"ץ, and moreover to read יהותן with the LXX), זיקות Is 5011 for mip1.

O 2. Very doubtful are the instances in which compensation for the strengthening is supposed to be made by the insertion of a following 1. Thus for

swam (Schwamm', &c., Grimm, Deutsche Gramm., 2nd ed., i. 383.

2 Dages forte is almost always omitted in p when it is the prefix of the participle Pi'el or Pu'al, hence עָ 1043 הַמַלֶּרָה who layeth the beams, but הַמַלָּרָה the roof Ec 1018 (cf. המלאכה the work, &c.).

³ According to some also in מי in מי Is 17¹⁰; but see Baer on the passage.

¹ So in Latin fel (for fell), gen. fellis; mel, mellis; os, ossis. In Middle High German the doubling of consonants never takes place at the end of a word, but only in the middle (as in Old High German), e.g. val (Fall), gen. valles;

מַעוּלֵיהַ Is 23¹¹, read מֵעוֹנִיהַ (or מָעוֹנִיהַ); and for מָמָדָהָ La 3²², read מַעוּלִיהַ. Nu 2318 illp is not an instance of compensation (see § 67 o, end).

The Aspiration of the Tenues.¹

The harder sound of the six $B^e y a dk^e p h a th$ letters, indicated by aDages lene, is to be regarded, according to the general analogy of languages, as their older and original pronunciation, from which the softer sound was weakened ($\S 6 n$ and $\S 13$). The original hard sound is maintained when the letter is initial, and after a consonant, but when it immediately follows a vowel or Šewā mobile it is softened and aspirated by their influence, e.g. אָלָם pāras, יְלֹּבֶּי yiphrōs, בֹּל kōl,

לבל lekhōl. Hence the Begadkephath take Dages lene

(1) at the beginning of words: (a) without exception when the bpreceding word ends with a vowelless consonant, e.g. על־בָּוּן 'al-kēn (therefore), אָשְׁ בּּגִי perî (fruit-tree); (b) at the beginning of a section, e.g. בּרֵאשִׁית Gn 1¹, or at the beginning of a sentence, or even of a minor division of a sentence after a distinctive accent (§ 15 d), although the preceding word may end with a vowel. The distinctive accent in such a case prevents the vowel from influencing the following tenuis, e.g. וְיַהִי בַּאֲשֵׁר and it was so, that when, Ju II5 (but וֵיָהִי בַּאֲשִׁר and it was so, that when, Ju II5 (but בַּיָהִי בַּרָּאַשִׁר Gn 17).

Rem. 1. The vowel letters 7, 1, 1, 1, as such, naturally do not close a C syllable. In close connexion they are therefore followed by the aspirated Begadkephath, e.g. בוּה &c. On the other hand, syllables are closed by the consonantal and '(except קורתה Is 3411; שלו בה Ez 2342; בי בני בם בי Ez 2342; ψ 6818), and by ה with Mappiq; hence e.g. there is Dages lene in עַלִי פּיהָם and always after הְוֹח, since the Qerê perpetuum of this word (§ 17) assumes the

reading אַלני.

2. In a number of cases Dages lene is inserted, although a vowel precedes in dclose connexion. This almost always occurs with the prefixes 2 and 2 in the combinations בָּב, בָּב, בַּב (i. e. when a Begadkephath with Šewa precedes the same or a kindred aspirate) and DI (see Baer, L. Psalmorum, 1880, p. 92,2 on ψ 233); cf. e. g. 1 S 25¹, Is 10⁹, ψ 34², Jb 19²; 35 is uncertain; 75, and ing to the Dikduke ha-teamim, p. 30. Sometimes the Begadkephath letters, even with a full vowel, take Dage's before a spirant (and even before ה in ברוטשה 1 K 1232); cf. the instances mentioned above, § 20 e (mostly tenues before 8). In all these cases the object is to prevent too great an accumulation of aspirates. The LXX, on the other hand, almost always represent the I and

¹ Cf. Delitzsch, Ztschr. f. luth. Theol. u. Kirche, 1878, p. 585 ff. ² Also L. Proverbiorum, 1880, Praef. p. ix; and Dikduke ha-teamim, p. 30 (in German in König's Lehrgeb., i. p. 62).

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ם, even at the beginning of a syllable, by χ and ϕ ; Χερούβ, Χαλδαΐοι, Φαρφάρ, &c.—The forms בְּרְבֹּר (after וְשַׂמְתֹּיִ) Is 54^{12} , and בֵּלְבֵל (after וְנִלְּאֵיתִי) Jer 20° are doubly anomalous.

- e (2) In the middle of words after Šewā quiescens, i.e. at the beginning of a syllable immediately after a vowelless consonant, e.g. אַבְּוֹיָ yirpā (he heals), בְּבְיָּה ye have killed; but after Šewā mobile, e.g. בְּבִי יִּרְיּם (heal thou), בְּבָּיִ she was heavy.
- f On יַּשְׁלָּק, אָטָלְהָן and similar forms, see § 10 i.

Whether $S^{s}wa$ be vocal and consequently causes the aspiration of a following tenuis, depends upon the origin of the particular form. It is almost always vocal

(a) When it has arisen from the weakening of a strong vowel, e.g. בְּלְפֵּל pursue ye (not בְּלְבוֹי) from מֶלְבֵי (not מֵלְבֵי), because originally mäläkhe, but מָלְבֵי from the ground-form malk.

Rem. Forms like אָלְינִי thou (fem.) hast sent, in which we should expect an aspirated ה after the vowel, cf. אָרוֹדְי, אָלַרִיּהְ, have arisen from רְּיִדְיִּ, עָּלֵיִהְ, Pathah being here simply a helping vowel has no influence on the tenuis; cf. § 28 e.

§ 22. Peculiarities of the Gutturals.

a The four gutturals π , π , y, κ , in consequence of their peculiar pronunciation, have special characteristics, but κ , as the weakest of these sounds, and sometimes also y (which elsewhere as one of the harder gutturals is the opposite of κ), differ in several respects from the stronger π and π .

b 1. They do not admit of Dages forte, since, in consequence of a gradual weakening of the pronunciation (see below, note 1), the strengthening of the gutturals was hardly audible to the Masoretes. But a distinction must be drawn between (a) the complete omission of the strengthening, and (b) the mere echo of it, commonly called half doubling, but better, virtual strengthening.

c In the former case, the short vowel before the guttural would stand in an open syllable, and must accordingly be lengthened or modified.²

¹ The exceptions יְקְּוְעָׁלֵל Jos 15³⁸ (see Minhat shay, on this passage), 2 K 14⁷, and אָלָוְעָם Jos 15⁵⁶ may perhaps be due to the character of the p.

² Cf. terra and the French terre, the German Rolle and the French rôle; German drollig and French drôle. The omission of the strengthening shows a gutturals in all cases.

Arabic still admits of the strengthening of

For a distinction must again be drawn between the full lengthening of Pathah into Qames—mostly before א (always under the ה of the article, see § 35), as a rule also before א (always under the ה of the article, see § 35), as a rule also before א (always under the ה of the article, see § 35), as a rule also before א (always under the m of the article, see § 35), as a rule also before א (always under the m of the article before π—and the modification of Pathah to Seghôl, mostly before a guttural with Qames. In the other case (virtual strengthening) the Dageš is still omitted, but the strengthening is nevertheless regarded as having taken place, and the preceding vowel therefore remains short. This virtual strengthening occurs most frequently with ה, usually with ה, less frequently with א, and very seldom with א. Examples of (a) אַבָּהָרָה בָּבֶּרָה, הַהָּבָּרָה (for yiḥhābhē'); also הַּבָּרָה, הַהָּבָּרָה, הַבְּבָּרָה, בַּבְּרָה, הַבְּבָּרָה, הַבְּרָבָּרָה, בַּבְּרָה, הַבְּרָבָּרָה, בַּבְּרָה, הַבְּרָבָּרָה, בַּבְּרָה, הַבְּרָבָּרָה, בַּבְּרָה, הַבְּרָבְּרָה, הַבְּרָבְּרָה, בַּבְּרָה, בַּבְּרָה, הַבְּרָבְּרָה, בַּבְּרָה, בּבְּרָה, בַּבְּרָה, בּבְּרָה, בַּבְּרָה, בּבְּרָה, בַבְּרָה, בּבְּרָה, בּבְּרָה, בּבָּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בַּבְּרָה, בּבְּרָה, בּבְּרָה, בַּבְּרָה בּבְרָה, בּבְּרָה, בַּבְּרָה, בַּבְּרָה, בַּבְּרָה, בַבְּרָה, בַבְּרָה, בַּבְּרָה, בּבְּרָה, בּבְּרָה, בַבְּרָה, בּבְּרָה, בּבְּרָה, בַבְּרָה, בּבְּרָה, בּבְּרָה, בַבְּרָה, בַבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בַבְּרָה, בַבְּרָה, בּבְּרָה, בּבְּרָה, בַבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְּרָה, בּבְרָה, בּבְרָה, בּבְּרָה, בּבְרָה, בּבְרָה, בּבְרָה, בּבְרָּה, ב

2. They prefer before them, and sometimes after them (cf. h), d a short A-sound, because this vowel is organically the nearest akin to the gutturals. Hence

(a) before a guttural, Pathah readily (and always before אָ דְּלָּהָ וּ closing a syllable) takes the place of another short vowel or of a rhythmically long ē or ō, e.g. אַבָּיָּ sacrifice, not zebēh; אַבַּעָּׁ report, not šēmē. This is more especially so when a was the original vowel of the form, or is otherwise admissible. Thus in the Imperat. and Imperf. Qal of guttural verbs, אַבְּיִּ send thou, אַבְּיִי he will send (not yišlōh); Perf. Pi'el אַבָּי (but in Pausa אַבְּיִּ וֹ אַבְּיִּ he will desire (not yihmōd); אַבָּי and he rested (not wayyānŏḥ); אַבַּי a youth. In אַבִּי מֹ is the original vowel.

Rem. In such cases as $\aleph \psi \ddot{\dagger}$, $\aleph \ddot{\psi} \dot{\psi}$, $\aleph \ddot{\psi} \dot{\psi}$, $\aleph \ddot{\psi} \dot{\psi}$, the \aleph has no consonantal $\mathcal C$ value, and is only retained orthographically (see § 23 α).

(b) After a heterogeneous long vowel, i.e. after all except Qames, f the hard gutturals ' (consequently not n), when standing at the end of the word, require the insertion of a rapidly uttered a (Pathah furtivum) between themselves and the vowel. This Pathah is placed under the guttural, but sounded before it. It is thus merely an orthographic indication not to neglect the guttural sound in pronunciation, e.g. אול האר היא לים, ביל העל האר (when consonantal n is

¹ Prätorius, Ueber den rückweich. Accent im Hebr., Halle, 1897, p. 17, &c.. remarks that Pathah furtivum has not arisen merely under the influence of the guttural, but is due to a duplication of the accented syllable, so that e.g. אָלְיִירָּ would also be pronounced yasi'bh, yaṣū''dh although the short intermediate vowel was not so noticeable as before a guttural.

final it necessarily takes Mappiq), but e.g. 77, &c., since here the rapidly uttered \ddot{a} is no longer heard.

E Iach for ich, &c., in some Swiss dialects of German, is analogous; a furtive Pathah is here involuntarily intruded before the deep guttural sound. In Arabic the same may be heard in such words as mesiah, although it is not expressed in writing. The LXX (and Jerome, cf. ZAW. iv. 79) write ε, sometimes a, instead of furtive Pathah, e.g. אַט אַט אָרָל אָרָל

A Rem. r. The guttural may also have an influence upon the following vowel, especially in Segholate forms, e. פ. אַב (not na'ĕr) a youth, אַב (not pō'ĕl) deed.

The only exceptions are בֶּחֶם, בַּהֶּן, אֹהֶל , בַּהָם, בֶּהֶם, בַּהָּן.

2. Where in the present form of the language an i, whether original or attenuated from Pathah, would stand before or after a guttural in the first syllable of a word, a $S^{o}gh\bar{o}l$ as being between \check{a} and \check{i} is frequently used

instead, e.g. טֶּוְרִי , נֶאְדָּר , חֶבְלֵי , יֶחְנּגֹּ , יְחֲבֹשׁ (also עֶּוְרִי , נֶאְדָּר , חֶבְלֵי , "הָבֶּלי

k On the other hand, the slighter and sharper Hireq is retained even under gutturals when the following consonant is sharpened by Dages forte, e.g. אָבָּה , הַבָּר, הַבְּר, הַבָּר, הַבָּר, הַבְּר, הַבָּר, הַבְּר, הַבָּר, הַבְּר, הַבָּר, הַבְּר, הַבּר, הַבְּר, הַבְּר, הַבְּר, הַבְּר, הַבְּר, הַבְּר, הַבְּר, הַבּר, הַבּר, הַבּר, הַבּר, הַבְּר, הַבְּר, הַבְּר, הַבְּר, הַבְּר, הַבּר, הַבּר

I 3. Instead of simple Šewā mobile, the gutturals take without exception a compound Šewā, e.g. אַמְטֵל, אָמַטֶל, אַמְטֵל, אַמְטֵל, צַּמָטֵל, אַמְטֵל, צַּמָּטָל, פֿיַנְהַעָּל, בּיַבְּעָל, בּיַבְּעָל, בּיַבְּעָל, בּיַבְּעַל, בּיבַּעַל, בּיבַּעל, בּי

4. When a guttural with quiescent Šewā happens to close a syllable in the middle of a word, the strongly closed syllable (with quiescent Šewā) may remain; necessarily so with ח, y, and ח at the end of the tone-syllable, e. g. אַרְלָּבְּי, but also before the tone (see examples under i), even with א.

But in the syllable before the tone and further back, the closed syllable is generally opened artificially by a Hateph (as being suited to the guttural) taking the place of the quiescent Šewā, and in particular that Hateph which repeats the sound of the preceding vowel, e.g. אַנְיִינִי (also אַנִייִי (also אַנִייִי (in אַנִייִי (in אַנִּייִי (in אַנִּייִי (in אַנִּייִי (in אַנִייִי (in אַנִּייִי (in אַנִּיִי (in אַנִּייִי (in אַנִייִי (in אַנִּייִי (in אַנִּייי (in אַנִּייִי (in אַנִּייִי (in אַנִּייִי (in אַנִּייִי (in אַנִּייי (in אַנִייי (in אַנִּייי (in אַנִייי (in אַנִּייי (in אַנִּייי)))) אָּיייי (ווּ אַנִייי (in אַנִייי)))) אַנִּייי (ווּ אַנִייי)) אַנִּייי (in אַנִייי))) אַנִּייי (in אַנִייי)) אַנִייי) אַנִּיין (in אַנִיי)

 ${\it n}$ Rem. 1. On the use of simple or compound Šewâ in guttural verbs, see further §§ 62-65.

0 2. Respecting the choice between the three Hatephs, it may be remarked:
(a) אַל , אַל , אַל the beginning of a syllable prefer , but אַ prefers , e.g.
אַל יבּט אַ אַל יבָּט to say; when farther from the tone syllable, however, the even under N changes into the lighter , e.g. אַל יבָּט ('akhōi, toneless on account for 'אַל 'to, but אַל יבָּט to eat, but אַל יבָּט ('akhōi, toneless on account)

of Maqqëph). Cf. § 27 w. The 1st pers. sing. imperf. Pi'ël regularly has ____. Likewise ___ is naturally found under \aleph in cases where the Hateph arises from a weakening of an original \check{a} (e.g. \aleph) hion, ground-form ary), and ____ if there be a weakening of an original u (e.g. \aleph) a fleet, \aleph 93 q, z).

(b) In the middle of a word after a long vowel, a Hateph-Pathah takes the p place of a simple Šeuā mobile, e.g. הְעַלֵּה (see § 63 p); but if a short vowel precedes, the choice of the Hateph is generally regulated by it, e.g. Perf. Hiph. הַעָּמִיר (see above, i), Infin. דְעָמִיר (regular form הַעָּמִיר ; Perf. Hoph. הַעָּמִיר (regular form הַעָּמִר רַיּהָם הַעָּמִר הַעָּמִר רַיּהָם הַעָּמִר הַשְּׁמִר הַשְּׁת הַשְּׁמִר הַשְּׁמִיר הַשְּׁמִר הַשְּׁמִר הַשְּׁמִר הַשְּׁמִר הַשְּיִּב הַשְּׁמִיר הַשְּׁמִיר הַשְּׁמִיר הַשְּׁמִיר הַשְּׁמִיר הַשְּמִיר הַשְּׁמִר הַשְּׁמִיר הַשְּׁמִיר הַשְּׁמִיר הַשְּׁמִיר הַשְּיִּיר הַשְּׁמִיר הַשְּׁמִיר הַשְּׁמִר הַשְּׁמִיר הַּיּיר הַשְּׁת הְּיִּב הְּעִּיר הְּיִּיר הְּיִּיר הְּיִּיר הְּיִּב הְּיִּב הְּיִּיר הְיּיִּיר הְיִּיר הְּיִּיר הְּיִּיר הְיִּיר הְיִּיר הְיּיר הְיּיר הְיּיר הְיּיר הְיִּיר הְּיִּיר הְיּיר הְיּיר הְיּיר הְיִּיר הְיּיר הְיּיר הְיִּיר הְיִּיר הְיּיר הְיִּיר הְיּיר הְיּיר הְּיּיר הְיּיר הְיּיר הְיּיר הְיִּיּי הְיּיר הְיִּיר הְיִּיר הְיּיר הְיּיר הְיּיר הְיּיר הְיּיר הְיּיר הְיִּיר הְיִּיר הְיּיר הְיּיר הְיּיר הְיּיר הְיִּיר הְיִּיר הְיִּיר הְיּיר הְיִּיר הְיּיר הְיּיר הְיִּיר הְיִּיר הְיִּיר הְיִּיר הְיִּיר הְיִּיר הְיִּיר הְּיִּיר הְיִּיר הְיִּיר הְיִּיר הְּיִיר הְיִּיר הְיּיר הְיִּיר הְּיִיר הְיּיר הְיִּיר הְיִּיר הְיִּיר הְּיִיר הְיּיר הְיִּיר הְייר הְיּיר הְייִיר הְייִּיר הְייִיר הְייִּיר הְיּיר הְייִּיר הְיי

5. The ¬, which in sound approximates to the gutturals (§ 6 c), q shares with the gutturals proper their first, and to a certain extent their second, peculiarity, viz.

(a) The exclusion of the strengthening, instead of which the preceding vowel is almost always lengthened, e.g. 키크 he has blessed for birrakh, 키크 to bless for barrēkh.

(b) The preference for ă as a preceding vowel, e. g. אַרַיִּ and he saw r (from יְּבֶּיֶּבְיּ both for יְבִּיְבָּ and he turned back, and for יְבָּיָבְ and he caused to turn back.

§ 23. The Feebleness of the Gutturals x and π .

1. The א, a light and scarcely audible guttural breathing, as a rule a entirely loses its slight consonantal power whenever it stands without a vowel at the end of a syllable. It then remains (like the German h in roh, geh, nahte) merely as a sign of the preceding long vowel, e.g. אָבָא, אָבֶא, (סֵלֵא, (סֵלֵא, (סֵלֵא, (סֵלְאָא, (סִלְאָא, (סִלְאַא, (סִלְאַא, (סִלְאָא, (סִלְאָא, (סִלְאַא, (סִלְאָא, (סִלְאַא, (סִלְאָא, (סִלְאַא, (סִלְאָא, (סִלְאַא, (סִלְאַא, (סִלְאַרָאָר, (סִלְאָא, (סִלְא, (סִלְאָא, (סִלְאָא, (סִלְאָא, (סִלְאָא, (סִלְאָא, (סִלְאָא, (סִלְא, (סִלְאָא, (סִלְא, (סִלְאָא, (סִלְאָא, (סִלְא, (סִלְאָא, (סִלְא, (סִבְּא, (סִ

2. On the other hand, א is in general retained as a strong con-b sonant whenever it begins a syllable, e.g. אָמָר, יִּמְלַ, or when it is protected by a Hateph after a short syllable, e.g. בְּאֵלֵל, and finally,

when it stands in a closed syllable with quiescent Šewa after a preceding Seghôl or Pathah, e.g. נְּאָלֶּדְר , וָיָאָלֶד nä'dār, ה' ya'dīmā. Even in such cases the consonantal power of א may be entirely lost, viz.

- d (b) When it originally closed a syllable. In these cases is generally (by § 22 m) pronounced with a Hateph, or —. The preceding short vowel is, however, sometimes lengthened and retains the following is only orthographically, e.g. אַרְאָרָה for יַּהְיִּבְּיּלְיִה for מַּאַרְהָּר for מַּאַרְהָּר but the contraction does not take place in מַאַרְלָּהָים Is 10¹¹. The short vowel is retained, although the consonantal power of is entirely lost, in יַּאַבְּּרָר, &c. (see § 102 m), אַרְאָרָרָה Is 41²⁵, קּאַבְּרָּרָּר for דְּאַבְּּרָרְּרָּר, cf. Dt 24¹⁰, i K 11³³, Is 10¹³.
 - Instead of this N which has lost its consonantal value, one of the vowel letters ' and ' is often written according to the nature of the sound, the former with ô and the latter with ê and î, e.g. מַלֵּה buffalo for בַּיִּמְלָּה . At the end of the word הווא also is written for א, יְמֵלֶה he fills for יִמְלָּה ' Jb 821 (see below, l).
- f 3. When א is only preserved orthographically or as an indication of the etymology (quiescent), it is sometimes entirely dropped (cf. § 19 k), e.g. אָבָּאָרִי for יָבָאָרָי jb 121 for אָבָּאָרִי jb 121 for אָבָּאָרִי jb 3215 for אָבָּאָרִי jb 121 for אָבָּאָרִי jb 3215 for אָבָּאָרִי ju 1840; אָרָי אָבָּאָרִי ju 1840; אַרְפָּאָר for אַרְּאָרָי ju 1840; אַרְפָּאָר for אַרְפָאָר for אַרְפָּאָר is 18 117 for אַרְפָאָר ju 1922 for אַרָפּאָר ju 1922 for אַרְפָאָר ju 1922 ju 1921 in the limit for אַרְפָאָר ju 1922 ju 1922 for אַרִּבְּאָרִית ju 1922 for אַרְפָאַר ju 1922 for אַרִּבְּאָרִית ju 1922 for אַרְפָאָר ju 1922 for אַרִּבְּאָרִית ju 1922 for אַרִּבְּאָרִית ju 1922 for אַרִּבְּאָרִית ju 1922 for אַרִּבְּאָרִית ju 1922 for מַבְּבָּאָרִית ju 1922 for מַבְּאָרִית ju 1922 for מַבְּאָרִי ju 1922 for מַבָּאָרִי ju 1922 for מַבְּאָרִי ju 1922 for ju 1922

י In Jer 2228, הְוֹחָנָת is unquestionably a corruption of הוול for נַאָּנַחַהְּ

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IK 5²⁵ (for "אָב") the strengthening of the following consonant by Dageš compensates for the loss of the א; in אַבָּב בס³⁷, if for "סַאֲבֵּב (but read סָבּב, with Cornill), the preceding vowel is lengthened; cf. above, c. On אֹפֶר for אֹפֶר, see § 68 g.

2. In some cases at the beginning of a word, the \aleph , instead of a compound \hbar $\check{S}^ew\hat{a}$, takes the corresponding full vowel, e.g. \aleph girdle for \aleph ; cf. $\S 84 a, q$,

and the analogous cases in § 52 n, § 63 p, § 76 d, § 93 r (אַהַלִּים).

4. The π is stronger and firmer than the \aleph , and never loses its kconsonantal sound (i.e. quiesces) in the middle of a word except in the cases noted below, in which it is completely elided by syncope. On the other hand, at the end of a word it is always a mere vowel letter, unless expressly marked by Mappiq as a strong consonant (§ 14 a). Yet at times the consonantal sound of at the end of a word is lost, and its place is taken by a simple π or more correctly $\bar{\pi}$, with Rāphè as an indication of its non-consonantal character, e.g. 市 to her for ₱\$, Zc 511, &c. (cf. § 103 g, and §§ 58 g, 91 e); cf. also ₱\$ for ₱\$ (from יְרֹהְ') in proper names like יְרְמִיָּה, &c.—Finally, in very many cases a complete elision of the consonantal in takes place by syncope: (a) when its vowel is thrown back to the place of a preceding S^ewd mobile (see above, c, with א), e.g. לבקר for לבקר (the ה of the article being syncopated as it almost always is); בַּיוֹם for בַּיוֹם [but see אַ 35 n], בְּנִיהֶם for בְּנִיהֶם for ; יְהְוֹנָתָו for יְנָתָו ; perhaps also בְּנִיהֶם for בְּנִיהֶם Ez 27³². (b) By contraction of the vowels preceding and following the ה, e.g. iono (also written הסוס) from sûsahu (a+u=ô).—A violent suppression of a together with its vowel occurs in Da (from Da), &c.

י Only apparent exceptions are such proper names as בְּדְהצוּר , עֵּשְׂהְאֵּר , which are compounded of two words and hence are sometimes even divided. Cf. forms like בְּחָהַאֵּל for בְּחָהַאֵּל. Another exception is תְּוְהַאֵּל, the reading of many MSS. for the artificially divided form יְּבֶּוֹרְבָּיָּהְ in the printed texts, Je 4620.

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Rem. In connexion with ō and ō, a ה which only marks the vowel ending is occasionally changed into i or ' (בְּהֹה בְּהָבִּי , רְאֹה בּ הַבְּי , וֹבְה הַבְּה וֹבְּי , בַּהְה וֹבְּי , וֹבְּה בְּהַבִּי , וֹבְּה בּ הַבְּי , וֹבְּה בּ הַבְּי , עֹבְיה וֹח אוֹ וֹח the later or Aramaic orthography, but especially with ā, e.g. עַנְישׁה sleep, עוֹבְיף for נְישׁה jer 23³⁹ for נְשׁה, &c. Thus it is evident that final ה as a vowel letter has only an orthographical importance.

§ 24. Changes of the Weak Letters 1 and 1.

Philippi, Die Aussprache der semit. Konsonanten 1 und 1 (mentioned above, § 5 b, note 1), a thorough investigation of their phonetic value as consonantal, i. e. non-syllabic, vowel-sounds, not palatal or labial fricatives; cf. also E. Sievers, Metrische Studien, i. 15.

and are, as consonants, so weak, and approach so nearly to the corresponding vowels u and i, that under certain conditions they very readily merge into them. This fact is especially important in the formation of those weak stems, in which a i or occurs as one of the three radical consonants (§ 69 ff., § 85. § 93).

1. The cases in which i and i lose their consonantal power, i. e. merge into a vowel, belong almost exclusively to the middle and end of words; at the beginning they remain as consonants.

The instances may be classified under two heads:

Complete syncope of i before î occurs in אָ island for עי ; אָן: ruins for אָן: יִי watering Jb 37^{11} for יִּדְיִ burning Is 3^{24} for פָּוֹי פִּוֹי , cf. \S \S 84 a c, e, 93y].

¹ Or as consonantal vowels (see above), and are then transcribed by P. Haupt, Philippi, and others, as y, i, following the practice of Indogermanic philologists. I for 1 and, alone is a standing exception, see § 26. I and § 104 c. On 1=i at the beginning of a word, cf. § 47 b, note. According to § 19 a, end, initial I in Hebrew almost always becomes I; always in verbs originally 1 5 69 a. Apart from a few proper names, initial I occurs only in 11 hook, 7 hookid Gn 1180, 2 S 623 Kethibh [elsewhere 7 1, and the doubtful 7 1 Pr 218.

Thus an initial ! after the prefixes בּ, יִ, בְּ, אָרָ, which would then be c pronounced with i (see § 28 a), and also almost always after יִב (see § 102 b), coalesces with the i to î, e.g. בְּיהוּדָה in Judah (for בִּיהוּדָה and Judah, מִיבִי for Judah, מִיבִי from the hands of.

(b) When and without a vowel would stand at the end of the d word after quiescent Šewā, they are either wholly rejected and only orthographically replaced by ה (e.g. הَבָּבָּ from bikhy, as well as the regularly formed בְּבָּי weeping; cf. § 93 x) or become again vowel letters. In the latter case becomes a homogeneous Hireq, and also attracts to itself the tone, whilst the preceding vowel becomes Šewā (e.g. בְּבִי from piry, properly pary); is changed sometimes into a toneless u (e.g. ਜਿੱਜ from tuhw).

Rem. In Syriac, where the weak letters more readily become vowel sounds, e a simple i may stand even at the beginning of words instead of ' or '. The LXX also, in accordance with this, write 'Ιουδά for הַּלְּחַר,' Ισαάκ for אָרָיִנְּרוֹּ וּ Ισαάκ for אַרָּינְרוֹּ וּ Ισαάκ for אַרְינִרוֹּ וּ Ισαάκ for אַרְינִרוּ וּ Ισαάκ for και με το και κ

- 2. With regard to the *choice* of the long vowel, in which i and i f quiesce after such vocalization and contraction, the following rules may be laid down:
- (a) With a short homogeneous vowel 1 and 1 are contracted into the corresponding long vowel (\hat{u} or \hat{i}), see above, b.
- (b) With short \breve{a} they form the diphthongs \hat{o} and \hat{e} according to \S 7 a, e.g. מִימִיב from יוֹשִׁיב ; מֵיְמִיב, &c.²

Rem. The rejection of the half vowels \uparrow and \uparrow (see above, b) occurs especially g at the end of words after a heterogeneous vowel (a), if according to the nature of the form the contraction appears impossible. So especially in

¹ According to Abulwalid, Ben-Naphtali regarded the Yodh in all such cases as a vowel letter.

verbs אַר, e.g. originally עָבָּ = (') בַּ בְּּבּ בּיּבְּיָ, since \bar{a} after the rejection of the stands in an open syllable, and consequently must be lengthened to \bar{a} . The \bar{a} is simply an orthographic sign of the long vowel. So also שָּׁלָּ for צַּמַּנְמֵּט. On the origin of אַיִּבְיָּ, see § 75 e; on בּבְּ as perf. and part. of בַּבְּ and g; on אַבְּיִ, &c., from אַבְּיִ, see § 69 b.—On the weakening of \bar{a} and \bar{a} to \bar{a} , see § 93 \bar{a} .

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§ 25. Unchangeable Vowels.

- attenuation (to Šewâ), modification, lengthening, or shortening, can be known with certainty only from the nature of the grammatical forms, and in some cases by comparison with Arabic (cf. § 1 m). This holds good especially of the essentially long vowels, i. e. those long by nature or contraction, as distinguished from those which are only lengthened rhythmically, i. e. on account of the special laws which in Hebrew regulate the tone and the formation of syllables. The latter, when a change takes place in the position of the tone or in the division of syllables, readily become short again, or are reduced to a mere vocal Šewâ.

As an exception, a merely tone-long vowel of both these classes is sometimes written fully, e. g. אָנְטוֹל for אָנְטְלֵיי.

C 2. The essentially or naturally long \hat{a} (Qames impure), unless it has become \hat{o} (cf. § 9 q), has as a rule in Hebrew no representative among the consonants, while in Arabic it is regularly indicated by N; on the few instances of this kind in Hebrew, cf. § 9 b, § 23 g. The naturally long \hat{a} and the merely tone-long \bar{a} therefore can only be distinguished by an accurate knowledge of the forms.

¹ The Arabic, in such cases, often writes etymologically לְבֵלְּ, but pronounces galā. So the LXX לִינֵי בּעׁים, Vulg. Sina; cf. Nestle, ZAW. 1905, p. 362 f. But even in Arabic שׁלֵּי is written for שָׁלֵין and pronounced salā.

By rocales impurae the older grammarians meant vowels properly followed by a vowel letter. Thus אַרָּאָב thâbh was regarded as merely by a licence for אָרָאָב, &c.

- 3. Short vowels in closed syllables (§ 26 b), which are not final, are d as a rule unchangeable, e. g. מַלְבָּה garment, מַלְבָּה wilderness, מַלְבָּה wilderness, מַלְבָּה wingdom; similarly, short vowels in sharpened syllables, i.e. before Dageš forte, e. g. בַּבְּי thief.
- 4. Finally, those long vowels are unchangeable which, owing to e the omission of the strengthening in a guttural or \neg , have arisen by lengthening from the corresponding short vowels, and now stand in an open syllable, e. g. No for $m\tilde{t}$ for $m\tilde{t}$ for burrakh.

§ 26. Syllable-formation and its Influence on the Quantity of Vowels.

Apart from the unchangeable vowels (§ 25), the use of short or long α vowels, i.e. their lengthening, shortening, or change into vocal $\check{S}^e w \hat{a}$, depends on the theory of syllable-formation. The initial and final syllables especially require consideration.

1. The initial syllable. A syllable regularly begins with a consonant, or, in the case of initial 1 and 1 (cf. note on 55b), a consonantal vowel. The copula is a standing exception to this rule. According to the Tiberian pronunciation 1 and is resolved into the corresponding vowel 1 before $\mathring{S}^e w d$, and the labials, e.g. $\mathring{I}_{\mu} = \mathring{I}_{\mu} + \mathring$

2. The final syllable. A syllable may end-

b

- (a) With a vowel, and is then called an open or simple syllable, e. g. in the where the first and last are open. See below, e.
- (b) With one consonant, and is then called a simple closed or com- c pound syllable, as the second in בָּבָב. See below, o, p. Such are also the syllables ending in a strengthened commant, as the first in בַּבָּב qat-tēl. See below, q.

(c) With two consonants, a doubly closed syllable, as שְׁלִיק ּיִסְכֹּלַי, תְּיְבֶּים d Cf. below, r, and § 10 i–l.

3. Open or simple syllables have a long vowel, whether they have e the tone as in 1/2 in thee, 1/2 he goes, or are toneless as in 1/2, 1/2 a bunch of grapes. A long vowel (Qames, less frequently Sere) is

¹ Cf. C. H. Toy, 'The Syllable in Hebrew,' Amer. Journal of Philol., 1884, p. 494 ff.; H. Strack, 'The Syllables in the Hebrew Language,' Hebraica, Oct. 1884, p. 73 ff.

We are not taking account here of the few cases in which initial Yodh is represented as simple i, by being written ' \aleph or \aleph , see § 24 e, and especially § 47 b, note; nor of certain other cases in which \aleph with an initial vowel has only a graphic purpose, though it is indispensable in an unpointed text.

⁸ In opposition to this fundamental law in Hebrew (a long vowel in an open syllable), the original short vowel is found always in Arabic, and sometimes

especially common in an open syllable before the tone (pretonic vowel), e.g. בַּבֶּב , קַמַּל , יְלִים , לְהָּׁם , בַבַּב יִ

Short vowels in open syllables occur:

(a) In apparently dissyllabic words formed by means of a helping vowel from monosyllables, as אַרָּה brook, אַרָּה house, אַרָּה let him increase, from nahl, bayt, yirb; cf. also בּיִב the ending of the dual (§ 88). But see § 28 e.

(b) In the verbal suffix of the 1st pers. sing. (מְלֵנִי me), e. g. מְלֵנִי (Arab. aŭtălănî). The uncommon form בָּלַ, however (Gn 3c6, cf. § 59f), proves that the tone-bearing Pathah produces a sharpening of the following sonant, and thus virtually stands in a closed syllable, even when the Num is not expressly written with Dages. In cases like מְאֵרוֹנָי (§ 102, end) Pathah is retained in the counter-tone after the N has become quiescent.

תרבּרָת (c) Sometimes before the toneless הַ local (§ 90 c), e. g. מַרְבַּרְה towards the wilderness; only, however, in the constr. state (IK 19¹¹), since the toneless suffix ה_ does not affect the character of the form (especially when rapidly pronounced in close connexion); otherwise it is הַבַּרָה

In all these cases the short vowel is also supported by the tone, either the principal tone of the word, or (as in h) by the secondary tone in the constr. st., or by the counter-tone with *Metheg*, as in $\frac{1}{2}$ above, g; cf. the effect of the arsis on the short vowel in classical prosody.

in the other Semitic languages, except of course in the case of naturally long vowels. The above examples are pronounced in Arabic vika, qatala, vinab. Although it is certain therefore that in Hebrew also, at an earlier period, short vowels were pronounced in open syllables, it may still be doubted whether the present pronunciation is due merely to an artificial practice followed in the solemn recitation of the O.T. text. On this hypothesis we should have still to explain, e.g. the undoubtedly very old lengthening of i and i in an open syllable into \bar{v} and \bar{v} .

1 That these pretonic vowels are really long is shown by Brockelmann, Zd. xiv. 343 f., from the transcription of Hebrew proper names in the Nestorian (Syriac) punctuation, and e.g. from the Arabic 'Ibrahim בּבְּרָהָבּׁה. He regards their lengthening in the syllable before the tone as a means adopted by the Masoretes to preserve the pronunciation of the traditional vowels. This explanation of the pretonic vowels as due to a precaution against their disappearing, is certainly right; as to whether the precaution can be ascribed to the Masoretes, see the previous note. For the pretonic vowel the Arabic regularly has a short vowel (lähäm, yäqüm, &c.), the Aramaic simply a vocal Sevá (וְחַלַּ, בַּבָּלְ, בַּבָּלְ, בַּבְּלָ,); and even in Hebrew, when the tone is thrown forward the pretonic vowel almost always becomes Ševá, see § 27. It would, however, be incorrect to assume from this that the pretonic vowel has taken the place of Ševá only on account of the following tone-syllable. It always arises from an original short vowel, since such a vowel is mostly lengthened in an open syllable before the tone, but when the tone is moved forward it becomes Ševá.

contained in the Hateph (see § 102 d and § 104 d). To the same category belong also the cases where these prepositions with Hireq stand before a consonant with simple Sewa mobile, e.g. לְּבֶוֹר ,בּוְבֵר ,בּוֹבָר .

(c) In forms like אָרָיִי, yū/id-se-qû (they are strong), בְּעָלֶּךְ poro l'khā (thy k' doed). These again are cases of the subsequent opening of closed syllables (hence, e. g. אָרָיִיי, also occurs); אָרָיִיי, is properly por ly po

Such cases as אַרִים (הַהֹּתְים (הַ הַּלֹּתְים (בּהָלְים (בּהָלּת שׁ) do not come under this l head, since they all have \ddot{a} in a virtually sharpened syllable; nor does the tone-bearing $S^eghôl$ in suffixes (e.g. קַבְּעָּר), and other cases, nor $S^eghôl$ for \ddot{a} before a guttural with Qames (§ 22 c). On שֵׁרָשִׁים and הַּבָּרָשָׁר, see § 9 v.

4. The independent syllables with a firm vowel which have been m described above, are frequently preceded by a single consonant with vocal Šewâ, simple or compound. Such a consonant with vocal Šewâ never has the value of an independent syllable, but rather attaches itself so closely to the following syllable that it forms practically one syllable with it, e.g. $\dot{\nabla}_{i}^{p}$ (cheek) $\dot{l}^{e}\hat{l}^{e}$; $\dot{\nabla}_{i}^{p}$ (sickness) $\dot{l}^{e}l^{e}$; $\dot{l}^{e}l^{e}$; $\dot{l}^{e}l^{e}l^{e}$. This concerns especially the prefixes \dot{l}_{i}^{e} , \dot{l}_{i}^{e} , See § 102.

The $\check{S}^{e}voi$ mobile is no doubt in all such cases weakened from an original n full vowel (e.g. $\check{\gamma}$ Arab. vaqivio, $\check{\gamma}$ Arab. \check{vik} , &c.); from this, however, it cannot be inferred that the Masoretes regarded it as forming a kind of open syllable, for this would be even more directly opposed to their fundamental law (viz. that a long vowel should stand in an open syllable), than are the exceptions cited above, f-k. Even the use of Metheg with \check{S}^{e} wa in special cases (see § 16 f) is no proof of such a view on the part of the Masoretes.

5. Closed syllables ending with one consonant, when without the o tone, necessarily have short vowels, whether at the beginning or at the end of words, e.g. מַלְבָּה queen, אָשָׁבֶּיה understanding, חַבְּּמָה wisdom, בּיִּלְבָּה and he turned back, בַּיִּלָּה (wayyāqčm).

A tone-bearing closed syllable may have either a long or short vowel, p but if the latter, it must as a rule be either Pathah or Seghôl. The tone-bearing closed penultima admits, of the long vowels, only the tone-long \bar{a} , \bar{c} , \bar{o} , not the longest \hat{v} , \hat{e} , \hat{o} , \hat{u} ; of the short vowels, only \check{a} , \check{c} , not \check{v} , \check{u} , \check{o} (but on \check{v} and \check{u} , see § 29 g). Thus אַרְּטִּלְּלָּהָ (2nd pl. masc. Imperf. Hiph.) but אַרְּטִלְּלָּהְּד 3rd pl. fem., and אַרְטִּלְלָּהְ (2nd pl. masc. Imperat. Qal) but אָרָטְלָּהְ fem.

י In exceptions such as שָׁרֹב' Gn 4^{25} (where šāt is required by the character of the form, although the closed syllable has lost the tone owing to the following Maqqeph), Metheg is used to guard against a wrong pronunciation; similarly $\bar{\epsilon}$ is sometimes retained before Maqqeph, e.g. שׁכּר Gn 2^{15} ; Gn 2^{15} .

² See § 9 e, f. i occurs thus only in the particles ጋኒ, ጋኒ, ነር; but these usually (ነር always) are rendered toneless by a following Maqqeph. Cf. also such forms as ፲፱፻፱ § 26 r and § 75 q.

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9 6. A special kind of closed syllables are the sharpened, i. e. those which end in the same (strengthened) consonant with which the following syllable begins, e. g. אָפָּי 'יַּמִּיה m², אָפָּי kŭl-lô. If without the tone, they have, like the rest, short vowels; but, if bearing the tone, either short vowels as אַבָּי , חַבְּּבּע , or long, as הַבְּּבָּר , שַׁבְּּה , or long, as הַבְּּבָּר .

On the omission of the strengthening of a consonant at the end of a word, see \S 20 l.

7. Syllables ending with two consonants occur only at the end of words, and have most naturally short vowels, אַלְשֵׁבְּ, אַבְּיוֹיִ: but sometimes Sere, as אַבְּרָ, בְּרָיִ: or Holem, בְּשִׂרְ אָבְּרֹוּ. Cf., however, § 10 i. Usually the harshness of pronunciation is avoided by the use of a helping vowel (§ 28 e).

§ 27. The Change of the Vowels, especially as regards Quantity.

a The changes in sound through which the Hebrew language passed, before it assumed the form in which we know it from the Masoretic text of the O.T. (see § 2 k), have especially affected its vowel system. A precise knowledge of these vowel changes, which is indispensable for the understanding of most of the present forms of the language, is derived partly from the phenomena which the language itself presents in the laws of derivation and inflexion, partly from the comparison of the kindred dialects, principally the Arabic. By these two methods, we arrive at the following facts as regards Hebrew:

ז. That in an open syllable the language has frequently retained only a half-vowel (Šewā mobile), where there originally stood a full short vowel, e.g. עַּלְלּה (ground-form 'ağalat') a waggon, אַלְּקָלָה (ground-form sădăqăt) righteousness, אָלְלּלּר, (Arab. gătălâ). אַלְלּלּר, (Arab. jūqattĭlâ).

2. That vowels originally short have in the tone-syllable, as also in the open syllable preceding it, been generally changed into the corresponding tone-long vowels, ă into ā, ĭ into ē, ŭ into ō (see § 9, a-e, k, r). If, however, the tone be shifted or weakened, these tone-long vowels mostly revert to their original shortness, or, occasionally, are still further shortened, or reduced to mere Sewā mobile, or, finally, are entirely lost through a change in the division of syllables; e.g. פּבָּי (Arab. maṭār) rain, when in close dependence on a following genitive in the construct state), becomes פַּבְּי (Arab. 'āqīb) heel, dual פַבְּי (Arab. 'āqīb) heel, dual יבַּיְבְי (Arab. 'āqīb) heel, dual יבַּיְבְי (Arab. 'āqīb) heel, dual יבַּיְבְי (Arab. 'āqīb) heel, dual 'בַּיִבְי (Arab. 'āqīb) heel, dual 'בַּיבַי (Arab. 'āqīb) heel, dual 'āp̄ ' (Arab. 'āp̄ ' (Arab

According to § 26, the following details of vowel-change must be observed:

1. The original, or a kindred short vowel reappears— d

(a) When a closed syllable loses the tone (§ 26 o). Thus, אָרְיִּהְנָּח the hand of Yahwe; אַבּייִבְּיִּבְּלָּלְ the son of the king; the whole, but בְּלִיהְעָּם the whole of the people; so also when a tone-bearing closed syllable loses the tone on taking a suffix, e.g. אַרָּבָּי enemy, but אִרְבָּן thy enemy; finally, when the tone recedes, בּיִבְּי, but בְּלָּבְּי, but בְּלָבִי, but בְּלָבִי, but בְּלַבּי, but בְּלָבִי, but בְּלַבּי, but בְּלַבּי, but בְּלַבּי, but בְּלַבּי, but בְּלַבּי, but בְּלַבּי, but בּלַבּי, but בּלַבּי, but בּלַבּין.

(b) To the same category belong cases like שַׁבֶּּב book, but אָבָי my book; שֹׁבָּי holiness, but אָבְישׁ my holiness. In spite of the helping vowel, קבָשׁ and שַׂבֶּי are really closed syllables with a tone-long vowel; when the syllable loses the tone, the original ĭ or ŏ (properly ŭ) re-

appears.

The same is true of syllables with a virtually sharpened final consonant: the lengthening of original ž to ē and ŭ to ō takes place only in a tone-bearing syllable; in a toneless syllable the ž or ŏ (or ŭ) remains, e.g. מַלְּיִי mother, but אָפִיי my mother; אָר law, plur. מַלּוֹי strength, אָרָי (and אָרִי) my strength.

2. The lengthening of the short vowel to the corresponding long, e takes place—

(a) When a closed syllable becomes open by its final consonant being transferred to a suffix beginning with a vowel, or in general to the following syllable, e.g. אַטְל, אַׁנְיּלְיּ he has killed him; סּוּטָוּת יוֹי יִי אַנְיּלְיּ הַּ mostly becomes ā even before a suffix beginning with Šewā mobile; e.g. קְּמָלְּלְּ from מַּנְּתַלְּךְּ, קְמֵלְלּ from מַנְּתַלְּךְּ, קְמֵלֵלְּ from מַנְּתַלְּךְּ, הַמֵּלְלְּתִּלְּרָּ.

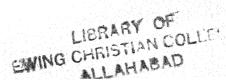
(b) When a syllable has become open by complete loss of the f strengthening of its final consonant (a guttural or $R\hat{c}$), e.g. 32 for birrakh, see § 22 c. Cf. also § 20 n.

(c) When a weak consonant (x, 1, ') following the short vowel g quiesces in this vowel, according to § 23 a, c, d, § 24 f, e. g. እንጋ for አንጋ, where the x, losing its consonantal value, loses also the power of closing the syllable, and the open syllable requires a long vowel.

(d) Very frequently through the influence of the pause, i.e. the h principal tone in the last word of a sentence or clause (§ 29 k).

Sometimes also through the influence of the article (§ 350).

3. When a word increases at the end and the tone is consequently i moved forward, or when, in the *construct state* (see § 89), or otherwise in close connexion with the following word, its tone is weakened, in such cases a full vowel (short or tone-long) may, by a change in the



division of syllables, be weakened to \check{S}^ewd mobile, or even be entirely lost, so that its place is taken by the mere syllable-divider (\check{S}^ewd quiescens). Examples of the first case are, בוֹי name, pl. אַמִּי but יִי my name, pl. יַּבְּרָבָּה their names, דְּבָּרְ word, constr. st. דְּבָּרְ ; דְּבַרְ i if their names, יִּבְּרָבָה i if their names, בַּרְבָּה i if word, constr. st. אַבְּרָבָה i if the second case is, בַּרְבָּה i blessing, constr. st. אַבְּרָבָה i is retained or becomes \check{S}^ewd (בְּרָבְי, שֵׁבּׁן but שִׁבְּי, שִׁבּי hut שִׁבְּי, and which of the two disappears in two consecutive syllables, depends upon the character of the form in question. In general the rule is that only those vowels which stand in an open syllable can become \check{S}^ewd .

Thus the change into Šewā takes place in-

ג' (a) The ā and ē of the first syllable, especially in the inflexion of nouns, e. g. לַבָּב י בָּהְיֹלָה yord, plur. בְּבָר י בְּיִבְיֹל ; בְּרִילְה great, fem. לְבָּב י אַרְּבְּיִל my heart; but also in the verb, לַבָּב י she will return, plur. הְשׁבֶּינָה and so always, when the originally short vowel of the prefixes of the Imperfect comes to stand in an open syllable which is not pretonic. On the other hand, an ā lengthened from ā before the tone is retained in the Perfect consecutive of Qal even in the secondary tone, e. g. בְּוֹבְשׁלְבֹּן; cf. § 49 i.

l (b) The short, or merely tone-long, vowels a, e, o of the ultima, especially in verbal forms, e.g. אַבְּרָי, fem. אַבְּרָיָּהְ qāṭelā; אַבְּרָיּלוּ, יִקְטֵלּוּ, but note also אַבְּרָיּ, אָבְּרָיּ, &c., according to § 47 m and o. The helping vowels are either entirely omitted, e.g. אַבְּרָיּ king (groundform malk), שִׁבְּרָי my king; or, under the influence of a guttural, are weakened to Ḥaṭeph, e.g. עַבְּי boy, וֹעָבּי his boy. If the tone remains unmoved, the vowel also is retained, notwithstanding the lengthening of the word, e.g. מְלַבְּלֹי pausal-form for אַבְּרָּרִי.

Where the tone moves forward two places, the former of the two vowels of a dissyllabic word may be shortened, and the second changed into Šewā. Cf. לְּבֶּל word; in the plur. לְּבָּל ; with heavy suffix זְּבְרִיהֶב (cf. § 28 a) their words. On the attenuation of the ă to ĭ, see further, s, t.

O Of the vowels of the U-class, \hat{u} and tone-long \ddot{o} stand in a tone-bearing

2. In the place of a Pathah we not infrequently find (according to § 9 f) p

a Seghôl (ĕ, è) as a modification of ă:

- (b) Regularly before a guttural with Qames or Hateph Qames, q where the strengthening has been dropped, provided that a lengthening of the Pathah into Qames be not necessary, e.g. אָנְיי his brothers, for 'aḥāw; vinā false, for kaḥās'; nīpā governor, constr. st. nīpā; dīpā coal; 'חָטֶ the living (with the article, חֶ for חֵ); מְלֶנֶחָ Nu 2319, &c., and so always before I and I, as I the months, see § 35 k. Before \mathfrak{I} and \mathfrak{V} $S^egh\mathcal{O}l$ generally stands only in the second syllable before the tone, e.g. לְּבֶּרִים the mountains; הְעָלוֹן the guilt; immediately before the tone Pathah is lengthened into a (pretonic) Qames, e.g. הָהֶר; but cf. also הָמֶלרוּ Nu 87. Before the weak consonants N and 7 (cf. § 22 c, q), the lengthening of the Pathah into Qames almost always takes place, e.g. אָלָּ the futher, pl. הַאָּבוֹת the head, pl. הָרָאשִׁים. Exceptions, הַרָה towards the mountain, Gn 1410, in the tone-syllable, for hárrā; יֶבֶנֶכְיָהוּ (pr. name) for בָּנֶכְיָהוּ. On הָ as a form of the interrogative תַ (תַ), see § 100 n; on מָה for מָה (בַּוּה), § 37 e, f. Finally, אָבֶּלְיּ Ex 33³ also comes partly under this head, in consequence of the loss of the strengthening, for 7228, and 58277 Ezekiel for בְּיִחַנְאֵל = 'חַנְאָל God strengthens.
- (c) As a modification of the original Pathah in the first class of the segholate 7 forms (§ 93 g), when a helping vowel (§ 28 e) is inserted after the second consonant. Thus the ground-form kalb (dog), after receiving a helping Seghôl, is modified into $\frac{1}{2}$ (also in modern Arabic pronounced kelb), $\frac{1}{2}$ yarh (month), with a helping Pathah, $\frac{1}{2}$. The same phenomenon appears also in the formation of verbs, in cases like $\frac{1}{2}$ (jussive of the Hiph'il of $\frac{1}{2}$), with a helping Seghôl, for yagl.

3. The attenuation of a to i is very common in a toneless closed syllable. S
(a) In a firmly closed syllable, אוֹ הַ הֹּשׁ his measure, for בוֹדְיּי (in a sharpened syllable); אוֹלְבְּיִהְיִי I have begotten thee, from יָלֵרְהִי with the suffix ק ; cf. Lv 1144, Ez 3823, and § 44 a. Especially is this the case in a large number of segholates

¹ So the LXX write Med אַנסּפּלּה for מַלְבִּיצֶׁדֶם.

from the ground-form qatl, when combined with singular suffixes, e.g. צרקי

my righteousness, for sadqi.

(b) In a loosely-closed syllable, i.e. one followed by an aspirated Begadkephath, as Day your blood, for Day, and so commonly in the st. constr. plur. of segholates from the ground-form qatl, e. g. בֵּוֶד from בֵּוֶד (ground-form bagd) a garment. In most cases of this kind the attenuation is easily intelligible from the nature of the surrounding consonants. It is evident from a comparison of the dialects, that the attenuation was consistently carried out in a very large number of noun and verb-forms in Hebrew, as will be shown in the proper places.1

4. S'ghôl arises, in addition to the cases mentioned in o and p, also from the weakening of \bar{a} of the final syllable in the isolated cases (\vec{n} — for \vec{n} —) in \mathfrak{r} S 28^{15} (? see § $48\,d$), ψ 20^4 (?), Is 59^5 , Pr 24^{14} (see § $48\,l$); for examples of

Locative forms in 7 see § 90 i end.

U 5. Among the Hateph-sounds __ is shorter and lighter than ____, and consequently the vowel group ___ is shorter than ____; e.g. מְּרוֹם; Edom, but אוֹמִי (Edomite), shortened at the beginning because the tone is thrown forward; אַמַּׁר ('emēth) truth, וֹהְטָבְ histruth; נַעֶלָם hidden, pl. הַעַלָּמִים; יַּתְעַלָּמִים but יוֹתְעַבוְתְּה; but also conversely נַעֲשָׂה fem. נַעֲשָׁתָ, cf. § 63f, 3.

6. To the chapter on vowel changes belongs lastly the dissimilation of vowels, i. e. the change of one vowel into another entirely heterogeneous, in order to prevent two similar, or closely related vowels, from following one another in the same word.2 Hence לולא for la lo (unless). Cf. also דוצון from און; עירם (לכח from נכחו , חוף from קיכון (ראש from ראשון from stem עירם , most probably also ילוֹי offspring, קפור porcupine, for ילי, יפלי, see § 68 c, note.— On the proper names מישוע and ישוע, which were formerly explained in the same way, see now Prätorius, ZDMG. 1905, p. 341 f.

The Rise of New Vowels and Syllables.

1. According to § 26 m a half-syllable, i. e. a consonant with Šewâ mobile (always weakened from a short vowel), can only occur in close dependence on a full syllable. If another half-syllable with simple Šewâ follows, the first takes a full short vowel again.3 This vowel is almost always Hireq. In most cases it is probably an attenuation of an original \check{a} , and never a mere helping vowel. In some instances analogy may have led to the choice of the i. Thus, according to § 102 d, the prefixes 3, 3, before a consonant with Sewa mobile become בָּפְרִי , בִּפְרִי , בִּפְרִי , בִּפְרִי , בִּפְרִי , בִּפְרִי , they are pointed as in ביהוּדָה (from bi-yhûdā, according to § 24 c); so too with Wāw copulative, e.g. יהורה for 'יִ! attenuated from 'יִן. The first half-

² Cf. Barth, Die Nominalbildung in den semit. Spr., p. xxix; A. Müller, Theol. Stud. u. Krit., 1892, p. 177 f., and Nestle, ibid., p. 573 f. Except and, which generally becomes before a simple Sowa, cf. § 104 c.

Analogous to this attenuation of a to i is the Lat. tango, attingo; laxus, prolixus; to the transition of ă to ĕ (see above, a), the Lat. carpo, decerpo; spargo, conspergo.

syllable, after the restoration of the short vowel, sometimes combines with the second to form a firmly closed syllable, e. g. אָנָפּל Nu 14³ for linephōl, and so almost always in the infin. constr. after אָנָ (§ 45 g); in isolated cases also with אָנָ מּבּר בּוֹלֵי Jer 17².

- 3. When a Hateph in the middle of a word, owing to flexional c changes, would stand before a vocal Šewā, it is changed into the short vowel, with which it is compounded. This applies especially to cases in which the Hateph stands under a guttural instead of quiescent Šewā, as an echo of the preceding short vowel, e.g. לַּעָּכִּיר he will stand (for יַּעָבִיר ho ya'amedhû, and יַּעָבִיר for ya'amedhû, and יַּעָבִיר for něhäphekhû (they have turned themselves), יַּעָבִיר thy work, cf. § 26 k. The syllables are to be divided ya'ā-medhû, and the second ă is to be regarded exactly as the helping Pathaḥ in יַּעַבָּׁ, &c.¹
- 4. At the end of words, syllables occur which close with two con-d sonants (§ 10 i, § 26 r), but only when the latter of the two is an emphatic consonant (ב, ף) or a tenuis (viz. ב, ד, ד, ד, ד'ב), e.g. בְּישִׁייֵ let him turn aside, וְיִשִּׁין and he caused to drink, דְישִׁייִ thou (fem.) hast said, בוֹרָךְ and he wept, בוֹרָךְ and let him have dominion, בייִין and he took captive.

This harsh ending is elsewhere avoided by the Masora, which e inserts between the two final consonants a helping vowel, usually

¹ In Ju 16¹³ read הארני not (with Opitius, Hahn and others) חארני

² With a final মূ, the only example is মূঢ়ান Pr 3c6, where several MSS. and printed editions incorrectly have মু without Dageš. Instead of this masoretic caprice we should no doubt read মূচান.

³ An analogy to this practice of the Masora is found among the modern Beduin, who pronounce such a helping vowel before h, h, \dot{g}, \dot{g} ; cf. Spitta, Gramm. des arab. Vulgärdialektes von Aegypten, Lpz. 1880, § 43 d.

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 $S^{o}ghôl$, but with medial or final gutturals a Pathah,¹ and after a Hireq, e. g. אַבְּיֹי and he revealed, for wayyigl; אַבְיֹי let it multiply, for yirb; שֹׁבְּיֹי holiness, ground-form quds; אַבְּיִי brook, ground-form nahl; אַבְּיִי for אַבְּיִי thou hast sent; אַבּיי house, ground-form bayt. These helping vowels are, however, to be regarded as exactly like furtive Pathah (§ 22 f, g); they do not alter the monosyllabic character of the forms, and they disappear before formative suffixes, e. g. אַרְיִּבְּי home-ward.

5. On the rise of a full vowel in place of a simple Š^ewâ, under the influence of the pause, see § 29 m; on initial § for §, see § 23 h.

§ 29. The Tone, its Changes and the Pause.

b A kind of counter-tone or secondary stress, as opposed to the principal tone, is marked by Metheg (§ 16 c). Words which are closely united by Magqeph with the following word (§ 16 a) can at the most have only a secondary tone.

2. The original tone of a word, however, frequently shifts its place in consequence either of changes in the word itself, or of its close connexion with other words. If the word is increased at the end, the tone is moved forward (descendit) one or two places according to the length of the addition, e.g. בְּבֶרִיׁם word, plur. דְּבָרִיׁם your words; שִּׁלְבֶּׁר holy thing, plur. אָמַלְּהָה with suffix אָמַלְּהָה with Wāw consecutive אָלִיּיִלָּה. On the consequent vowel-changes, see § 27 d, i-m.

d 3. On the other hand, the original tone is shifted from the ultima to the penultima (ascendit):

¹ On the apparent exceptions אָנֶיָדֶ, &c., cf. § 22 e; other instances in which א has entirely lost its consonantal value, and is only retained orthographically, are אָטָן sin, איָפַ valley (also יַבַּי), אינָבי vanity (Jb 15 ⁵¹ Kethibh שַׁיִּ).

In this form (§ 65 g) the Dages lene remains in the final Tāw, although a vowel precedes, in order to point out that the helping Pathah is not to be regarded as a really full vowel, but merely as an orthographic indication of a very slight sound, to ensure the correct pronunciation. An analogous case is in yikād from ITI (§ 75 r).

(a) In many forms of the Imperfect, under the influence of a pre-fixed Wāw consecutive ('! see § 49 c-e), e. g. אַלְּהְיּ he will say, הוא and he said; אַלָּהְי he will go, אַלְּהְּ and he went. Cf. also § 51 n on the impf. Niph'al, and § 65 g, end, on the impf. Pi'el; on these forms in Pause, when the r consec. does not take effect, see below, p.

(b) For rhythmical reasons (as often in other languages), when e a monosyllable, or a word with the tone on the first syllable, follows a word with the tone on the ultima, in order to avoid the concurrence of two tone-syllables.¹ This rhythmical retraction of the tone, however (hink lid) receding, as it is called by the Jewish grammarians), is only admissible according to a, above, provided that the penultima, which now receives the tone, is an open syllable (with a long vowel; but see g), whilst the ultima, which loses the tone, must be either an open syllable with a long vowel, e. g. hip Kip Gn 15, 417, 2725, Ex 1629, \$\psi 511, 10414, Dn 1113, or a closed syllable with a short vowel, e. g. hip Gn 319, Jb 33, 2228.² The grave suffixes Dz, 17, Dz, are exceptions, as they never lose the tone. Moreover a fair number of instances occur in which the above conditions are fulfilled, but the tone is not retracted, e.g. esp. with hip, and before \$\mathbb{N}\$; cf. Qimhi, Mikhlol, ed. Rittenberg (Lyck, 1862), p. 4b, line 13 ff.

Although Sere can remain in a closed ultima which has lost the tone, it f is perhaps not to be regarded in this case (see § 8 b) as a long vowel. At any rate it then always has, in correct editions, a retarding Metheg, no doubt in order to prevent its being pronounced as Seghôl, e.g. אַרָּבְילְר בְּיִלְי בְּילֵי בִּילֵי בִּילֵי בִּילֵי בַּילֵי בַּילָי בַּילָי בַּילָי בַּילָי בַילִּי בַּילִי בַּילָי בַּילִי בַּילִי בַּילִי בַּילִי בַּילִי בַילִי בַּילִי בַּיל בַיל בַּיל בַיל בַּיל בַיל בַּיל בַּי בַּיל בַיל בַּיל בַיל בַּיל בּיל בּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַ

den rückweich. Accent im Hebr., Halle, 1897, has fully discussed the nasog' ahor.

The reading אַרְייִם (so even Opitius and Hahn) Ez 16' for אַרְייִם is rightly described by Baer as 'error turpis'.—That an unchangeable vowel in a closed final syllable cannot lose the tone is shown by Prätorius from the duplication

of the accent (see above, § 22 f).

[\$ 20 a-k

לְאָנֵע הָּבָּי Is 1419; as also when the tone-syllable of the second word is preceded by a half-syllable, e. g. עׁשֶׁה פִּרי Gn 111 (on the Dag. f., cf. \$ 20 f): לְּחֵה לֹּךְ: Gn 157 (cf. \$ 20 c).

h (c) In pause, see i-v.

The meeting of two tone-syllables (see e, f) is avoided also by connecting the words with Maqqeph, in which case the first word entirely loses the tone, e.g. מְּבְּחַבְּיִעָּׁם and he wrote there, Jos 832.

i 4. Very important changes of the tone and of the vowels are effected by the pause. By this term is meant the strong stress laid on the tone-syllable in the last word of a sentence (verse) or clause. It is marked by a great distinctive accent, Sillûq, 'Athnûh, and in the accentuation of the books D"NN, 'Ôlè weyôrēd (§ 15 h). Apart from these principal pauses (the great pause), there are often pausal changes (the lesser pause) with the lesser distinctives, especially Segolta, Zaqeph qaton, Rebhîa, and even with Pašṭa, Tiphha, Gereš, and (Pr 304) Pazer.¹ The changes are as follows:

k (a) When the tone-syllable naturally has a short vowel, it as a rule becomes tone-long in pause, e.g. אָבֶים, אָבָיָם, בְּיִבֶּים, אָבָיָם, אַרָּאָבָּי, אָרָיָבָּי, אָרָיָבָּי, אַרָּבָּיָר, אַרְבָּיָבָּי, אַרְבָּיָבָּי, אַרְבָּיָבָּי, אַרְבָּיבְּי, אַרְבָּיָבְיּ, אַרְבָּיָבְיּ, אַרְבָּיָבְיּ, אַרְבָּיבְּי, אַרְבָּיִבְּי, אַרְבָּיִבְּי, אַרְבָּיִבְּי, אַרְבָּיבְיּ, אַרְבָּיבְיּ, אַרְבָּיבְיּ, אַרְבָּיבְיּי, אַרְבָּיבְיּי, אַרְבָּיבְיּ, אַרְבָּיבְיּי, אַרְבְּיִבְּיִּי, אַרְבְּיִבְּיִּי, אַרְבָּיִבְּיּ, אַרְבְּיִבְּיִּי, אַרְבְּיִבְּיִּי, אַרְבְּיִבְּיִים, אוויים, אוויים

י In most cases, probably on account of a following guttural or (at the end of a sentence) ווווויס (ef. e.g. Ex 213¹, Jer 3º [but Ginsb. אווויס הוויס הוויס

also in 2 K אַ³¹ read יְּשֶׁבְּ with ed. Mant., &c. (Baer פָּרָבוּ).—יָפָּי becomes in pause בְּבֶּר

Sometimes, however, the distinct and sharper ä is intentionally retained l in pause, especially if the following consonant is strengthened, e. g. אָבָּי Jb 4²⁰, or ought to be strengthened, e. g. אָבָּי Jb 4²⁰, or ought to be strengthened, e. g. אָבָּי Jb 2 S 12³, אַב Is 8¹, &c.; but also in other cases as אַבְּי וֹבְּי מִבְּי (Bn 27², because from אַבְּי (Finder), cf. below, q; אַב (Bn 49²²; אַבְּי (Bn 49²²), and regularly in the numeral אַבְּיאָ four, Lv 11²⁰, &c. In the accentuation of the three poetical books (§ 15 d) the use of Pathah with 'Athnah is due to the inferior pausal force of 'Athnah, especially after 'Ohè weyored (§ 150); cf. ψ 100³, Pr 30², and Qimhi, Mikhlol, ed. Rittenberg, p. 5⁵, line 4 from below. Compare the list of instances of pausal ă and è in the appendices to Baer's editions.

(c) This tendency to draw back the tone in pause to the penultima O appears also in such cases as אַלְּבָּי I, in pause אַבְּיבּי ; אָבָּיִבּי thou, in pause אַבְּיבּי ; אַבְּיבִּי ; אַבְּיבִּי ; אַבְּיבִּי ; אַבְּיבִּי ; אַבְּיבִּי ; hout in the three poetically accented books also אַבְּיבּי , since in those books 'Athnah, especially after 'Ôlè weyôrēd, has only the force of a Zaqeph; hence also אַבְּיבִּי ! Pr 24' instead of אַבְּיבִּי יִייִּבְּיִּ אַרָּהָּטִּ now, אַבְּיבִּי ; and in other sporadic instances, like בְּבִּיּ עַּבְּיבּי אַבְּיבּי ; but in 1 S 12²⁵

 $^{^{\}rm l}$ Such a pausal syllable is sometimes further emphasized by strengthening the following consonant, see § 20 i.

יַּפְּלֶהְ לָּ f, of. also יְּבֶּלְמָוֹ עְ 4o¹⁵, is to be explained in the same way, but not חָפְּלְמִר Zc 2¹¹, where, on the analogy of הְּפְּלְמִר Je o³, we should expect הְפַּלְמי.

Note: Want., &c.

- p (d) Conversely all forms of imperfects consecutive, whose final syllable, when not in pause, loses the tone and is pronounced with a short vowel, take, when in pause, the tone on the ultima with a tone-long vowel, e.g. not and he died, in pause not let ultima with a

(2) The transition from ä to è in the ultima; so always in the formula לעולם וער (for שע) for ever and ever.

\$ (3) The pausal Qames (according to § 54 k, lengthened from original ă) in Hithpa's (but not in Pi's l) for Sere, e.g. אָרָה Jb 188 for יַּחָרָה But pausal forms like הַחָּהָר (in the absol. st. מַּבֶּר (jo back to a secondary form of the abs. st. שַׁבָּר מַ מַבְּר בּיִּה מַבְּר מַבְּרָ מַבְּר מַבְּר מַבְּר מַבְּרָ מַבְּר מַבְּר מַבְּרָ מַבְּרָ מַבְּרָ מַבְּרָ מַבְּרָ מַבְּר מַבְּר מַבְּר מַבְּר מַבְּר מַבְּר מַבְּיִי מִבְּרָ מַבְּר מַבְּי מִבְּר מַבְּר מַבְּי מִבְּי מִבְּי מַבְּי מַבְי מַבְּי מַבְי מַבְיּי מַבְיּי מַבְיּי מַבְיּי מַבְיּי מָבְיּי מַבְיּי מַבְּי מַבְיּי מַבְיּי מַבְּי מַבְיּי מַבְיּי מַבְיּי מַבְּי מַבְיּי מַבְּיּי מְבְיּי מַבְיּי מַבְיּי מְבְיּי מָבְיּי מָבְיּי מְבְיּבְיּי מָבְיּי מַבְיּבְיּי מַבְיּבְיּי מְבְיּי מַבְיּבְיּי מְבְיּבְיּי מְבְיּי מַבְּיּי מְבְיּי מַבְיּי מַב

t (4) The restoration of a final Yodh which has been dropped from the stem, together with the preceding vowel, e.g. אַרָּלְּ, בַּעִּלִּי Is 21¹², for אָרָלּ, the latter also without the pause Is 56^{9.12}; cf. Jb 12⁶, and the same occurrence

even in the word before the pause Dt 3287, Is 2112.

ע (5) The transition from ô or ō to ā in pause: as שַּׁלְּהוֹ Is 7¹¹, if it be a locative of שַּׁבְּלְּהִי , and not rather imperat. Qal of שַּׁבְּלְּהִי ; שָׁאֵל Gn 43¹⁴ for עָן ; שָׁבְּלְהִי ; וּשָּׁאֵל K 22³⁴, Is 59¹७, and מִשְּׁבְלְּהִי וּ Is 28¹७, of 2 K 21¹⁵. On the other hand the regular pausal form יֵהְפִּין (ordinary imperfect יֵהְפִּין) corresponds to a perfect חַבּין (see § 47 h).

70 [Other instances of the full vowel in lesser pause, where the voice would naturally rest on the word, are Gn 15¹¹, Is 8¹⁵, 40²⁴, Ho 4¹², 8⁷, Dn^o9¹⁵,

and very often in such cases.]

SECOND PART

ETYMOLOGY, OR THE PARTS OF SPEECH

§ 30. Stems and Roots 1: Biliteral, Triliteral, and Quadriliteral.

1. Stems in Hebrew, as in the other Semitic languages, have this a peculiarity, that by far the majority of them consist of three consonants. On these the meaning essentially depends, while the various modifications of the idea are expressed rather by changes in the vowels, e.g. PDV (PDV or PDV; the 3rd pers. sing. perf. does not occur) it was deep, PDV deep, PDV depth, PDV, a valley, plain. Such a stem may be either a verb or a noun, and the language commonly exhibits both together, e.g. VI he has sown, VI seed; DDI he was wise, DDI a wise man. For practical purposes, however, it has long been the custom to regard as the stem the 3rd pers. sing. Perf. Qal (see § 43), since it is one of the simplest forms of the verb, without any formative additions. Not only are the other forms of the verb referred to this stem, but also the noun-forms, and the large number of particles derived from nouns; e.g. IP he was holy, VID holiness, VID holy.

Sometimes the language, as we have it, exhibits only the verbal b stem without any corresponding noun-form, e.g. b = b to stone, b = b to bray; and on the other hand, the noun sometimes exists without the corresponding verb, e.g. b = b stone, b = b south. Since, however, the nominal or verbal stems, which are not now found in Hebrew, generally occur in one or more of the other Semitic dialects, it may be assumed, as a rule, that Hebrew, when a living language, also possessed them. Thus, in Arabic, the verbal stem about to become compact, hard) corresponds to b = b, and the Aramaic verb b = b to be dry) to b = b.

Rem. r. The Jewish grammarians call the stem (i.e. the 3rd pers. sing. c Perf. Qal) שֹׁרָשׁ root. Hence it became customary among Christian grammarians to call the stem radix, and its three consonants litterae radicales, in contradistinction to the litterae serviles or formative letters. On the correct use of the term root, see g.

¹ On the questions discussed here compare the bibliography at the head of § 79.

d 2. Others regard the three stem-consonants as a root, in the sense that, considered as rowelless and unpronounceable, it represents the common foundation of the verbal and nominal stems developed from it, just as in the vegetable world, from which the figure is borrowed, stems grow from the hidden root, e.g.

Root : מל, the indeterminate idea of ruling.

Verb-stem, 70 he has reigned.

Noun-stem, אַלה king.

For the historical investigation of the language, however, this hypothesis of unpronounceable roots, with indeterminate meaning, is fruitless. Moreover. the term root, as it is generally understood by philologists, cannot be applied

to the Semitic triliteral stem (see f).1

3. The 3rd sing. Perf. Qal, which, according to the above, is usually regarded, both lexicographically and grammatically, as the ground-form, is generally in Hebrew a dissyllable, e.g. לְטַבְ. The monosyllabic forms have only arisen by contraction (according to the traditional explanation) from stems which had a weak letter (1 or 1) for their middle consonant, e.g. DP from quwum; or from stems whose second and third consonants are identical, e.g. אוֹם and צרר (but see below, §§ 67, 72). The dissyllabic forms have themselves no doubt arisen, through a loss of the final vowel, from trisyllables, e.g. במל from gătălă, as it is in literary Arabic.

2. The law of the triliteral stem is so strictly observed in the formation of verbs and nouns in Hebrew (and in the Semitic languages generally), that the language has sometimes adopted artificial methods to preserve at least an appearance of triliteralism in monosyllabic stems, e.g. אבת for the inf. constr. of verbs ז"ם; cf. § 69 b. Conversely such nouns, as IN father, IN mother, IN brother, which were formerly all regarded as original monosyllabic forms (nomina primitiva), may, in some cases at least, have arisen from mutilation of a triliteral stem.

On the other hand, a large number of triliteral stems really point to a biliteral base, which may be properly called a root (radix primaria, bilitteralis), since it forms the starting-point for several triliteral modifications of the same fundamental idea. Though in themselves unpronounceable, these roots are usually pronounced with ă between the two consonants, and are represented in writing by the sign √, e.g. √בר, פור as the root of אָבַר, פוּר, פוּר, פוּר. The reduction of a stem to the underlying root may generally be accomplished with certainty when the stem exhibits one weak consonant with two strong ones, or when the second and third consonants are identical. e.g. the stems דְּכָה, דְּנָא, דְּנָהְ may all be traced to the idea of striking, breaking, and the root common to them all is evidently the two strong consonants 77 (dakh). Very frequently, however, the development of the root into a stem is effected by the addition of

¹ Cf. Philippi, 'Der Grundstamm des starken Verbums,' in Morgenländische Forschungen, Leipz. 1875, pp. 69-106.

a strong consonant, especially, it seems, a sibilant, liquid or guttural.¹ Finally, further modifications of the same root are produced when either a consonant of the root, or the letter which has been added, changes by phonetic laws into a kindred letter (see the examples below). Usually such a change of sound is accompanied by a modification of meaning.

The root הו expresses the sound of humming, which is made with the mouth closed (μίω); hence הַהָּם, הַהָּם, הָהָם (נָאַם), Arab. hámhama, to buzz, to hum. to snark. &c.

As developments from the root אָר כָּל לְנְעֵל , רָעַל , אַל , רַעַל , רַעַל , אַל . Not less numerous are the developments of the root בר (פֿל ,פֿר) and many others.²

Closer investigation of the subject suggests the following observations: (a) These roots are mere abstractions from stems in actual use, and are i themselves not used. They represent rather the hidden germs (semina) of the stems which appear in the language. Yet these stems are sometimes so short as to consist simply of the elements of the root itself, e.g. DF to be finished, >P light. The ascertaining of the root and its meaning, although in many ways very difficult and hazardous, is of great lexicographical importance. It is a wholly different and much contested question whether there ever was a period in the development of the Semitic languages when purely biliteral roots, either isolated and invariable or combined with inflexions, served for the communication of thought. In such a case it would have to be admitted, that the language at first expressed extremely few elementary ideas, which were only gradually extended by additions to denote more delicate shades of meaning. At all events this process of transformation would belong to a period of the language which is entirely outside our range. At the most only the gradual multiplication of stems by means of phonetic change (see below) can be historically proved.

(b) Many of these monosyllabic words are clearly imitations of sounds, and k

¹ That all trilliteral stems are derived from biliterals (as König, Lehrg. ii. 1, 370; M. Lambert in Studies in honour of A. Kohut, Berl. 1897, p. 354 ff.) cannot be definitely proved.

² Cf. the interesting examination of the Semitic roots QR, KR, XR, by P. Haupt in the Amer. Journ. of Sem. Lang., xxiii (1907), p. 241 ff.

sometimes coincide with roots of a similar meaning in the Indo-Germanic family of languages (§ 1 h). Of other roots there is definite evidence that Semitic linguistic consciousness regarded them as onomatopoetic, whilst the Indo-Germanic instinct fails to recognize in them any imitation of sound.

(c) Stems with the harder, stronger consonants are in general (§ 6r) to be regarded as the older, from which a number of later stems probably arose through softening of the consonants; cf. אום בור בור בור בור בור אום מעלק, שלום מחלם בור אום בור אום מחלם בור אום בור או

(e) The softening mentioned under l is sometimes so great that strong consonants, especially in the middle of the stem, actually pass into vowels:

ef. § 190, and אואון Lv 168 ft. if it is for עולול.

O (f) Some of the cases in which triliteral stems cannot with certainty be traced back to a biliteral root, may be due to a combination of two roots—a simple method of forming expressions to correspond to more complex ideas.

- 3. Stems of four, or even (in the case of nouns) of five consonants are secondary formations. They arise from an extension of the triliteral stem: (a) by addition of a fourth stem-consonant; (b) in some cases perhaps by composition and contraction of two triliteral stems, by which means even quinquiliterals are produced. Stems which have arisen from reduplication of the biliteral root, or from the mere repetition of one or two of the three original stem-consonants, e.g. בּלְבל from אָם or בֹּל בֹּל הַל אָם מוֹן מִנְּלְיבָל הַל אָם מוֹן מִנְּלְיבָל הַל אַן בּל מִנְּל הַלְּבָּל hame from מַל מִנְּלְיבָל בִּל correspond to the Aramaic conjugation Saphel, שֵׁלְהַב , correspond to the Aramaic conjugation Saphel, שֵׁלְהַב , בּרִב בּרֹל בּרַל בּרָל בּרַל בּרַל בּרָל בּרָל בּר
- Rem. on (a). The letters r and l, especially, are inserted between the first and second radicals, e.g. בַּרְם בֹּלְ בֹּלְ נֹם to eat up; שֵׁרְפִּים sceptre (this insertion of an r is especially frequent in Aramaic); אַבֶּט hot wind from זַעַר מוֹן אַלְעָבָה וֹן

In Hebrew they are comparatively rare, but more numerous in the other Semitic languages, especially in Ethiopic.

to be hot. Cf. Aram. עַּבְּל to roll, expanded from עַּבְּל (conjugation Pa'ēl, corresponding to the Hebrew Pt'ēl). In Latin there is a similar expansion of fid, scid, tud, jug into findo, scindo, tundo, jungo. At the end of words the commonest expansion is by means of and ן, e.g. בַּרְמֶל (בַּרְמֵל axe, בַּרְמֶל (בַּרְמֵל (לַבְּרֵם corolla (עַבְּרַם corolla (עַבָּרַם corolla (נַבְּרַם corolla (צָבַרַם corolla (צָבַרַם corolla (צָבַרַם corolla (צַבָּרַם corolla (צַבָּרַם corolla (צַבַּרַם corolla corol

Rem. on (b). Forms such as אַפֿרָדִּעָ frog, אַפֿרָדְעָ skadow frog death, were long regarded as compounds, though the explanation of them all was uncertain. Many words of this class, which earlier scholars attempted to explain from Hebrew sources, have since proved to be loan-words (§ 1 i), and consequently need no longer be taken into account.

4. A special class of formations, distinct from the fully developed s stems of three or four consonants, are (a) the Interjections (§ 105), which, as being direct imitations of natural sounds, are independent of the ordinary formative laws; (b) the Pronouns. Whether these are to be regarded as the mutilated remains of early developed stems, or as relics of a period of language when the formation of stems followed different laws, must remain undecided. At all events, the many peculiarities of their formation require special treatment (§ 32 ff.). On the other hand, most of the particles (adverbs, prepositions, conjunctions) seem to have arisen in Hebrew from fully developed stems, although in many instances, in consequence of extreme shortening, the underlying stem is no longer recognizable (see § 99 ff.).

§ 31. Grammatical Structure.

P. Dörwald, 'Die Formenbildungsgesetze des Hebr.' (Hilfsbuch für Lehrer des Hebr.), Berlin, 1897, is recommended for occasional reference.

1. The formation of the parts of speech from the stems (derivation), α and their inflexion, are effected in two ways: (a) internally by changes in the stem itself, particularly in its vowels: (b) externally by the addition of formative syllables before or after it. The expression of grammatical relations (e.g. the comparative degree and some case-relations in Hebrew) periphrastically by means of separate words belongs, not to etymology, but to syntax.

The external method (b) of formation, by affixing formative syllables, be which occurs e.g. in Egyptian, appears on the whole to be the more ancient. Yet other families of language, and particularly the Semitic, at a very early period had recourse also to the internal method, and during their youthful vigour widely developed their power of forming derivatives. But the continuous decay of this power in the later periods of language made syntactical circumlocution more and more necessary. The same process may be seen also e.g. in Greek (including modern Greek), and in Latin with its Romance offshoots.

¹ So expressly Nöldeke in ZAW. 1897, p. 183 ff.; but most probably it is to be read אלכם darkness from the stem בלפו [Arab. zalima, to be dark].

² Cf. Hupfeld, 'System der semitischen Demonstrativbildung,' in the Ztschr. f. d. Kunde des Morgent., vol. ii. pp. 124 ff., 427 ff.

CHAPTER I

THE PRONOUN

. Brockelmann, Semit. Sprachwiss., p. 98 ff.; Grundriss, i. 296 ff. L. Reinisch, 'Das persönl. Fürwort u. die Verbalflexion in den chamito-semit. Sprachen' (Wiener Akad. der Wiss., 1909).

§ 32. The Personal Pronoun. The Separate Pronoun.

1. The personal pronoun (as well as the pronoun generally) belongs a to the oldest and simplest elements of the language (§ 30 s). It must be discussed *before* the verb, since it plays an important part in verbal inflexion (§§ 44, 47).

2. The independent principal forms of the personal pronoun serve b (like the Gk. $\epsilon\gamma\dot{\omega}$, $\sigma\dot{v}$, Lat. ego, tu, and their plurals) almost exclusively to emphasize the nominative-subject (see, however, § 135 d). They are as follows:

Singular.

1. Com. אַלֹכִי in pause אָלֹכִי in pause אָלֹכִי in pause אָלֹכִי in pause אַלֹכִי in pause אַלֹכִי in pause אַלֹּכִי in pause אַלֹּכִי in pause אַלֹּכִי in pause אַלָּכִי in pause אַלָּכִי in pause אָלָּכִי וּ יִּאַנִי אַבּאַר וּ אַבּאָר וּ אַבּאַר וּ אַבּיי וּ אַבּאַר וּ אַבּיי וּ אַבּייב וּ אַבּיי וּ אַבּיי אַבּי וּ אַבּיי אַבּיי וּ אַבּיי אַבּיי וּ אַבּיי אַבּיי וּ אַבּיי אַבּיי אַבּיי אַבּיי אַבּי וּ אַבּיי אַבּיי אַבּיי אָב וּ אַבּיי אַבּיי אַבּיי אַבּיי אַבּיי אַבּיי אַבּיי אַבּי אַבּיי אַבּיי אַבּיי אָבּיי אַבּיי אַבּיי אָבּיי אַבּיי אָבּיי אָבּיי אָבּיי אָבּיי אָבּיי אָבּיי אָבּיי אָבּיי אָבּיי אָבּי אָבּיי אָבּיי אָבּיי אָבּי אָבּי אָבּיי אָב וּ אַבּיי אָבּיי אָבּיי אָבּי אָב אָבּי אָבּיי אָב וּ אַבּיי אָבּיי אָבּי אָבּי אָבּי

The forms enclosed in parentheses are the less common. A table of these pronouns with their shortened forms (*pronominal suffixes*) is given in Paradigm A at the end of this Grammar.

REMARKS.

I. First Person.

ו. The form אֶנְכִי is less frequent than אָנִי The former occurs in c

י On the prevalence of אָלֶרְי in the earlier Books compare the statistics collected by Giesebrecht in ZAW. 1881, p. 251 ff., partly contested by Driver in the Journal of Philology, 1882, vol. xi. p. 222 ff. (but cf. his Introduction, ed. 6, p. 135, line 1 f.), but thoroughly established by König in Theol. Stud. u. Krit. 1893, pp. 464 ff. and 478, and in his Einleitung in das A. T., p. 168, &c. In some of the latest books אובר is not found at all, and hardly at all in the Talmud. [For details see the Lexicon, s. v. אַלֶּבְּי hard אַלָּבְּי.]

Phoenician, Moabite, and Assyrian, but in no other of the kindred dialects; 1 from the latter the suffixes are derived (§ 33). The ô most probably results from an obscuring of an original â (cf. Aram. אָלָאַ, Arab. 'ana). The pausal form אָני occurs not only with small disjunctive accents, but even with conjunctives; so always in אָלי as I live! also Is 4918 with Munah, ψ 119125 with Merkha (which, however, has been altered from Dehi), and twice in Mal 16. In all these cases there is manifestly a disagreement between the vocalization already established and the special laws regulating the system of accentuation.

2. The formation of the plural, in this and the other persons, exhibits a certain analogy with that of the noun, while at the same time (like the pronouns of other languages) it is characterized by many differences and peculiarities. The short form אנו from which the suffix is derived occurs only in Jer 426 Kethibh. The form לַחָל (cf. § 19 h) only in Ex 167.8, Nu 3232, La 342; Nn; in pause, Gn 4211; in Arabic nahnu is the regular form. In the Mišna אנו (אָנוֹי) has altogether supplanted the longer forms.

3. The pronoun of the 1st person only is, as a rule in languages, of the common gender, because the person who is present and speaking needs no further indication of gender, as does the 2nd person, who is addressed (in Greek, Latin, English, &c., this distinction is also lacking), and still more the 3rd person who is absent.

II. Second Person.

4. The forms of the 2nd person אָשָּׁה, אָהָה, בּאָה, הְאָהָה, &c., are contracted from 'antā, &c. The kindred languages have retained the n before the Π , e.g. Arab. 'anta, fem. 'anti, thou; pl. 'antum, fem. 'antunna, ye. In Syriac אַנה, fem. אַנחי are written, but both are pronounced 'at. In Western Aramaic is usual for both genders.

ֿאָק (without ה) occurs five times, e.g. ψ 64, always as K^{ethilh} , with הַּהָּאַ as $Q^e r \hat{e}$. In three places FN appears as a masculine, Nu 1115, Dt 524, Ez 2814.

- The feminine form was originally TN as in Syriac, Arabic, and Ethiopic. This form is found seven times as K^ethibh (Ju 172, 1 K 142, 2 K 416.23, 81, Jer 4^{30} , Ez 36^{13}) and appears also in the corresponding personal ending of verbs (see § 44f), especially, and necessarily, before suffixes, as קָּמֵלְהִּינָי, § 59 α [c]; cf. also $\hat{\imath}$ as the ending of the 2nd fem. sing. of the imperative and imperfect. The final i was, however, gradually dropped in pronunciation, just as in Syriac (see above, f) it was eventually only written, not pronounced. The therefore finally disappeared (cf. § 10 k), and hence the Masoretes, even in these seven passages, have pointed the word in the text as TR to indicate the Qore FN (see § 17). The same final __ appears in the rare (Aramaic) forms of the suffix '; ', ', ', ' (§§ 58, 91).
- 5. The plurals Dan (with the second vowel assimilated to the fem. form) and নিমু (নিমুম), with the tone on the ultima, only partially correspond to the assumed ground-forms 'antumu, fem. 'antinna, Arab. 'antum (Aram. אוולה) and 'antunna (Aram. אָהָן, אָהָן). The form אָהָן is found only in Ez 34⁵¹ (so Qimhi expressly, others אַתְּנָה (for which some MSS. have

¹ In Phoenician and Moabite (inscription of Meša', line 1) it is written אנך, without the final . In Punic it was pronounced anec (Plaut. Poen. 5, 1, 8) or anech (5, 2, 35). Cf. Schröder, Phöniz. Sprache, p. 143. In Assyrian the corresponding form is anaku, in old Egyptian anek, Coptic anok, nok.

י (before a מוֹלְבָּה) only four times, viz. Gn 316, Ez 13^{11.20}, 34¹⁷; in 13²⁰ אָּלָה (before a מוֹ) is even used as feminine.

III. Third Person.

(b) The form Ni also stands in the consonantal text (Kethibh) of the Pentateuch 2 (with the exception of eleven places) for the fem. אות. In all such cases the Masora, by the punctuation אה, has indicated the Qerê היא (Q*rê perpetuum, see § 17). The old explanation regarded this phenomenon as an archaism which was incorrectly removed by the Masoretes. This assumption is, however, clearly untenable, if we consider (1) that no other Semitic language is without the quite indispensable distinction of gender in the separate pronoun of the 3rd pers.; (2) that this distinction does occur eleven times in the Pentateuch, and that in Gn 205, 3825, Nu 513.14 and מין are found close to one another; (3) that outside the Pentateuch the distinction is found in the oldest documents, so that the היא cannot be regarded as having been subsequently adopted from the Aramaic; (4) that those parts of the book of Joshua which certainly formed a constituent part of the original sources of the Pentateuch, know nothing of this epicene use of Nin. Consequently there only remains the hypothesis, that the writing of Min for rests on an orthographical peculiarity which in some recension of the Pentateuch-text was almost consistently followed, but was afterwards very properly rejected by the Masoretes. The orthography was, however, peculiar to the Pentateuch-text alone, since it is unnecessary to follow the Masora in writing for אח in 1 K 1715, Is 30°3, Jb 3111, or אח for אח in ψ 7316, Ee 58, 1 Ch 2916. The Samaritan recension of the Pentateuch has the correct form in the Kethibh throughout. Levy's explanation of this strange practice of the Masoretes is evidently right, viz. that originally Na was written for both forms (see k, note), and was almost everywhere, irrespective of gender, expanded into Nin. On the whole question see Driver, Leviticus (in Haupt's Bible), p. 25 f. In the text Driver always reads No.

7. The plural forms הַ (הַּמָּה) and הַבָּה (after prefixes הַ, הָה) are of doubt- m ful origin, but הַ הְּמָה have probably been assimilated to הַבָּה which goes back to a form hinnā. In Western Aram. הַמּמוֹן, הַמּמֹן, הַמּמֹן, אָנוֹלְין, הָנִהּן, הַמּוֹן, הַמּמֹן, הַמּמֹן

¹ In the inscription of King Mėša' (see § 2 d), lines 6 and 27, we find እቫ for እጓቭ, and in the inscription of 'Ešmun'azar, line 22, for እጎቭ, but in the Zenjirli inscriptions (see § 1 m) both እቭ and ነቭ occur (Hadad i, l. 29).

² Also in twelve places in the Babylonian Codex (Prophets) of 916 A.D.; cf. Baer, Ezechiel, p. 108 f.; Buhl, Canon and Text of the O.T. (Edinb. 1892), p. 240.

M In some passages הַּמְהֵה stands for the feminine (Zc 5¹⁰, Ct 6⁸, Ru 1²²; cf. the use of the suffix of the 3rd masc. for the 3rd fem., § 135 o and § 145 t). For the quite anomalous עַר־הַם 2 K 9¹⁸ read עַרְּהָּם (Jb 32¹²).

8. The pronouns of the 3rd person may refer to things as well as persons. On their meaning as demonstratives see § 136.

§ 33. Pronominal Suffixes.

Brockelmann, Semil. Sprachwiss., p. 100 f.; Grundriss, i. 306 ff. J. Barth, 'Beiträge zur Suffixlehre des Nordsemit.,' in the Amer. Journ. of Sem. Lany., 1901, p. 193 ff.

The same method is employed in all the other Semitic languages, as well as in the Egyptian, Persian, Finnish, Tartar, and others; in Greek, Latin, and German we find only slight traces of the kind, e. g. German, er gab's for er gab es; Greek, $\pi a \tau \dot{\eta} \rho \mu o \nu$ for $\pi a \tau \dot{\eta} \rho \dot{\epsilon} \mu o \hat{\nu}$; Latin, eccum, eccos, &c., in Plautus and Terence for ecce eum, ecce eos.

b 2. The case which these suffixes represent is-

(a) When joined to verbs, the accusative (cf., however, § 117 x), e. g. אָמַלְהִּיהנּ I have killed him.

c (b) When affixed to substantives, the genitive (like πατήρ μου, pater eius). They then serve as possessive pronouns, e.g. 'Āc' ('ābh-î) my father, idid his horse, which may be either equus eius or equus suus.

d (c) When joined to particles, either the genitive or accusative, according as the particles originally expressed the idea of a noun or a verb, e.g. בִּינִי, literally interstitium mei, between me (cf. mea causa); but בְּינִי behold me, ecce me.

e (d) Where, according to the Indo-Germanic case-system, the dative or ablative of the pronoun is required, the suffixes in Hebrew are joined to prepositions expressing those cases (sign of the dative, in, in from, § 102), e.g. is to him (ei) and to himself (sibi), in him, بان (usually باند) from me.

¹ On apparent exceptions see § 135 d.

3. The suffixes of the 2nd person (7, &c.) are all formed with f a k-sound, not, like the *separate* pronouns of the 2nd person, with a t-sound.

So in all the Semitic languages, in Ethiopic even in the verbal form (qualka, thou hast killed = Hebr. ਜ਼ੈਸੈਸੈ).

4. The suffix of the verb (the accusative) and the suffix of the noun (the granitive) coincide in most forms, but some differ, e. g. '— me, '— my.

Paradigm A at the end of the Grammar gives a table of all the forms of the separate pronoun and the suffixes; a fuller treatment of the verbal suffix and the mode of attaching it to the verb will be found in § 58 ff., of the noun-suffix in § 91, of the prepositions with suffixes in § 103, of adverbs with suffixes § 100 o.

§ 34. The Demonstrative Pronoun.

1. Sing. $\{m, \exists j^1 \\ f, \exists j^1 \text{ (ni, ii)}^2\}$ this.

Rem. 1. The feminine form \overrightarrow{NN} has undoubtedly arisen from \overrightarrow{NN} , by obscuring of an original \hat{a} to \hat{a} (for $\overrightarrow{N}_1^0 = \overrightarrow{N}_1^0$) of the Arab. $h\hat{a}$ - $d\hat{a}$, this, masc.; for \overrightarrow{N} as the feminine ending, § 80), and the forms \overrightarrow{N}_1 , \overrightarrow{N}_1 , both of which are rare, are shortened from \overrightarrow{NN}_1 . In ψ 13212 \overrightarrow{N}_1 is used as a relative, cf. \overrightarrow{N}_1 below. In Jer 266, Kethibh, \overrightarrow{NN}_1 (with the article and the demonstrative termination \overrightarrow{N}_{++}) is found for \overrightarrow{NN}_1 . The forms \overrightarrow{N}_1 and \overrightarrow{N}_2 are the plurals of \overrightarrow{N}_1 and \overrightarrow{N}_1 by usage, though not etymologically. The form \overrightarrow{N}_2 occurs only in the Pentateuch (but not in the Samaritan text), Gn 108-25, 263-4, &c. (8 times), always with the article, \overrightarrow{N}_1 [as well as \overrightarrow{N}_1 , \overrightarrow{N}_1 , \overrightarrow{N}_2 , \overrightarrow{N}_1 frequently], and in 1 Ch 2c8 without the article [cf. Driver on Dt 4'2]. Both the singular and the plural may refer to things as well as persons.

2. In combination with prepositions to denote the oblique case we find לְחָלֵּה (cf. for לְאָלֶה (cf. for this (cf

² That n may stand for the feminine, cannot be proved either from Ju 16²⁸ or from the certainly corrupt passage in Jos 2¹⁷.

 3 \vec{n} 2 K 619 , and in seven other places; \vec{n} only in Hos 7^{16} , ψ 132 12 .

4 According to Kuenen (cf. above, § 2 n) and Driver, on Lev 18^{27} in Haupt's Bible, this is due to an error of the punctuators. It goes back to a time when the vowel of the second syllable was not yet indicated by a vowel letter, and later copyists wrongly omitted the addition of the π . In Phoenician also it was written it, but pronounced ity according to Plautus, Pacn. v, 1, 9.

¹ In many languages the demonstratives begin with a d-sound (hence called the demonstrative sound) which, however, sometimes interchanges with a sibilant. Cf. Aram. [7], [7] masc., N7, [7], fem. (this); Sansk. sa, sā, tat; Gothic sa, sō, thata; Germ. da, der, die, das; and Eng. the, this, that, &c. Cf. J. Barth, 'Zum semit. Demonstr. d.' in ZDMG. 59, 159 ff., and 633 ff.; Sprachwiss. Untersuchungen zum Semit., Lpz. 1907, p. 30 ff. [See the Lexicon, s. v. 7], and Aram. N7, '7.]

2. The secondary form i occurs only in poetic style, and mostly for the relative, like our that for who [see Lexicon, s.v.]. Like אָשָׁיָבְ (§ 36), it serves for all numbers and genders.

פ Rem. ו. This pronoun takes the article (הַאֵּל , הָאָלֶה , הָהָאָל הַ הָהָאָל) according to the same rule as adjectives, see § 126 u; e.g. הַאִישׁ הַּוּה this man, but הַהְישׁ הַנָּה הַאִישׁ

this is the man.

2. Rarer secondary forms, with strengthened demonstrative force, are הַלָּנָה Gn 2465, 3719; אָלָה fem. Ez 36°5; and shortened בָּלָה, sometimes masc., as in Ju 6^{20} , 1 S 17^{26} , 2 K 23^{17} , Ze 2^{8} , Dn 8^{16} , sometimes fem., 2 K 4^{25} : cf. 1 S 14^{1} [and 2019 LXX; see Commentaries and Kittel].

3. The personal pronouns of the 3rd person also often have a demonstrative

sense, see § 136.

§ 35. The Article.

J. Barth, 'Der heb. u. der aram. Artikel,' in Sprachwiss. Untersuch. zum Semit., Lpz. 1907, p. 47 ff.

- a 1. The article, which is by nature a kind of demonstrative pronoun, never appears in Hebrew as an independent word, but always in closest connexion with the word which is defined by it. It usually takes the form . , with a and a strengthening of the next consonant, e.g. הַשְּׁמֵשׁ the sun, הַיְּאָב the river, הַלְּוִים the Levites (according to § 20 m for הַלְּוִיֹם, הַיָּאֹר).
- $m{b}$ Rem. With regard to the Dages in $\ \ \$ after the article, the rule is, that it is inserted when a ה or y follows the ', e.g. היהודים the Jews, היעפים the weary (בּיַעְנִים La 4^{3} $Q^{o}ro$ is an exception), but הַיְלָדִים, הַיְלָדִים, הַיְלָדִים, &c. Dageš forte also stands after the article in the prefix $\mathfrak D$ in certain nouns and in the participles Pita and Pu'al (see § 52 c) before n, y and n, except when the guttural (or 7) has under it a short vowel in a sharpened syllable; thus Ez ב בּלָּיָר, הַפְּעָרָה the care, בַּפְּוֹרָעִים ψ 37 1 (cf. Jb 3 40 , 1 Ch 41); but ψ 104° (Ec ψ 103°); המְהַלּף ע 104° (Ec ψ 103°); המְהַלָּים בּיִל זו ציים בּילים בּיִל אַ המְהַלָּף Jos 6^{22} . Before letters other than gutturals this p remains without Dages, according to § 20 m.

2. When the article stands before a guttural, which (according to \S 22 b) cannot properly be strengthened, the following cases arise, according to the character of the guttural (cf. § 27 q).

- (1) In the case of the weakest guttural, N, and also with 7 (§ 22 c and q), the strengthening is altogether omitted. Consequently, the Pathah of the article (since it stands in an open syllable) is always lengthened to Qames; e.g. אָהָ the father, הַאָּהָ the other, הַאָּה the mother, הָאִישׁ the man, הָאוֹר the light, הָאֵלְהִים δ θεός, הָנֶּגֶל the foot, הָרִשָּׁע the head, הָרְשָׁע the wicked.
- d So also הְשְׁשְׁבּוֹת Neh 3^{13} , because syncopated from הַאָּשְׁבּוֹת (cf. verse 14 and Baer on the passage); הַאִּוּקִים (as in Nu 114, Ju 941, 2 S 2333, with the אַ

orthographically retained, for 'הְאֵוֹ' Jer 40⁴ (cf. קָאוֹ' verse וּ); הַקְּסוּרִים for 'הַאָּמֹ' ; הַבְּמִים 2 Ch 22⁵ for 'הָאֵרֹ' (cf. 2 K 8²٤),

- (2) In the case of the other gutturals either the virtual strengthen-e ing takes place (§ 22 c)—especially with the stronger sounds n and n, less often with v—or the strengthening is wholly omitted. In the former case, the Pathah of the article remains, because the syllable is still regarded as closed; in the second case, the Pathah is either modified to $S^eghôl$ or fully lengthened to Qames. That is to say:—
- A. When the guttural has any other vowel than \bar{a} ($\overline{\cdot}$) or \check{o} ($\overline{\cdot}$), f then

(1) before the stronger sounds ה and ה the article regularly remains ; e.g. הַהְּבְּטְה that, הַהְּבְּע the month, הַחַבְּעָה the force, הַחַבְּעָה the wisdom. Before ה, ā occurs only in הַחַר Gn 610 [not elsewhere], הַחַבְּעִים Is 3²², הַחַבּּעִים Is 17⁸ [not elsewhere]; before ה, always in הַחַבּּעִים הַּחַבָּעִים.

(2) before y the Pathah is generally lengthened to Qames, e.g. יַּעְיֵלְ g the eye, יַּעְיֵלִים the city, יְּעָבֶלִים the the

B. When the guttural has \bar{a} (\bar{a}) then

(ו) immediately before a tone-bearing סְ or V the article is always סְ, otherwise it is סְּיָר, e.g. בְּשִׁלְ the people, חְהָּר the mountain, וְיָצֶה (in pause) the eye, הַּהְרָה towards the mountain; but (according to § 22 c) the mountains, וֹנְהַלִּים the mountains, וֹנְהַלִּים the iniquity.

(2) before לְ the article is invariably לֵּ without regard to the tone; i e.g. בַּחְבֶּע the wise man, לְחָלֵ the festival.

C. When the guttural has $\frac{1}{100}$ the article is $\frac{1}{100}$ before $\frac{1}{100}$; e.g. k בּחַרָבִּוֹת the months; הַחֲרָבּוֹת in the waste places (without the article 'חַבָּּוֹם bohorābhôth) Ez 33^{27} , cf. $2 \text{ Ch } 27^4$; but $\frac{1}{100}$ before $\frac{1}{100}$, as הַעְּכָּוֹים the sheaves Ru 2^{15} .

The gender and number of the noun have no influence on the form of the article.

Rem. I. The original form of the Hebrew (and the Phoenician) article in list generally considered to have been in the problem of which (owing to the proclitic nature of the article) has been invariably assimilated to the following consonant, as in The form yilqah, § 19 d. This view was supported by the form of the Arabic article in (pronounced halby some modern Beduin), the of which is also assimilated at least before all letters like s and t and before l, n, and r, e.g. 'al-Qur'an but 'as-sana' (Beduin has-sana) = Hebr. The first he year.

But Barth (Amer. Journ. of Sem. Lang., 1896, p. 7 ff.), following Hupfeld and Stade, has shown that the Hebrew article is to be connected rather with the original Semitic demonstrative $h\bar{a}$, of. Arab. $h\bar{a}da$, Aram. $h\bar{a}d\bar{a}n$, &c. The sharpening of the following consonant is to be explained exactly like the sharpening after 1 consecutive (§ 49 f; of. also cases like $h\bar{p}$, $h\bar{p}$, &c., § 102 h, from the close connexion of the $h\bar{a}$ with the following word, and the

sharpening necessarily involved the shortening of the vowel.2

ת The Arabic article is supposed to occur in the Old Testament in אַלְבְּרָיּם IK roll.12 (also בְּרִישׁ 2 Ch 2^{7.9.10.11}), sandal-wood (?), and in אַלְבְּרִישׁ hail, ice בּיִישׁ (Arab. gibs) Ez 13^{11.13}, 38²², but this explanation can hardly be correct. On the other hand, in the proper name אַלְמוֹרָך Gn 10²⁶ the first syllable is probably אַ God, as suggested by D. H. Müller (see Lexicon, s. v.) and Nöldeke, Sitzungsber. der Berl. Akad., 1882, p. 1186. אַר Pr 30³¹, commonly explained as = Arab. al-qaum, the militia, is also quite uncertain.

- 2. When the prefixes בַּ, בְּ, בְּ (\$ 102) come before the article, the ה is elided, and its vowel is thrown back to the prefix, in the place of the Š wâ (\$ 19 k, and \$ 23 k), e. g. בַּיבַּשְׁבֵּ in the heaven for בַּיבַּשְּׁהַבְּ (so ψ 36°); בּיבָּשְׁבָּ for בַּיבָּשְׁבָּ to the people, בַּיבְּיבָּ on the mountains, בַּישָּׁבְּ in the months; also in Is 41², read בְּיבָיבָ instead of the impossible בְּיבָשְׁבָּ Exceptions to this rule occur almost exclusively in the later Books: Ez 40°5, 47°2, Ec 8¹, Dn 8¹6, Neh 9¹º, 12³³, 2 Ch 10⁻, 25¹⁰, 29²⁻; cf., however, I S 13²¹, 2 S 2¹²⁰. Elsewhere, e. g. 2 K 7¹², the Masora requires the elision in the 0°°6. A distinction in meaning is observed between בּיבַּ בַּ about this time (Gn 39¹¹, I S 9¹³, &c.) and בּיבַ first of all (Gn 25³¹, &c.). After the copula \(\bar{1} \) (and) elision of the \(\bar{1} \) does not take place, e. g. Dyni.

§ 36. The Relative Pronoun.

The relative pronoun (cf. § 138) is usually the indeclinable who, which, &c.), originally a demonstrative pronoun; see further §§ 138 and 155. In the later books, especially Eccles. and the late Psalms, also Lam. (4 times), Jon. (17), Chron. (twice), Ezra (once),—and always in the Canticle (cf. also Ju 7¹², 8²⁶, 2 K 6¹¹), ·ÿ is used instead; more rarely ½ Ju 5⁷, Ct 1⁷ (Jb 19²⁹?); once ½ before x Ju 6¹⁷ (elsewhere ½ before a guttural), before π even π Ec 3¹⁸, and according to some (e. g. Qimḥi) also in Ec 2²². § [See Lexicon, s. v.]

s The full form ששר does not occur in Phoenician, but only ששה (= מַשַּׁי ?), pronounced asse, esse (also as, es, is, ys, us), or—especially in the later Punic

¹ An original form han, proposed by Ungnad, 'Der hebr. Art.,' in OLZ. x (1907), col. 210 f., and ZDMG. 1908, p. 80 ff., is open to grave objections.

2 In the Lihyanitic inscriptions collected by Euting (ed. by D. H. Müller in Epigraphische Denkmüler aus Arabien, Wien, 1889) the article is \$\bar{\pi}\$, and also in a North Arabian dialect, according to E. Littmann, Safa-inschriften, p. 2, Rem., and p. 34.

§ 37. The Interrogative and Indefinite Pronouns.

1. The interrogative pronoun is "אָ who? (of persons, even before a plurals, Gn 33⁵, Is 60⁵, 2 K 18³⁵, and sometimes also of things Gn 33⁵, Ju 13¹⁷, Mi 1⁵; cf. also בַּריכִי whose daughter? Gn 24²³; לְּכִי to whom? לְּכִי whom?)—אָריכִי (see b) what? (of things)—אָריכִי which? what?

The form 'nd, 'd, &c. (followed by Dages forte conjunct.: even in \, Hb 2\, &c., b against \(\gredot 20 m \) may be explained (like the art. \, \, \gredot \) \(\gredot 35 l, \) and \(\gredot \) in the imperf. consec.) from the rapid utterance of the interrogative in connexion with the following word. Most probably, however, the Dages forte is rather due to the assimilation of an originally audible \(\pi \) (\(\bar{n} \bar{n} \), as Olshausen), which goes back through the intermediate forms math, mat to an original mant: so \(\W. \) Wright, Comparative Grammar, Cambridge, 1890, p. 124, partly following Böttcher, Hebräische Grammatik, \(\gredot 20 l. \) A ground-form mant would most easily explain \(\bar{n} \) (what?), used in \(\mathbb{E} \times 16^{15} \) in explanation of \(\bar{n} \bar{n} \) manna, while \(\bar{n} \bar{n} \) is the regular Aramaic for who. Socin calls attention to the Arabic mah (in pause with an audible \(h : Mufassal, 193, 8 \). Observe further that—

(a) In the closest connexion, by means of Maqqeph, אם בואם takes a following C Dageš (§ 20 d), e.g. אַבְּלֵבֶם what is it to thee? and even in one word, as מוֹהם what is it to you? Is 3¹⁵; cf. Ex 4², Mal 1¹³, and even before a guttural, בוֹהם Ez 8⁶ Kethibh.

(b) Before gutturals in close connexion, by means of Maqqeph or (e.g. Ju 14¹⁸, d 1 S 20¹) a conjunctive accent, either no is used with a virtual strengthening of the guttural (§ 22 c), so especially before n, and, in Gn 31²⁶, Jb 21²¹, before n —or the doubling is wholly omitted. In the latter case either (cf. § 35 e-k) ä is fully lengthened to Qames (so always before the n of the article, except in Ec 2¹²; also before not not not have a not not generally before n no notified to S^eghŝl, especially before y, n, and generally before n. The omission of the strengthening also takes place as a rule with n, n, y, when they have not Qames, and then the form is either no or not not latter especially before n or y, if Maqqeph follows.

The longer forms \overrightarrow{n} and \overrightarrow{n} are also used $(\overrightarrow{n}$ even before letters which are not gutturals) when not connected by Maggeph but only by a conjunctive accent. As a rule \overrightarrow{n} is then used, but sometimes \overrightarrow{n} when at a greater distance from the principal tone of the sentence, Is 1^5 , ψ 4^3 . (On \overrightarrow{n} in the combinations \overrightarrow{n} \overrightarrow{n} and even \overrightarrow{n} $\overrightarrow{n$

(c) In the principal pause is used without exception; also as a rule with the smaller disjunctives, and almost always before gutturals (in only in very few cases). On the other hand, in more often stands before letters which are not gutturals, when at a greater distance from the principal tone of the sentence, e.g. 1 S 4°, 15¹⁴, 2 K 17, Hag 1° (see Köhler on the passage), ψ 10¹³, Jb 7²¹; cf., however, Pr 31², and Delitzsch on the passage.

2. On n and n as indefinite pronouns in the sense of quicunque, g quodcunque, and as relatives, is qui, id quod, &c., see § 137 c.

and in the Poenulus of Plautus— \mathcal{W} (sa, si, sy, su). Also in New Hebrew $\dot{\mathcal{V}}$ has become the common form. Cf. Schröder, Phön. Sprache, p. 162 ff. and below, § 155; also Bergsträsser, Das hebr. Präfix \mathcal{V} , in ZAW. 1909, p. 40 ff.

CHAPTER II

THE VERB

§ 38. General View.

a Verbal stems are either original or derived. They are usually divided into—

(a) Verbal stems proper (primitive verbs), which exhibit the stem

without any addition, e, g. 720 he has reigned.

b (b) Verbal derivatives, i.e. secondary verbal stems, derived from the pure stem (letter a), e.g. אול to sanctify, התקריט to sanctify oneself, from איז to be holy. These are usually called conjugations (§ 39).

- c (c) Denominatives, i.e. verbs derived from nouns (like the Latin causari, praedari, and Eng. to skin, to stone), or even from particles (see d, end) either in a primitive or derivative form, e.g. אָהָל, Qul and Prel, to pitch a tent, from הַשְּׁרִישׁ to take root, and שֵׁרֵשׁ to root out, from שֵׁרֵשׁ root (§ 52 h).

On 'Semitic verbs derived from particles' see P. Haupt in the Amer. Journ. of Sem. Lang., xxii (1906), 257 ff.

§ 39. Ground-form and Derived Stems.

Brockelmann, Sem. Sprachwiss., p. 119 ff.; Grundriss, p. 504 ff.

a 1. The 3rd sing. masc. of the *Perfect* in the form of the pure stem (i.e. in *Qal*, see e) is generally regarded, lexicographically and grammatically, as the ground-form of the verb (§ 30 a), e.g. Dec he has killed, The was heavy, IDP he was little. From this form the other

¹ Cf. W. J. Gerber, Die hebr. Verba denom., insbes. im theol. Sprachgebr. des A. T., Lpz. 1896.

2 For the sake of brevity, however, the meaning in Hebrew-English Lexicons is usually given in the Infinitive, e. g. לְמֵל to learn, properly he has learnt.

\$ 30 b-e7

persons of the *Perfect* are derived, and the *Participle* also is connected with it. Dep or Dep, like the Imperative and Infinitive construct in sound, may also be regarded as an alternative ground-form, with which the Imperfect (see § 47) is connected.

In verbs \('y'\) (i.e. with \(\) for their second radical) the stem-form, given both b in Lexicon and Grammar, is not the 3rd sing. masc. Perfect (consisting of two consonants), but the form with medial \(\), which appears in the Imperative and Infinitive; e. g. It is return (3rd pers. perf. If it is same is the case in most stems with medial \(\), e.g. \(\) is to judge.

- 2. From the pure stem, or Qal, the derivative stems are formed Caccording to an unvarying analogy, in which the idea of the stem assumes the most varied shades of meaning, according to the changes in its form (intensive, frequentative, privative, causative, reflexive, reciprocal; some of them with corresponding passive forms), e.g. to learn, לָמֵר to teach; הַשְּׁבִּיב to lie, הַשְּׁבִּיב to learn, שָׁבַב to judge, נישָׁבַּנ to contend. In other languages such formations are regarded as new or derivative verbs, e.g. Germ. fallen (to fall), fällen (to fell); trinken (to drink), tränken (to drench); Lat. lactere (to suck, Germ. saugen), lactare (to suckle, Germ. säugen); iacere (to throw), iacere (to lie down); γίνομαι, γεννάω. In Hebrew, however, these formations are incomparably more regular and systematic than (e.g.) in Greek, Latin, or English; and, since the time of Reuchlin, they have usually been called conjugations of the primitive form (among the Jewish grammarians בּנְיֵנִים, i.e. formations, or more correctly species), and are always treated together in the grammar and lexicon.1
- 3. The changes in the primitive form consist either in internal d modification by means of vowel-change and strengthening of the middle consonant (שַׁבְּי, שְׁשֵּר, שְׁשֵּר, שְׁשֵּר, שִׁשְּר, שִׁשְּר, שִׁשְּר, שִׁשְּר, שִׁשְּר, שִׁשְּר, שִׁשְּר, ישִׁיּשְר, or in the repetition of one or two of the stem-consonants (שְׁבַשְר, שִּבְּישִר,), or finally in the introduction of formative additions (שְׁבַשְר, שִׁבְּשִר,), which may also be accompanied by internal change (שִׁבְּשַר, הַּמְּשַר, בּהַבְּשִר,). Cf. § 31 b.

In Aramaic the formation of the conjugations is effected more by formative additions than by vowel-change. The vocalic distinctions have mostly become obsolete, so that, e. g. the reflexives with the prefix $\Bar{n}_i, \Bar{n}_i, \Bar{n}_i,$

4. Grammarians differ as to the *number* and *arrangement* of these e conjugations. The common practice, however, of calling them by the

¹ The term Conjugation thus has an entirely different meaning in Hebrew and Greek or Latin grammar.

old grammatical terms, prevents any misunderstanding. The simple form is called Qal (light, because it has no formative additions); the others (light, because it has no formative additions); the others (light, because it has no formative additions); the others (light, because it has no formative additions); the strengthening of consonants or with formative additions) take their names from the paradigm of light he has done, which was used in the earliest Jewish grammatical works. Several of these have passives which are distinguished from their actives by more obscure vowels. The common conjugations (including Qal and the passives) are the seven following, but very few verbs exhibit them all:

		Active.	Passive.
f	ı. Qal	לְמַל to kill.	(Cf. § 52 e.)
	2. Niph'al	to kill oneself (rarely passive)).
	3. Pi'ēl	to kill many, to massacre.	על Pu'al לפול.
	5. Hiph'il	to cause to kill.	6. Hoph'al הַקּטֵל.
	7. Hithpa'ēl	to kill oneself. [Very rare	, Hothpa al הָתְקַשַּל,

g There are besides several less frequent conjugations, some of which, however, are more common in the kindred languages, and even in Hebrew (in the weak verb) regularly take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of conjugations, and their arrangement is more appropriate. According to the Arabic method, the Hebrew conjugations would stand thus: 1. Qal; 2. Pi'tl and Pa'al; 3. Pô'tl and Pô'al (see § 55 b); 4. Hiph'il and Hoph'al; 5. Hithpa'tl and Hothpa'al; 6. Hithpô'tl (see § 55 b); 7. Niph'al; 8. Hithpa'tl (see § 54 l); 9. Pi'tl (see § 55 d). A more satisfactory division would be into three classes: (1) The intensive Pi'tl with the derived and analogous forms Pu'al and Hithpa'tl. (2) The causative Hiph'il with its passive Hoph'al, and the analogous forms (Šaph'tl and Tiph'tl). (3) The reflexive or passive Niph'al.

¹ This paradigm was borrowed from the Arabic grammarians, and, according to Bacher, probably first adopted throughout by Abulwalid. It was, however, unsuitable on account of the guttural, and was, therefore, usually exchanged in later times for TPP, after the example of Moses Qimhi. This verb has the advantage, that all its conjugations are actually found in the Old Testament. On the other hand, it has the disadvantage of indistinctness in the pronunciation of some of its forms, e.g. FTPP, DFTPP. The paradigm of PP, commonly used since the time of Danz, avoids this defect, and is especially adapted for the comparative treatment of the Semitic dialects, inasmuch as it is found with slight change (Arab. and Ethiop. TP) in all of them. It is true that in Hebrew it occurs only three times in Qal, and even then only in poetic style (\$\psi\$ 139\frac{19}{2}\$, by 13\frac{15}{5}\$, 24\frac{14}{5}\$; yet it is worth retaining as a model which has been sanctioned by usage. More serious is the defect, that a number of forms of the paradigm of PP leave the beginner in doubt as to whether or not there should be a Dages in the Begaadkephath letters, and consequently as to the correct division of the syllables.

§ 40. Tenses. Moods. Flexion.

- A. Ungnad, 'Die gegenseitigen Beziehungen der Verbalformen im Grundstamm des semit. Verbs,' in ZDMG. 59 (1905), 766 ff., and his 'Zum hebr. Verbalsystem', in Beiträge zur Assyriologie ed. by Fr. Delitzsch and P. Haupt, 1907, p. 55 ff.
- 1. While the Hebrew verb, owing to these derivative forms or a conjugations, possesses a certain richness and copiousness, it is, on the other hand, poor in the matter of tenses and moods. The verb has only two tense-forms (Perfect and Imperfect, see the note on § 47 a), besides an Imperative (but only in the active), two Infinitives and a Participle. All relations of time, absolute and relative, are expressed either by these forms (hence a certain diversity in their meaning, § 106 ff.) or by syntactical combinations. Of moods properly so called (besides the Imperfect Indicative and Imperative), only the Jussive and Optative are sometimes indicated by express modifications of the Imperfect-form (§ 48).
- 2. The inflexion of the Perfect, Imperfect, and Imperative as to b persons, differs from that of the Western languages in having, to a great extent, distinct forms for the two genders, which correspond to the different forms of the personal pronoun. It is from the union of the pronoun with the verbal stem that the personal inflexions of these tenses arise.

The following table will serve for the beginner as a provisional c scheme of the formative syllables (afformatives and preformatives) of the two tenses. The three stem-consonants of the strong verb are denoted by dots. Cf. § 44 ff. and the Paradigms.

					I	ERF	ECT.						
		Singul	ar.			.				Plu	ral.		
3.			•	•	•,			3.	c.	3	•	•	٠
3.	f.		٠	•	• :								
2.		Ţ.	٠	• 1	* . * .			2.	m.	מָם י		•	
2.	f.	, L	٠	• .	•			2.	f.	顶	•	•	٠
I.	c.	لذر	٠	•	•	1		I.	c.	73	1.5	7	•
					Ta	TPER:	FECT						

Singular.		Plural.
3. m. · · ·	1	3. m. †
3. f. · · ·	, n	g. f.Пļ П
2. m. · · ·) i	2. m. i
2. f. :- · · ·	. .	2. <i>f.</i> נָה י
I. c	8	I. <i>c.</i> • • • 3

§ 41. Variations from the Ordinary Form of the Strong Verb.

The same laws which are normally exhibited in stems with strong (unchangeable) consonants, hold good for all other verbs. Deviations from the model of the strong verb are only modifications due to the special character or weakness of certain consonants, viz.:-

(a) When one of the stem-consonants (or radicals) is a guttural. In this case, however, the variations only occur in the vocalization (according to § 22), not in the consonants. The *quttural* verbs

(§§ 62-65) are, therefore, only a variety of the strong verb.

h (b) When a stem-consonant (radical) disappears by assimilation (§ 19 b-f), or when the stem originally consisted of only two consonants (verbs |"a, u"v, and v"v, as v2, 52, 57, 58 66, 67, 72).

c (c) When one of the stem-consonants (radicals) is a weak letter. In this case, through aphaeresis, elision, &c., of the weak consonant, various important deviations from the regular form occur. § 68 ff. for these verbs, such as בַּלָּה, מָצָא , וָשָׁב.

d Taking the old paradigm gus as a model, it is usual, following the example of the Jewish grammarians, to call the first radical of any stem D, the second y, and the third . Hence the expressions, cerb N"D for a verb whose first radical is & (primae radicalis [sc. literae] &); \"Y for mediae radicalis 1; Y"Y for a verb whose second radical is repeated to form a third.

The Strong Verb.

As the formation of the strong verb is the model also for the weak verb, a statement of the general formative laws should precede the treatment of

special cases.

Paradigm B, together with the Table of the personal preformatives and afformatives given in § 40 c, offers a complete survey of the normal forms. A full explanation of them is given in the following sections (§§ 43-55), where each point is elucidated on its first occurrence; thus e.g. the inflexion of the Perfect, the Imperfect and its modifications, will be found under Qal, &c.

A. THE PURE STEM, OR QAL.

§ 43. Its Form and Meaning.

The common form of the 3rd sing. masc. of the Perfect Qal is >20, with a (Pathah) in the second syllable, especially in transitive verbs (but see § 44 c). There is also a form with ē (Sere, originally i), and another with \bar{o} (Holem, originally \tilde{u}) in the second syllable, both of which, however, have almost always an intransitive meaning,

¹ But cf. such instances as Jer 48⁵. In Arabic also, transitive verbs are found with middle i, corresponding to Hebrew verbs with ē in the second

and serve to express states and qualities, e.g. to be heavy, to be small.

In Paradigm B a verb middle \bar{o} , a verb middle \bar{o} are accordingly given side by side. The second example \bar{c} is chosen as showing,

at the same time, when the Dage's lene is to be inserted or omitted.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence b on it depends the distinction between the transitive and intransitive meaning. The Qames of the first syllable is lengthened from an original a (cf. Arabic qataua), but it can be retained in Hebrew only immediately before the tone, or at the most (with an open ultima) in the counter-tone with Metheg; otherwise, like all the pretonic vowels (\bar{a},\bar{e}) , it becomes S^ewa , e.g. $D_{\overline{b}}D_{\overline{b}$

2. Examples of denominatives in Qal are: תַּמָר to cover with pitch, from חָמָה c pitch; חֹטָה to salt, from שָׁבֵּר; (usually Hiph.) to buy or sell corn, from מַלֵּה corn; see above, § 38 c.

§ 44. Flexion of the Perfect of Qal.

1. The formation of the persons of the Perfect is effected by the a addition of certain forms of the personal pronoun, and marks of the 3rd fem. sing. and 3rd pl. (as afformatives) to the end of the verbal-stem, which contains the idea of a predicate, and may be regarded, in meaning if not in form, as a Participle or verbal adjective. For the 3rd pers. sing. masc. Perfect, the pronominal or subject idea inherent in the finite verb is sufficient: thus, בְּשֵׁלְ he has killed, אָרְיבָּעָ thou hast killed (as it were, killing thou, or a killer thou), a killer wast thou= ירא אַתָּם ; אכול אַהָּה he was fearing, ירא אַתָּם ye were fearing = ירא אַתָּם. The ending of the 1st pers. plur. (13-) is also certainly connected with the termination of אנו, אַנוּחָנוּ we (§ 32 b, d). The afformative of the ist pers. sing. ('F) is to be referred, by an interchange of I and I (cf. § 33 f), to that form of the pronoun which also underlies אֶלֹכִי, I.2 In the third person \overline{n} (originally \overline{n} , cf. below, f) is the mark of the feminine, as in a great number of nouns (§ 80 c), and is the termination of the plural; cf., for the latter, the termination of the 3rd and 2nd pers. plur. Imperf. and in Arabic and a (often also i)

syllable. Hence P. Haupt (Proc. Amer. Or. Soc., 1894, p. ci f.) prefers to distinguish them as rerba voluntaria (actions which depend on the will of the subject) and involuntaria (actions or states independent of the will of the subject).

¹ Cf. Nöldeke, 'Die Endungen des Perfects' (Untersuchungen zur semit. Gramm. ii.), in ZDMG. vol. 38, p. 407 ff., and more fully in Beiträge zur sem. Sprachwiss., Strassb. 1904, p. 15 ff.

² According to Nöldeke, l.c., p. 419, the original Semitic termination of the 1st sing. Perf. was most probably $k\hat{u}$; cf. the Ethiopic qatalku, Arabic qatalku.

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in Hebrew, also ûna (in the construct state û) as the plural termination of masc. nouns in literary Arabic.

- 2. The characteristic Pathah of the second syllable becomes $S^{e}w\hat{a}$ before an afformative beginning with a vowel, where it would otherwise stand in an open syllable (as קְּטְלֵּה, קְטְלֵּה; but in pause קַטְּלָה, קַטְּלָה, יָקְטָּלָה, but in pause וָקָטָּלָה, Before an afformative beginning with a consonant the Pathah remains, whether in the tone-syllable (קַמַּלְהָּה ,קַמַּלְהָּה ,קַמַּלְהָּה ,קַמַּלְהָּה ; in pause קָּבְּׁלְתָּ &c.) or before it. In the latter case, however, the Qames of the first syllable, being no longer a pretonic vowel, becomes vocal $\check{S}^{c}wa$; as קַמַלְאָּק, קְּמַלְאָּ,; cf. § 27 i and § 43 b. On the retention of \bar{a} with Metheg of the counter-tone in the Perf. consecutive, cf. § 49 i.
- Rem. 1. Verbs middle ē in Hebrew (as in Ethiopic, but not in Arabic or f Aramaic) generally change the E-sound in their inflexion into ${\it Pathale}$ (frequently so even in the 3rd sing, masc. Perf.). This tendency to assimilate to the more common verbs middle a may also be explained from the laws of vocalization of the tone-bearing closed penultima, which does not readily admit of Sere, and never of Hireq, of which the Sere is a lengthening (cf. § 26 p). On the other hand, Sere is retained in an open syllable; regularly so in the weak stems $\aleph''^{\frac{1}{2}}$ (§ 749), before suffixes (§ 59 i), and in the pausal forms of the strong stem in an open tone-syllable, e.g. קְבֶּקְה it cleaveth, Jb 2910 (not ּרָבְּקָה, cf. 2 S 1^{23} , Jb 41^{15} ; even (contrary to § 29 q) in a closed pausal syllable, e.g. 발발, Dt 3312 (out of pause 발발, Is 3216); but 기기 Is 338, &c., according to § 29 q.

2. In some weak stems middle a, the Pathah under the second radical sometimes, in a closed toneless syllable, becomes ___, and, in one example, ___. Thus from יִרשִׁהָּה: יְרֵשׁ and thou shalt possess it, Dt 1714; מוֹיִרשָּׁהָה Dt 191; וְירִשְּׁהֵּם Dt 41, and frequently; from יָלֵד to bring forth, to beget; אָ יַלְדְהַּעִּיךְ עַ יִילְדִי עָּיִי (cf. Nu 11¹², Jer 2²⁷, 15¹⁰); from פּוּשׁ Mal 3²⁰; from שַּׁאֵלְתִּיו ; שָׁאֵל I have asked him, 1 S 1^{20} (Ju 13^6), and three times אַטָּלָקָם 1 S 12^{18} , 25^5 , Jb 21^{29} . Qimhi already suggests the explanation, that the i (i) of these forms of JNU and ירש is the original vowel, since along with ירש and ירש are also found and יֵרֵשׁ and יֵרֵשׁ (see the Lexicon). The possibility of this explanation cannot be denied (especially in the case of ψ_{2} , see § 69 s); the i in these forms might, however, equally well have arisen from an attenuation of $\check{\alpha}$ (§ 27 s), such as must in any case be assumed in the other instances. Moreover, it is worthy of notice that in all the above cases the i is favoured by the character of the following consonant (a sibilant or dental), and in most of them also by the tendency towards assimilation of the vowels (cf. § 54 k and § 64 f).

3. In verbs middle ō, the Holem is retained in the tone-syllable, e.g. יְנֹרָםְ thou didst tremble; יְבֶלֹנוֹ in pause for יְבֶלֹנוֹ they were able; but in a toneless closed syllable the original short vowel appears in the form of a Qames hatuph; יְבֶּלְהְּיוֹ I have prevailed against him, לְ נְבֶּלְהְּיוֹ (see § 49 h) then shall thou be able, Ex 1823; in a toneless open syllable it becomes vocal Šewa, e.g. בלָה,

4. Rarer forms are: Sing. 3rd fem. in n_ (as in Arabic, Ethiopic, and

¹ Many of these forms, which are uncommon in Hebrew, are usual in the

Aramaic), e.g. אַוֹלֵח it is gone, Dt 3286; וְנִשְׁבַּׁחַת Is 2315 (in the Aramaic form, for וְנְשִׁבְּחָה); from a verb וְשֵׁבַת ע״וּ, cf. § 72 o. This original feminine ending -ath is regularly retained before suffixes, see § 59 a; and similarly in stems 7, either in the form $\bar{a}th$ (which is frequent also in stems %) § 749), or with the Pathah weakened to vocal Ševa before the pleonastic ending I____, e.g. בְּבְהָה occurs instead of בְּבָהָה e.g. בָּבְהָה occurs instead of בָּבָהָה

2nd masc. קה for הַ (differing only orthographically), e.g. בַּבַרתָה thou hast פַ dealt treacherously, Mal 214; cf. 1 S 153, Gn 312 (תוֹחָה which is twice as common as Phi, cf. § 66 h); Gn 2123, 2 S 226, 2 K 93, Is 26, \$\psi\$ (so also in Hiph'il;

2 K 97, Is 37^{23} , ψ 604).

2 nd fem. has sometimes a Yodh at the end, as in הלכתי thou wentest, Jer 31 21 ; \hbar cf. 233, 34.5, 419 (but read the ptcp. שׁמַעה, with the LXX, instead of the 2nd fem.),4611, and so commonly in Jeremiah, and Ez (1618, &c.); see also Mi413, Ru 33.4. בלכתי &c., is really intended, for the vowel signs in the text belong to the marginal reading הַלְבַהְּ (without ') as in the corresponding pronoun ችር (ጀር) § 32 h. The ordinary form has rejected the final i, but it regularly reappears when pronominal suffixes are added (§ 59 a, c).

ist pers. comm. sometimes without Yodh, as אָיָדְעָאָדְ עִ 14013, Jb 422, I K 848, 1 Ez 1650 (all in Kethîbh), ψ 162, without a Qerê; in 2 K 1820 also אַמַרָּאָ is really intended, as appears from Is 365. The Qerê requires the ordinary form, to which the vowels of the text properly belong, whilst the Kethîbh is probably to be regarded as the remains of an earlier orthography, which

omitted vowel-letters even at the end of the word.

וה as the termination of the 2nd plur. m. for הב Ez 3326, might just possibly kbe due to the following Π (cf., for an analogous case, Mi 312, § 87 e), but is probably a copyist's error. Plur. 2nd fem. in התנה (according to others התנה) Am 43, but the reading is very doubtful; since 7 follows, it is perhaps merely due to dittography; cf., however, אַתְּנָה § 32 i.

grd plur. comm. has three times the very strange termination אָבי בּין \mathfrak{d} בין בין \mathfrak{d} \mathfrak{d} 83.16 (both before &, and hence, no doubt, if the text is correct, to avoid a hiatus), and in the still more doubtful form צקהן Is 2616; on או in the Imperf. see § 47 m; on the affixed \aleph in Jos 10²⁴, Is 28¹², see § 23 i.

It is very doubtful whether, as in most Semitic languages (see § 47 c, note), mthe 3rd fem. plur. in Hebrew was originally distinguished from the 3rd mass.

other Semitic dialects, and may, therefore, be called Aramaisms (Syriasms) or Arabisms. They must not, however, be regarded as cases of borrowing,

but as a return to original forms.

1 Where the Masora apparently regards the ' as the termination of the 2nd sing. fem., e.g. in Jer 220 (twice), Mi 413, it has rather taken the form as 1st pers. sing. (cf. Stade, Gramm., p. 253); so in Ju 57, where לְמָהָד, on account of verse 12, must either have originally been intended as 2nd sing. fem., or is due to an erroneous pronunciation of the form nup as nup instead of 3rd sing. fem. קמת (as LXX).

² That these examples can hardly be referred to a primitive Semitic ending $\hat{u}n$ in the 3rd plur. Perf., has been shown by Nöldeke in ZDMG. vol. 38, p. 409 ff.; cf. also ZDMG. vol. 32, p. 757 f., where G. Hoffmann proves that the terminations in $N\hat{u}n$ of the 3rd plur. in Aramaic, formerly adduced by us, are secondary forms. [See also Driver, Heb. Tenses, p. 6 note.]

plur. by the termination $\overline{n}_{\overline{\gamma}}$, as in Biblical Aramaic. Nöldeke (ZDMG. 38 [1884], p. 411) referred doubtfully to the textual readings in Dt 217, Jos 154, 1812.14.19, Jer 215, 226, where the Masora uniformly inserts the termination \tilde{n} , and to Gn 4810 in the Samaritan Pentateuch, Gn 49²², 18 4¹⁵, ψ 18²⁵, Neh 13¹⁰. In his Beiträge zur sem. Spruchwiss., p. 19, however, he observes that the construction of a fem. plural with the 3rd sing, fem. is not unexampled, and also that \bar{n} is often found as a mistake for 1. On the other hand Mayer Lambert (Une série de Qeré ketib, Paris, 1891, p. 6 ff.) explains all these Kethibh, as well as ψ 73², Jer 50⁵ (?), and (against Nöldeke) I K 22⁴⁹ (where \bar{n} is undoubtedly the article belonging to the next word), Jb 16¹⁶ (where the masc. The requires the marginal reading), also Jer 48⁴¹, 51⁵⁶, Ez 26², ψ 68¹⁴, as remains of the 3rd fem. plur. in $\bar{n}_{\overline{\gamma}}$. The form was abandoned as being indistinguishable from the (later) form of the 3rd fem. sing., but tended to be retained in the perfect of verbs \bar{n}^{m} , as \bar{n}^{m} , \bar{n}^{m} ,

7. The afformatives הַ, (הַּ), הַ, בּ are generally toneless, and the forms with these inflexions are consequently Mivel (הְּבַשְׁרָ, &c.); with all the other afformatives they are Milra' (§ 15 c). The place of the tone may, however, be shifted: (a) by the pause (§ 29 i-v), whenever a vowel which has become vocal Šewa under the second stem-consonant is restored by the pause; as הַבְּשָׁרָ for הַבְּבַּקְ, and חַבְּבֹּלְ for חַבְּבַּקְ, and חַבְּבֹלְ for חַבְּבַּקְ, and חַבְּבֹלְ for חַבְּבַּקְ, and חַבְּבֹלְ for חַבְּבַּקְ, and חַבְּבֹלְ for חַבְּבַּקְר (חַבְּבַּקְר for חַבְּבַּקְר), and חַבְּבַלְ for חַבְּבַּקְר for חַבְּבַּקר for חַבְּבַלְ for חַבְּבַּקר for חַבְּבַּקר for חַבְּבַּקר for חַבְּבַקר for חַבְּבַּקר for חַבְּבַּרְר for חַבְּבַּקר for חַבְּבַּר for חַבְּבַּר for חַבְּבַר for חַבְּבַּר for חַבְּבַּר חַבְּר for חַבְּבְּר חַבְּבַר for חַבְּבְּר חַבְּבַר for חבר for may fo

certain cases after waw consecutive of the Perfect (see § 49 h).

§ 45. The Infinitive.

F. Prätorius, 'Ueber den sog. Inf. absol. des Hebr.,' in ZDMG. 1902, p. 546 ff.

and a longer; both are, however, strictly speaking, independent nouns (verbal substantives). The shorter form, the Infinitive construct (in Qal >\mathbb{\math

¹ Cf. the analogous forms of the noun, § 93 t.

C

the abstract verbal idea, without regard to the subject or object of the action. It stands most frequently as an adverbial accusative with a finite verb of the same stem (§ 113 h-s).

The flexibility and versatility of the Infin. constr. and the rigidity b and inflexibility of the Infin. absol. are reflected in their vocalization. The latter has unchangeable vowels, while the \bar{o} of the Infin. constr. may be lost. For $\mathfrak{P}_{\mathcal{P}}$, according to § 84^a , e, goes back to the groundform $q\bar{u}t\bar{u}l$.

Other forms of the Infin. constr. Qal of the strong verb are-

original à has been modified to ë; cf. הַּלְחָהָהָ Is \$11, &c.

(c) In the Aramaic manner (בְּחַבְּהְיִם but cf. also Arab. maqtal) there occur as e Infin. Qal: מַשְׁלָּהוֹ to send, Est סְיֹם to מִשְּׁלָהוֹ to call and עַשְׁבָּט to depart, Nu 10² (Dt 10¹¹¹); הַבְּיַט to take, 2 Ch 10², &c.; אָבְייִם to carry, Nu 4²⁴, &c. (cf. even הַּבְּיִלְּאָר בַּנִינְיִלְּאָר sign with a feminine ending מַשְּׁלָה to go up, Ezr 7², &c.; cf. for these forms (almost all very late) Ryssel, De Elohistae Pentateuchici sermone, p. 50, and Strack on Nu 4²⁴.

(d) יַבֿשָׁת in יַבֿשָׁת Gn 87; יַבֿעָת Nu 1416; probably also חֲרֹשֶׁת Ex 315, 3528.

2. A kind of Gerund is formed by the Infin. constr. with the prepofition ; as לְנָפֹּל ad interficiendum, לְנָפֹּל ad cadendum (see § 28 a).

² According to the remark of Elias Levita on Qimhi's Mikhlol, ed. Rittenb., 14 a, these feminine forms occur almost exclusively in connexion with the

preposition >.

¹ The terms absolute and construct are of course not to be understood as implying that the Infin. constr. לְמִנֹיל forms the construct state (see § 89) of the Infin. absol. (לְּמִנֹיל ground-form aŭ(ál). In the Paradigms the Inf. constr., as the principal form, is placed before the other, under the name of Infinitive simply.

g The blending of the with the Infin. constr. into a single grammatical form seems to be indicated by the firmly closed syllable, cf. לָשֶׁבַּל Gn 347; לָבָּפֹל ψ 11813, with Dages lene in the D=lin-pōl; hence, also liq-tōl, &c.; but 55. לַנְתוֹשׁ וְלְנָתוֹץ , Nu 423, S²4; בּנְפֵל 2 S 3³4. Exceptions לָנְתוֹשׁ וְלְנָתוֹץ , S²4; לָנְתוֹשׁ וְלְנָתוֹץ $m Jer~_{1}^{10},~_{1}8^{7},~_{3}7^{12}$ לְשְׁרוֹר לִשְׁרוֹר לִשְׁרוֹר בַּירוֹק לַ $m Jer~_{1}1^{10},~_{6}6.,~_{4}37^{14};~_{6}7^{14}$ ב לברוק $m Jer~_{1}1^{10},~_{6}6.$ according to some also לְּבָבֶּע Nu 214 and לְבָבָע 2 Ch 2810 (Baer לֶבָבָשׁ); on the other hand בְּשִׁבּן Gn 3522; בּוְכֵּר Jer 172. For the meaningless Ezr 1016 read לדרש.

§ 46. The Imperative.

1. The ground-forms of the Imperative, 500 (properly q^{etal} , which is for an original qutul), and אַפָּל (see below, c), the same in pronunciation as the forms of the Infin. constr. (§ 45), are also the basis for the formation of the Imperfect (§ 47).¹ They represent the second person, and have both fem. and plur. forms. The third person is supplied by the Imperfect in the Jussive (§ 109 b); and even the second person must always be expressed by the Jussive, if it be used with a negative, e. g. אַל־תִּקְטֹל ne occidas (not אַל־קִטֹל). The passives have no Imperative, but it occurs in the reflexives, as Niph'al and Hithpa'ēl.2

b 2. The Afformatives of the 2nd sing. fem. and the 2nd plur. masc. and fem. are identical in every case with those of the Imperfect (§ 47 c). In the same way, the Imperative of the 2nd sing. masc., in common with the Imperfect, admits of the lengthening by the 1- paragogicum (§ 48 i), as, on the other hand, there are certain shortened forms of this person analogous to the Jussive (§ 48. 5).

C Rem. 1. Instead of the form קטל (sometimes also plene, e.g. אָמוֹר Ec 1213; before Maggeph לְּטֶלְּךְ with Qames hatuph), those verbs which have an a in the final syllable of the Imperf. (i.e. especially verbs middle $\bar{\epsilon}$) make their Imperative of the form קְּמֵל, e.g. לְבִשׁ dress! (Perf. לָבִשׁ and שָׁבַב ; (לָבֵשׁ lie down! in pause II S 35.6.9.

2. The first syllable of the sing. fem. and plur. masc. are usually to be pronounced with Śewa mobile (gifeli, gifelii, and so שָׁבְּבִּי, &c., without Dages lene, and even אָלָטָט with Metheg, Ex 1221; but cf. בוּאָלָא Jer 1017, and with the same phonetic combination אָדְישָׁבּ Is 472; see analogous cases in § 93 m); less frequently we find an ŏ instead of the ĭ, e.g. מֶלְכִי rule, Ju g¹º; מִישְׁכֵּר draw, Ez 3220; קֿרָבוּ Jer 212 (cf. אָלָקר Is 4427); on קֿרָבוּ ז S 288 $Q^{e}r\ell$, אָעָקר Jer. 2220 (cf. 1 K 137), see § 10 g. This ö arises (see above, a) from a singular ground-form quui, not from a retraction of the original u of the second syllable. We must abandon the view that the forms with in the first syllable (cf. also

1874).

In Hoph'al an Imperative is found only twice (Ez 3219, Jer. 498), and

¹ The Infin. absol., like the Greek Infin., is also sometimes used for the Imperative (§ 113 bb). Cf. in general, Koch, Der semitische Inf. (Schaffhausen,

The pausal form of the 2nd plur. masc. is אַלְּעָעּי, נְּשְׁמַעּעּ , נִּשְׁלְעִעּי, שְׁמַעּעּ , נּוֹרְנִי וּ K מָ²⁶; from אַבְּרִי , נּ &c.; similarly the 2nd sing. fem. in pause is עֲבֹרִי Is 23¹²; even without the pause אָרְלוֹבָה Ju 9^{10,12}, Keth.; קֿלוֹכָה IS 28⁸, Keth. (cf. with this also מְלּוֹבָה, &c., בְּלוֹבָה from אָמָה, אָלֵהְה אָלָהְה , שְּׁמָה Jo 2²¹.

3. In the 2nd plur. fem. אַבְּשׁלְשְׁלֵישְׁ occurs once, in Gn 4²³ (for שְׁבַשְׁלָּיִי with loss f of the ה and insertion of a helping vowel, unless it is simply to be pointed אָבְּשׁיִבְּי Also instead of the abnormal אָבְשׁיִבּי Ex 2²⁰ (for אָבָּאָרָ) we should perhaps read as in Ru 1²⁰ אָבָרוֹן (cf. אָבְאָרָ 10 and בּוֹנוֹ זִינֹי (בּוֹנִי זִּלְבָּוֹן 12).

On the examples of a 2nd plur. fem. in _, Is 3211, see § 48 i.

§ 47. The Imperfect and its Inflexion.

1. The persons of the Imperfect, in contradistinction to those of a the Perfect, are formed by placing abbreviated forms of the personal pronoun (preformatives) before the stem, or rather before the abstract form of the stem (>p). As, however, the tone is retained on the characteristic vowel of the Stem-form, or even (as in the 2nd sing. fem. and the 3rd and 2nd plur. masc.) passes over to the afformatives, the preformatives of the Imperfect appear in a much more abbreviated form than the afformatives of the Perfect, only one consonant (', ¬, », ') remaining in each form. But as this preformative combined with the

¹ On the use of the Semitic Perfect and Imperfect cf. § 106 ff. and the literature cited in § 106. For our present purpose the following account will suffice: -The name Imperfect is here used in direct contrast to the Perfect, and is to be taken in a wider sense than in Latin and Greek grammar. The Hebrew (Semitic) Perf. denotes in general that which is concluded, completed, and past, that which has happened and has come into effect; but at the same time, also that which is represented as accomplished, even though it be continued into present time or even be actually still future. The Imperf. denotes, on the other hand, the beginning, the unfinished, and the continuing, that which is just happening, which is conceived as in process of coming to pass, and hence, also, that which is yet future; likewise also that which occurs repeatedly or in a continuous sequence in the past (Latin Imperf.). It follows from the above that the once common designation of the Imperf. as a Future emphasizes only one side of its meaning. In fact, the use of Indo-Germanic tense-names for the Semitic tenses, which was adopted by the Syrians under the influence of the Greek grammarians, and after their example by the Arabs, and finally by Jewish scholars, has involved many misconceptions. The Indo-Germanic scheme of three periods of time (past, present, and future) is entirely foreign to the Semitic tense-idea, which regards an occurrence only from the point of view of completed or incomplete action.—In the formation of the two tenses the chief distinction is that in the Perfect the verbal stem precedes and the indication of the person is added afterwards for precision, while in the Imperf. the subject, from which the action proceeds or about which a condition is predicated, is expressed by a prefixed pronoun.

stem-form was not always sufficient to express at the same time differences both of gender and number, the distinction had to be further indicated, in several cases, by special afformatives. Cf. the table, § 40 c.

b 2. The derivation and meaning, both of the preformatives and the afformatives, can still, in most cases, be recognized.

In the first pers. Agric, plur. Agric, is probably connected with Arabic points to the ground-forms 'aqtul and naqtul: the tof the 1st plur. is, therefore, as in the other preformatives, attenuated from a. The Seghôl of the 1st sing. is probably to be explained by the preference of the for this sound (cf. § 22 o, but also § 51 p); according to Qimhi, it arises from an endeavour to avoid the similarity of sound between between the Kontakana according to this view, was likewise pronounced iqtol.

C The preformative הוא of the second persons (בְּקִבּי, ground-form taqtal, &c.) is, without doubt, connected with the הוא מּהְבָּי, &c., and the afformative — of the 2nd fem. sing. יה with the i of the original feminine form יה (see § 32 h). The afformative of the 2nd masc. plur. יה (in its more complete form, i, see m) is the sign of the plural, as in the 3rd pers., and also in the Perfect (§ 44 a). In the Imperfect, however, it is restricted in both persons to the masculine, while the afformative יה (also i) of the 3rd and 2nd plur. fem. is probably connected with הוא מון ביה vos (fem.).

d The preformatives of the third persons (' in the mase יְּמְשׁלֵּי, groundform yaqtula, plur. יְּמְשׁלְּנָה,), ground-form yaqtula; n in the fem. הַּמְשׁלְנָה,) have not yet met with any satisfactory explanation. With n might most obviously be compared the original feminine

² This is also the proper gender of the plural syllable \hat{u} , $\hat{v}n$. In Hebrew, indeed, it is used in the 3rd plur. Perfect for both genders, but in the kindred languages even there only for the masculine, e.g. in Syriac $q^etal\hat{u}n$, $q^etal\hat{u}n$, in Western Aram. $q^etal\hat{u}n$, fem. $q^etal\hat{u}n$, $q^etal\hat{u}n$

¹ Cf. § 24 e. In favour of the above view of Qimhi may be urged the phonetic orthography אָשׁר (in Pr 18²⁴ אַרָּאָר), 2 S 14¹⁹ (unless, with Perles, אָשׁר is to be read), Mi 6¹⁰, for שׁי, and ישִׁי וּ Ch 2¹⁸ for ישִׁי (as verse 12). Also אַשׁר אַוֹרְי בְּּמְלֵּחְ Mi 6¹¹ is probably for הְיִי בְּתַּרְ הָיִייְ בְּתָּאוֹ זְּי בְּתַּרְ בְּתִּי בְּתַּרְ בְּתִּי וֹ בְּתַּבְּר אַשׁר is for יְשִׁרָּ בְּתַּבְּר אַשׁר is for ישׁבר אָשִׁי בֹּר אַשִּׁר וּ אַשִּר וּ אַשְּׁר וּ אַשְּׁר וּ אַשְּׁר וּ אַבְּר אַשִּׁר וּ אַשִּׁר וּ אַשְּׁר וּ אַשְּׁר וּ אַבְּר וּ אַבְּר וּ אַבְּר וּ אַבְּר וּ אַבּר וּ אַבּר וּ יִשְׁר וּ אַבּר וּ אַבּר וּ אַבּר וּ אַבּר וּ אַבּר וּ אַבּר וּ יִשְׁר וּ יִשְׁר וּ אַבּר וּ אַבּר וּ יִשְׁר וּ אַבּר וּ אַבּר וּ יִשְׁר וּ אַבּר וּ אַבּר וּ יִשְׁר וּ יִשְׁר וּ בּר וּאַר וּ אַבּר וּ יִשְׁר וּ בּר וּ אַבּר וּ יִשְׁר וּ בּר וּ אַבּר וּ יִשְׁר וּ יִבְּר וּ יִשְׁר וּ יִבְּר וּ וּ אַבְר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ וּ וּ אַבְּר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ יִיבְּר וּ יִבְּר וּיִי בְּרְר וּ יִבְּר וּ יִבְּי וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ יִבְּר וּ בְּי בְּי בִּי בְּיִי בְּיִי בְּי וּבְּי בְּיִי בְּי בְּיִי בְּי בְּיִי בְּי בִּי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְיִי בְּיִי בְּיִיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי

ending n_{-} of nouns, and of the 3rd fem. sing. perfect. For the afformatives n (n) and n, see c.

3. The characteristic vowel of the second syllable becomes Šewa e before tone-bearing afformatives which begin with a vowel, but is retained (as being in the tone-syllable) before the toneless afformative אַכָּמֹלְנָה (אַרָמַלָּר וְּקַמַלֵּר (שְּׁתַמְלֵּר (מְּתַמְלֵּר (מִּתְמַלֵּר (מִּתְמַלֵּר (מִתְמַלֵּר (מִתְמַלְר (מִתְּמַלְר (מִתְמַלְר (מִתְמַלְר (מִתְמַלְר (מִתְּמַלְר (מִתְמַלְר (מִתְמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְמַלְר (מִתְּמָלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְמַלְר (מִתְּמַלְר (מִתְּמַלְר (מִתְמַלְר (מִתְּמִבְּר (מִבְּעְּבְר (מִבְּעְבְּר (מִבְּעְבְּר (מִבְּעְבְּר (מִבְּעְבְּר (מִבְּעְבְּר (מִבְּעְבְּר (מִבְּעְבְּר (מִבְּעִבְּר (מִבְּעְבְּר (מִבְּעַבְּר (מִבְּעבר (מִבְּיִּבְּר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבּעבר (מִבּעבר (מִבְּעבר (מִבּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבְּעבר (מִבּעבר (מִבְּעבר (מִבּעבר (מבּעבר (מבּבר (מבּעבר (מבּעבר (מבּעבר (מבּעבר (מבּבר (מבּבר (מבּבר (מבּבר (מבּבר (מבב (מבּבר (מבּבר (מבּבר (מבבר (מבּבר (מבבר (מבבר (מבבר (מ

Quite anomalous are the three examples which, instead of a shortening to \$\int_S^ewa*, exhibit a long a: ישׁפּוֹמוּ Ex 1826, immediately before the principal pause, but according to Qimhi (ed. Rittenb. p.18b), ed. Mant., Ginsb., Kittel against the other editions, with the tone on the ultima; likewise אַרְּמְבְּנִינְיִי מִיּנְבְּנִייִ מְּנִינִי בְּיִּנְבְּנִייִ מְּנִינִי בְּיִּנְבְּנִייִ מְּנִינִי בְּיִּנְבְּנִייִ מְּנִינִי בְּיִּנְבְּנִייִ מְּנִינִי בְּיִנְבְּנִייִ מְּנִינִי בְּיִנְבְּנִייִ מְּיִבְּנִי בְּיִנְבְּנִייִ מְּיִבְּנִי בְּיִנְיִבְּנִי בְּיִנְיִבְּנִי בְּיִנְבְּנִי בְּיִי בְּיִנְבְּנִי בְּיִי בְּיִבְּנִי בְּיִי בְּיִי בְּיִבְּנְיִי בְּיִבְּנִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיי בְּיִיבְיי בְּיי בְּיי בְּייִי בְּיִיבְיּי בְּיי בְּיִיבְיי בְּייִי בְּייִי בְּיִי בְּיִי בְּיי בְּייִי בְּיִיבְיּי בְּייִי בְּיי בְּיי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיבְייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיִיבְיי בְּיִי בְּיִי בְּיִיי בְּייי בְּייִי בְּייִי בְּייי בְּיי בְּיִיי בְּייי בְּייבְיי בְּייבְיי בְּייבְייי בְּייבְיי בְּייבְייי בְּייבְיי בְּיייבְייי בְּיבְייי

2. The ō of the second syllable is to be found almost exclusively with transi- tive verbs middle a, like שׁבָּן. Intransitives middle a and ā almost always take ä (Pathaḥ)¹ in the impf., e.g. יְבַין, יְבִין to couch, בַשָּלֵי to lie down (בְּבַלְי to learn is also originally intransitive = to accustom oneself); בְּבַלְי to become great (but cf. בְּבַלְי and בֵּבֶל imperf. בְּבֹל to dwell and to inhabit, בַּבְל to wither); also from verbs middle ō, as בְּבַלְ to be small, the imperf. has the form בְּבַל בַּבְּל

3. For the 3rd sing. fem. אַסְטְלָּהְ (=tiq-ṭōl), Baer requires in 1 S 25²⁰ אָּבְּלָּע (but read with ed. Mant., &c. אָבְּלָּי). For the 2nd sing. fem. (אָקְטָלִי) the form

¹ This \ddot{a} is, however, by no means restricted to intransitive *strong* verbs; apart from verbs third guttural (§ 65 b), it is to be found in 1"D and y"y, and in many verbs 8"D and 1"D (§§ 69-71).

² Cf. Barth, 'Das i-Imperfekt im Nordsemitischen,' ZDMG. 1889, p. 177 ff.

אסטל is found in Is 578, Jer 35, Ez 224, 2382, in every case after the regular form; but of. also Ez 2614. In Is 1710, where the 2nd fem. precedes and follows, probably הוֹרְעִין וּב' is to be read with Marti for הוֹרְעַנּוּ -For the 3rd plur. fem. תְּלְשׁלְנָה we find in Jer 49¹¹, in pause תְּלְשׁלְנָה (for תִּבְּשַׁרְנָה), and thrice (as if to distinguish it from the 2nd pers.) the form אַלְבָּה with the preformative ' (as always in Western Aram., Arab., Eth., and Assyr.), in Gn 30°8, r S 612, Dn 822. On the other hand, הקמׁלְנָה appears in some cases to be incorrectly used even for the fem. of the 3rd pers. or for the masc. of the 2nd pers. sing. as תְּשֶׁלְהְנָה Ju 526 (where, however, perhaps הְשֶּׁלְהְנָה is to be read), and Ob18, for 2nd sing. masc., according to Olshausen a corruption of הְשָׁלֵח ; in Pr 120, 88 for הָּרֹנָה read as in Jb 39²³ ; in Ex 1¹⁰ read אלק with the Samaritan.—In Is 2711, 283, as also in Jb 1716 (if we read with LXX for the 2nd חקותי), it is equally possible to explain the form as a plural. This small number of examples hardly justifies our finding in the above-mentioned passages the remains of an emphatic form of the Impf., analogous to the Arab. Modus energicus I, with the termination anna.

For אין we frequently find, especially in the Pentateuch and mostly after wāw consecutive, simply אוֹ חֹם, e.g. Gn 19^{38,36}, 37⁷, Ex 1^{18,19}, 15²⁰, Nu 2 5², Ez 3²⁰, 16⁵⁵; in Arab. always nā. According to Elias Levita אָרָבְּנִישְׁן (2 S 13¹⁸) is the only example of this kind in the strong verb. The form אַרְבְּבְּרִיְנָה (so also Qimḥi and ed. Mant.; but Baer, Ginsb. אַרְבָּרִינָה (so also Qimḥi and ed. Mant.; but Baer, Ginsb. אַרְבָּרִינָה for אַרְבְּרִינְה were high, Ez 16⁵⁰, is irregular, with יב inserted after the manner of verbs שַׁרְשׁ and אַרְשׁ, § 67 d; § 72 i; according to Olshausen it is an error caused by the following form.

ש 4. Instead of the plural forms in ithere are, especially in the older books, over 300 forms in ithere are, especially in the older books, over 300 forms in with the fuller ending is (with Nûn paragogicum), always bearing the tone; cf. § 29 m and § 44 l; on its retention before suffixes, see § 60 e; also defectively in Ex 21¹⁸, 22⁸, &c. This usually expresses marked emphasis, and consequently occurs most commonly at the end of sentences (in the principal pause), in which case also the (pausal) vowel of the second syllable is generally retained. Thus there arise full-sounding forms such as יוֹלָי יִּלְּבְּׁלָבְּׁוֹ, they collect, ψ 104²⁸; יוֹלְבְּׁבְּׁלְּבְּׁׁ יִּבְּׁלְּבְּׁלִּיְּׁ וֹשְׁבְּׁעָבְּׁוֹ if ye shall hear, Dt 1¹⁷; cf. Ex 34¹³, with Zaqeph qaṭon, Athnah, and Silluq; Jos 24¹⁵, with Segolta; Is 13⁸ and 17¹³ with Zaqeph qaṭon, 17¹² with Athnah and Silluq, 41⁵ after wāw consec. Without the pause, e.g. ψ 11² yiệ i, cf. [3, Gn 18^{28,29,30} ff. 44¹, Nu 32²³, Jos 4⁶ (יִּשְׁמְּלַבְּׁוֹן); Is 8¹², 1S 9¹³, Ru 2⁹ (יִּשְׁמְבֹּבִּיִּן); Ju 11¹⁸ after wāw consec.

Some of these examples may be partly due to euphonic reasons, e.g. certainly Ex 17², Nu 16²², 3²²₀, 1 S 9¹³, 1 K 9⁶, and often, to avoid a hiatus before N or V. It was, however, the pause especially which exerted an influence on the restoration of this older and fuller termination (cf. § 159 c, note), as is manifest from Is 26¹¹: אָרָלָּוֹן וְיֵוֹנְן יִחֵוֹנְן יִחֵוֹנְן יִחֵוֹנְן יִחֵוֹנְן יִחְנִוּ מִשְׁ they see not; may they see and become

 $^{^1}$ [See details in F. Böttcher, Lehrb., \S 930; and cf. Driver on 1 S $_2^{15}$.]

ashamed. All this applies also to the corresponding forms in the Imperfect of the derived conjugations. In Aramaic and Arabic this earlier β (old Arabic $\hat{u}n\tilde{u}$) is the regular termination; but in some dialects of vulgar Arabic it has also become \hat{u} .

With an affixed א we find (in the imperf. Niph'al) אַלְּשָׁאָ Jer 10⁵, evidently nan error for אָלְשָׁאָר, caused by the preceding אָנָים.—In שַּׁשְׁלֵּים Is 35¹, since D follows, the D is no doubt only due to dittography.

5. Corresponding to the use of א for א there occurs in the 2nd sing. fem., o although much less frequently, the fuller ending א (as in Aram. and Arab.; old Arab. ânā), also always with the tone, for א (generally again in the principal pause, and almost in all cases with retention of the vowel of the penultima; thus א בַּבְּיָלָה Ru 2^{8.21}, cf. 3^{4.18}, I S 1¹⁴ (אִישָׁבָּבָּיֹה), Jer 31²², Is 45¹⁰.

6. On the reappearance in pause of the ō which had become Šewá in the p forms אָקְּמָלֵי, &c., see above, e; similarly, the imperfects with ă restore this vowel in pause and at the same time lengthen it (as a tone-vowel) to ā, hence, e.g. אַרְבֶּלֵי, הַּנְבְּלֵי, הַנִּבְּלֵי, הַנִּבְּלֵי, הַנִּבְּלֵי, הַנִּבְּלֵי, ווֹנְבֵּלְי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלֵי, ווֹנְבְּלִי, ווֹנְבְּעִיּם, ווֹנְבְּיִים, ווֹנְיִים, בּבּים, בּבּים, ווֹנְבְּבְּיִים, בּבּים, בּבּים, בּבּים, בּבּים, בּבּים, בּבְיבִּים, בּבְּים, בּבְים, בּבְּים, בּבְיּים, בּבְים, בּבְּים, בּבְיּים, בּבְיּים, בּבְּים, בּבְים, בּבְיּים, בּבְּים, בּבְּים, בּבְּים, בּבְּים, בּבְיּים, בּבְיּים, בּבְּים, בּבְּים, בּבְיּים, בּבְיּים, בּבְּים, בּבְּים, בּבְּים, בּבְּים, בּבְּים, בּבְּים, בּבְיּים, בּבְּים, בּבְּיְים, בּבְּים, בּבְּים, בּבְּיִים, בּבְּים, בּבְּים, בּבְּיבְּים, בּבְּיבְּים, בּבְּים, בּבְיּים, בּבְּיּים, בּבְּים, בּבְיּים, בּבְיּים, בּבְּיבְיּים, בּבְיּים, בּבְּיּים, בּבְיּים, בּבְיּים, בּבְיּים, בּבְיּים, בּבְיּים, בּבְיּים, בּבּיּים, בּבּיים, בּבְיּים, בּבְיּים, בּב

7. On the numerous instances of passive forms in the imperfect, mostly q treated as Hoph'al, see § 53 u.

§ 48. Shortening and Lengthening of the Imperfect and Imperative. The Jussive and Cohortative.

1. Certain modifications which take place in the form of the α imperfect, and express invariably, or nearly so, a distinct shade of meaning, serve to some extent as a compensation for the want of special forms for the $Tempora\ relativa$ and for certain moods of the verb.

2. Along with the usual form of the imperfect, there exists also be a lengthened form of it (the cohortative), and a shortened form (the jussive). The former occurs (with few exceptions) only in the 1st person, while the latter is mostly found in the 2nd and 3rd persons, and less frequently in the 1st person. The laws of the tone, however, and of the formation of syllables in Hebrew, not infrequently precluded the indication of the jussive by an actual shortening of the form; consequently it often—and, in the imperfect forms with afformatives, always—coincides with the ordinary imperfect (indicative) form.

In classical Arabic the difference is almost always evident. That language distinguishes, besides the indicative yăqtălă, (a) a subjunctive, yăqtălă; (b) a

¹ It is to be observed that the Chronicles often omit the $N\hat{u}n$, where it is found in the parallel passage in the Books of Kings; cf. 1 K $\delta^{38.43}$ with 2 Ch $6^{29.33}$; 1 K 12^{24} , 2 K 11^{5} with 2 Ch 11^{4} , 23^{4} .

² The perfect has only one form, since it cannot be used, like the imperfect, to express mood-relations (see § 106 p).

jussive, yäqtül; (c) a double 'energetic' mood of the impf., yäqtülännä and yäqtülän, in pause yäqtülä, the last form thus corresponding to the Hebrew cohortative.

- almost all conjugations and classes of the strong and weak verb (except of course in the passives), and this final ¬¬ has the tone wherever the afformatives ¬¬ and ¬¬ would have it. As before these endings, so also before the ¬¬ cohortative, the movable vowel of the last syllable of the verbal form becomes Ševâ, e.g. in Qal אַשְּׁמִנְי I will observe, in Pi'el וְּלַבְּילָרָה tet us break asunder, ψ 2³; on אַבְּילָרָה Is 18⁴ Qerê (cf. also 27⁴, Ezr 8²⁵, &c.), see § 10 h; with the Kethibh of these passages, compare the analogous cases ווֹ אַנְּילִרְה the other hand, an unchangeable vowel in the final syllable is retained as tone-vowel before the ¬¬, as (e.g.) in Hiph אַבְּילִרָּה In pause (as before â and î), the vowel which became Ševâ is restored as tone-vowel; thus for the cohortative אַבְּיִלְּהָר the pausal form is חַבְּילִר אַ אַיִּשְׁבִירָר. Is 18²¹, is 41²⁵.
- e The cohortative expresses the direction of the will to an action and thus denotes especially self-encouragement (in the 1st plur. an exhortation to others at the same time), a resolution or a wish, as an optative, &c., see § 108.
- f 4. The general characteristic of the jussive form of the imperfect is rapidity of pronunciation, combined with a tendency to retract

¹ Probably this \bar{a} goes back to the syllable an, which in Arabic (see above, Rem. to b) is used for the formation of the 'energetic' mood, and in Hebrew (see the footnote to § 58 i) often stands before suffixes.

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the tone from the final syllable, in order by that means to express the urgency of the command in the very first syllable. This tendency has, in certain forms, even caused a material shortening of the termination of the word, so that the expression of the command appears to be concentrated on a single syllable. In other cases, however, the jussive is simply marked by a shortening of the vowel of the second syllable, without its losing the tone, and very frequently (see above, b) the nature of the form does not admit of any alteration. It is not impossible, however, that even in such cases the jussive in the living language was distinguished from the indicative by a change in the place of the tone.

The meaning of the jussive is similar to that of the cohortative, h except that in the jussive the command or wish is limited almost exclusively to the 2nd or 3rd pers. On special uses of the jussive, e.g. in hypothetical sentences (even in the 1st pers.), see § 109 h.

5. The imperative, in accordance with its other points of connexion *i* with the imperfect in form and meaning, admits of a similar lengthening (by ה_, Arab. imper. energicus, with the ending -anna or -an, in pause -ā) and shortening. Thus in Qal of the strong verb, the lengthened form of אָנָבְּה ,עֲוֹב , עֲוֹבְ ה ,עֲוֹב , עֲוֹבְ ה ,עֲוֹב , עַוֹב , עַוֹב

י Only in 1st plur. do we find a few shortened forms, as נְשְׁאֵר וֹ S 14³⁶, parallel with cohortatives; and אוֹן Is 41²³ K^eth.

² On the reading אֶׁמְרָהָ (i. e. šāmerā, according to the Jewish grammarians), required by the Masora in ψ 862, 119167 (cf. also Is 3814, and שָׁמְרֵנִי ψ 161), see § 9 v; on מלוכה, Ju 98 K^eth ., see § 46 e.

Dn 9¹⁹; in Niph'al מִּלְרָה Gn 21²³. Cf., however, also מִּכְרָה sell, Gn 25³¹, notwithstanding the impf. יִּמְבָּר ; שִׁבְּרָה ' אַרָּבָּה ' אַרְבָּר ' אַרָּבָּר ' אַרְבָּר ' אַרְרְבָּר ' אַרְרְבְּר ' אַרְרְבָּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְיִב ' אַרְרְבְּר ' אַרְרְבְּרְיִיבְיִי ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּר ' אַרְרְבְּרְיִבְייִי ' אַרְרְבְּר ' אַרְרְבְיִייִי ' אַרְרְיְיְיְיִייְ ' אַרְרְיִייְ ' אַרְיִבְיְייִי ' אַרְרְיְיִיי ' אַרְרְיְיְיִייְייי ' אַרְיִבְייִי ' אַרְיְיִייְ ' אַרְיְיִייְיי ' אַרְיִייְיְיִייְיי ' אַרְיִייְיִיי ' אַרְיְיִייְי ' אַרְיִייְיי ' אַרְיִייְייי ' אַרְיִייְיי ' אַרְיִבְיִי ' אַרְיִייְייְיְיי ' אַרְיִייְיי ' אַרְיִייְיי ' אָרְיִייְייי ' אַרְיִייִי ' אָרְיִ

§ 49. The Perfect and Imperfect with Waw Consecutive.

a 1. The use of the two tense-forms, as is shown more fully in the Syntax (§§ 106, 107, cf. above, § 47, note on a), is by no means restricted to the expression of the past or future. One of the most striking peculiarities in the Hebrew consecution of tenses¹ is the phenomenon that, in representing a series of past events, only the first

¹ The other Semitic languages do not exhibit this peculiarity, excepting the Phoenician, the most closely related to Hebrew, and of course the Moabitish dialect of the Mega' inscription, which is practically identical with Old Hebrew. It also appears in the inscription of אוני הוא of Hamāth (cf. Nöldeke, ZA. 1908, p. 379) where we find ידי and I lifted up my hand, וענני and he answered me, after a perfect of narration.

verb stands in the perfect, and the narration is continued in the imperfect. Conversely, the representation of a series of future events begins with the imperfect, and is continued in the perfect. Thus in 2 K 20¹, In those days was Hezekiah sick unto death (perf.), and Isaiah... came (imperf.) to him, and said (imperf.) to him, &c. On the other hand, Is 7¹¹, the Lord shall bring (imperf.) upon thee... days, &c., 7¹⁵, and it shall come to pass (perf. "ווֹדְּיִלָּה") in that day...

This progress in the sequence of time, is regularly indicated by b a pregnant and (called $v\bar{a}w$ consecutive¹), which in itself is really only a variety of the ordinary $v\bar{a}w$ copulative, but which sometimes (in the imperf.) appears with a different vocalization. Further, the tenses connected by $v\bar{a}w$ consecutive sometimes undergo a change in the tone and consequently are liable also to other variations.

2. The wāw consecutive of the imperfect is (a) pronounced with c Pathah and a Dages forts in the next letter, as אָלְיִים and he killed; before א of the 1st pers. sing. (according to § 22 c) with Qames, as אַלְיִים and I killed. Exceptions are, אַרְיִּבְּיִים Ez 16 according to the Dikduke ha-teamim, § 71; also אַרְיִּבְּיִים 2 S 10 according to Qimhi; but in Ju 6 אַרְיִּבְּיִים should be read according to Baer, and אַרִייִ in both places in Ju 206. Dages forte is always omitted in the preformative , in accordance with § 20 m.

(b) When a shortening of the imperfect form is possible (cf. § 48 g), d it takes effect, as a rule (but cf. § 51 n), after $w\bar{a}w$ consec., e.g. in Hiphil [§ 53 n). The tendency to retract the tone from the final syllable is even stronger after $w\bar{a}w$ consec. than in the jussive. The throwing back of the tone on to the penultima (conditional upon its being an open syllable with a long vowel, § 29 a), further involves the greatest possible shortening of the vowel of the ultima, since the vowel then comes to stand in a toneless closed syllable, e.g. $\Box P_{*}^{*}$, juss.

¹ This name best expresses the prevailing syntactical relation, for by wāw consecutive an action is always represented as the direct, or at least temporal consequence of a preceding action. Moreover, it is clear from the above examples, that the wāw consecutive can only be thus used in immediate conjunction with the verb. As soon as wāw, owing to an insertion (e.g. a negative), is separated from the verb, the imperfect follows instead of the perfect consecutive, the perfect instead of the imperfect consecutive. The fact that whole Books (Lev., Num., Josh., Jud., Sam., 2 Kings, Ezek., Ruth, Esth., Neh., 2 Chron.) begin with the imperfect consecutive, and others (Exod., I Kings, Ezra) with wāw copulative, is taken as a sign of their close connexion with the historical Books now or originally preceding them. Cf., on the other hand, the independent beginning of Job and Daniel. It is a merely superficial description to call the wāw consecutive by the old-fashioned name wāw conversive, on the ground that it always converts the meaning of the respective tenses into its opposite, i.e. according to the old view, the future into the preterite, and vice versa.

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 $\overrightarrow{Dp}_{1}^{5}$, with wāw consec. $\overrightarrow{Dp}_{1}^{5}$ and he arose (§ 67 n and x, § 68 d, § 69 p, § 71, § 72 t and aa, § 73 e).

In the first pers. sing. alone the retraction of the tone and even the reducing of the long vowel in the final syllable (\hat{u} to \bar{o} , \hat{i} to \bar{e} , and then to o and e) are not usual, at least according to the Masoretic punctuation, and the apocope in verbs a" cocurs more rarely; e.g. always Dip (or בוֹאָלָים, a merely orthographic difference) and I arose; Hiph. וַאָּלָים (but generally written DPN), implying the pronunciation wā'āqem, as מַּאָרָ implies wā'āqŏm); מָאָרָאָּה and I saw, more frequently than หาุลัก, § 75 t. On the other hand, the form with final ก_ is often used in the 1st pers. both sing. and plur., especially in the later books, e.g. משלחה and I sent, Gn 326, 4111, 4321, Nu 819 (מאדנה, as in Ju 69, 1 S 228, 2 S 1228, and often, probably a sort of compensation for the lost 1); $Ju 6^{10}$, 12^3 , $2 S 22^{24}$, $\psi 3^6$, 7^5 , 90^{10} , 119^{55} , $Jb 1^{15}$, 19^{20} , $Ez 7^{28}$, 8^{25} , 9^3 , Neh 2^{13} , $5^{7.8.13}$, 6^{11} , $13^{7-11.21}$, &c.—Sometimes, as in $\psi 3^6$, with a certain emphasis of expression, and probably often, as in Ju 1012, ואוֹשִׁיעָה before א, for euphonic reasons. In Is 82 אינדת may have been originally intended; in ψ 73¹⁶/131, and in Jb 30²⁶/131. In Ez 3³ read נאכלה or ואכלה.

This 'l is in meaning a strengthened wāw copulative, and resembles in pronunciation the form which is retained in Arabic as the ordinary copula (wä). The close connexion of this wā with the following consonant, caused the latter in Hebrew to take Dageš, especially as ā could not have been retained in an open syllable. Cf. בְּמָה בָּמָה בָּמָה בָּמָה בָּמָה , where the prepositions ユ and בֹּמָה and the particle ユ, are closely connected with בו in the same way (§ 102 k).

h 3. The counterpart of wāw consecutive of the imperfect is wāw consecutive of the perfect, by means of which perfects are placed as

¹ The plural forms in halso occur less frequently after wāw consecutive; cf., however, אַנְיִנְיבוּן Ju 8¹, 11¹8, Am 6³, Ez 44³, Dt 4¹¹, 5²⁰. The 2nd fem. sing. in hover occurs after wāw consecutive.

יב In the 1st plur. וְנַעֲמֵיך Neh 4³ is the only instance in which the vowel remains unreduced (cf. וְנָשֵׁוֹב , i.e. וְנָשׁוֹב, 4º Keth.; פּיּרה (פֿיִּעָב). On the treatment of the tone in the imperfect, imperative, and infinitive Niph'al, see

^{§ 51} n. ³ In usage the Hebrew $w\bar{u}w$ does duty for the Arabic $f\ddot{u}$ ($w\bar{u}w$ apodosis, see § 143 d) as well as $w\ddot{u}$.

the sequels in the future to preceding actions or events regarded as incomplete at the time of speaking, and therefore in the imperfect, imperative, or even participle. This wāw is in form an ordinary wāw copulative, and therefore shares its various vocalization (זְּלָּבְּהַ, and 1); e. g. וְּהַיְּהַ, after an imperfect, &c., and so it happens = and it will happen. It has, however, the effect, in certain verbal forms, of shifting the tone from the penultima, generally on to the ultima, e.g. דְּלֶבְהַּאָ I went, consecutive form הַלְּכָהִּאֹ and I will go, Ju 1³, where it is co-ordinated with another perfect consecutive, which again is the consecutive to an imperative. See further on this usage in § 112.

As the first of the above examples shows, the *Qames* of the first syllable is i retained in the strong perf. consec. Qal, as formerly before the tone, so now in the secondary tone, and therefore necessarily takes *Metheg*. On the other hand, the \bar{o} of the second syllable in verbs *middle* \bar{o} upon losing the tone necessarily becomes \bar{o} , e.g. \bar{p} $\subseteq x : \bar{p}$ \subseteq

The shifting forward of the tone after the wāw consecutive of the perfect is, however, not consistently carried out. It is omitted—(a) always in the 1st pers. pl., e.g. \(\text{Diriv}\) \(\text{Gn 34}\) is (b) regularly in Hiph'il before the afformatives \(\text{n}_{\text{\t

But before a following א the ultima mostly bears the tone on phonetic l grounds, e.g. בְּאֵהְ אָלְ־ Gn 6^{12} , Ex 3^{18} , Zc 6^{10} (by the side of אָבְאָלְּהְ), &c. (cf., however, הְאַלְּאָרָ, before א, Gn 17^{19} , Jer 7^{27} , Ez 36^{29}); $_{1}$ Ju 6^{16} , cf. Ex $_{2}^{511}$, Lv $_{2}^{45}$ (but also אַר בְּאַרִּי אָר געלִין Lv $_{2}^{521}$). Likewise, before ה, Am $_{2}^{8}$, and $_{3}^{9}$, e.g. Gn $_{2}^{610}$, $_{2}^{712}$, Lv $_{2}^{625}$ (cf., however, וְלָבְרָאַתִי עָלִין, Ez $_{3}^{821}$); on verbs $_{3}^{8}$ y, see § $_{5}$ 67 $_{6}$ and $_{6}$ 2.

(d) The tone always keeps its place when such a perfect stands in pause, Me.g. אָרָיִי, אָרִי בְּעָרִי Dt 6¹¹, 11¹⁵; אָרָיִיְאָיִן It 14⁴, Ju 4⁵; sometimes even in the lesser pause, as Dt 2²⁵, Ez 3²⁶, 1 S 29⁶ (where see Driver), with Zaqeph qaton; and frequently also immediately before a tone-syllable (according to § 29 億), as in אַרָּיִי בָּיִר Dt 17¹⁴, Ez 14¹³, 17²², Am 1⁴⁻¹¹¹¹¹ but also אַרָּ אָרָיִייִ Dt 21¹¹, 23¹⁴, 24¹⁰, 1 K S⁴⁶.

¹ The irregularity in the tone of these perfects manifestly results from following conflicting theories, not that of Ben Ašer alone.

§ 50. The Participle.

Qal has both an active participle, called Pô'ēl from its form (פַּעֵל),
 and a passive, Pā'ûl (פַּעֵל)

Pā'āl is generally regarded as a survival of a passive of Qal, which still exists throughout in Arabic, but has been lost in Hebrew (see, however, § 52 e), just as in Aramaic the passives of Pi'āl and Hiph'il are lost, except in the participles. But instances of the form qutiāl are better regarded as remnants of the passive participle Qal (see § 52 s), so that Aramaic be considered as an original verbal noun; cf. Barth, Nominalbildung, p. 173 ff.

- 2. In the intransitive verbs mid. e and mid. o, the form of the participle active of Qal coincides in form with the 3rd sing. of the perfect, e.g. אַלְּיִי sleeping, from אַלִיי, אַלְיִי (only orthographically different from the perf. אַלְיִי (only orthographically different from the participle of the participle in Niph'al, § 51 a. On the other hand, the participle of verbs mid. a takes the form אָלֵי (so even from the transitive אַלְיִי to hate, part. אַלֵּי). The ô of these forms has arisen through an obscuring of the â, and is therefore unchangeable, cf. § 9 q. The form אַבְּי (with a changeable Qames in both syllables), which would correspond to the forms אַבְי (and אַבְי, is only in use as a noun, cf. § 84° f. The formation of the participle in Pi'ēl, Hiph'il, and Hithpa'ēl follows a different method.
- c 3. Participles form their feminine (לְּבֶּלֶּה or לְּמָלֶה) and their plural like other nouns (§ 80 e, § 84^a r, s, § 94).
- d Rem. i. From the above it follows, that the ā of the form 'בְּבָר is lengthened from ă, and consequently changeable (e.g. fem. יְשֵׁלָה); and that the ô of מָטֵל on the other hand is obscured from an unchangeable â.¹ In Arabic the verbal adjective of the form at corresponds to the form at the part. att to abject. In both cases, therefore, the ē of the second syllable is lengthened from i, and is consequently changeable (e.g. מַבֶּבר ; לְּמָלִים מִּשְׁלָּהְיִלָּה , plur. בְּבַר ; מִבֶּר ; מְמִלִּים מִּשְׁלָּה , plur. בְּבַר ; מִבְּר ; מְמִלִּים מִּבְּר . constr. pl.).
- f 2. A form like the pass. ptep. Pā'āl, but not to be confused with it, is sometimes found from intransitive verbs, to denote an inherent quality, e.g. אָרוּלוּ faithful; אַרוּלוּ desperate, Jer 15¹⁸, &c.; אַרוּטָבוּ trustful, Is 26³, \psi 112⁷; strong; אַרוּלוּ drunken, Is 51²¹; and even from transitive verbs, אַרוּלוּ handling, Ct 3⁶; אַרוּן mindful, \psi 103¹⁴; knowing, Is 53³; cf. § 84° m.

² Cf. Vollers, 'Das Qatil-partizipium,' in ZA. 1903, p. 312 ff.

¹ The constr. st. און in the formula והוה, the word (properly the whispering) of the Lord, &c., is always written defectively.

VERBA DERIVATIVA, OR DERIVED CONJUGATIONS.

§ 51. Niph'al.1

1. The essential characteristic of this conjugation consists in a α prefix 2 to the stem. This exists in two forms: (a) the (probably original) prepositive na, as in the Hebrew perfect and participle, although in the strong verb the ă is always attenuated to i: נְקְטֵל for original nă-qătăl, participle לְבְּקְטוֹל, infinitive absolute sometimes; (b) the (later) proclitic in (as in all the forms of the corresponding Arabic conjugation VII. 'inquitala'), found in the imperfect 'PP' for yingāṭēl, in the imperative and infinitive construct, with a secondary ה added, הַקְּמֵל (for hingātēl), and in the infinitive absolute הַקָּמֵל. The inflexion of Niph'al is perfectly analogous to that of Qal.

The features of Niph'al are accordingly in the perfect and participle the bprefixed Nûn, in the imperative, infinitive, and imperfect, the Dages in the first radical. These characteristics hold good also for the weak verb. In the case of an initial guttural, which, according to § 22 b, cannot take Dage's forte, the omission of the strengthening invariably causes the lengthening of the preceding vowel (see § 63 h).

- 2. As regards its meaning, Niph'al bears some resemblance to the cGreek middle voice, in being—(a) primarily reflexive of Qal, e.g. יִלְחֵין to thrust oneself (against), το take heed to oneself, φυλάσσεσθαι, to hide oneself, נְעָנֵה to redeem oneself; cf. also נְעָנָה to answer for oneself. Equally characteristic of Niph'al is its frequent use to express emotions which react upon the mind; to trouble oneself, to sigh (to bemoan oneself, cf. οδύρεσθαι, lamentari, contristari); as well as to express actions which the subject allows to happen to himself, or to have an effect upon himself (Niph'al tolerativum), e. g. פֿרַש to search, to inquire, Niph. to allow oneself to be inquired of, Is 651, Ez 143, &c.; so the Niph. of NYD to find, To warn, to correct, Jer 68, 3118, &c.
- (b) It expresses reciprocal or mutual action. e.g. ito speak, Niph. d to speak to one another; Day to judge, Niph. to go to law with one another; ju to counsel, Niph. to take counsel, cf. the middle and deponent verbs βουλεύεσθαι (נְלַיֵּבֶי), μάχεσθαι (נְלַחֲבַי), altercari, luctari to strive with one another) proeliari.
- (c) It has also, like Hithpa'ēl (§ 54 f) and the Greek middle, the e meaning of the active, with the addition of to oneself (sibi), for one-

¹ Cf. A. Rieder, De linguae Hebr. verbis, quae vocantur derivata nifal et hitpael, Gumbinnen (Progr. des Gymn.), 1884, a list of all the strong Niph'al forms (81) and Hithpa'el forms (36) in the Old Testament; and especially M. Lambert, L'emploi du Nifal en Hébreu, REJ. 41, 196 ff.

See Philippi in ZDMG. 1886, p. 650, and Barth, ibid. 1894, p. 8 f.

self, e.g. לִילְצֵל to ask (something) for oneself (1 S 206.28, Neh 136), cf. αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα, to put on (oneself) a tunic.

(d) In consequence of a looseness of thought at an early period of the language, Niph'al comes finally in many cases to represent the passive¹ of Qal, e. g. לבי, to bear, Niph. to be born; בְּבַל to bury, Niph. to be buried. In cases where Qal is intransitive in meaning, or is not used, Niph'al appears also as the passive of Pi'ēl and Hiph'îl, e.g. בַּבְּל to be in honour, Pi'ēl to honour, Niph. to be honoured (as well as Pu'al בַּבַּל); לְבָּל Pi'el to conceal, Hiph to destroy, Niph. passive of either. In such cases Niph'al may again coincide in meaning with Qal תַלָּה, Qal and Niph. to be ill) and even take an accusative.

gr Examples of denominatives are, נְּבֶּב to be born a male, Ex 34¹⁹ (from נְבָב ; but probably הַּבְּב should here be read); בֹבָב cordatum fieri, Jb 11¹² (from בַב cor); doubtless also נִבְנַה to obtain children, Gn 16², 30³.

The older grammarians were decidedly wrong in representing Niph'al simply as the passive of Qal; for Niph'al has (as the frequent use of its imperat. shows), in no respect the character of the other passives, and in Arabic a special conjugation ('inqatala') corresponds to it with a passive of its own. Moreover, the forms mentioned in § 52 e point to a differently formed passive of Qal.—

The form \$\frac{1}{2}\frac{

Rem. I. The infin. absol. בְּקְמוֹל is connected in form with the perfect, to which it bears the same relation as בְּנִסְל in Qal, the ô in the second syllable being obscured from an original â. Examples are, קומל Gn 31³⁰; על מון I S 20^{6.28}, all in connexion with the perfect.

ג בּיבְּילֵין (in connexion with imperfects) are, וְהַבְּּהֹיִ הַּלְּילֵין (in connexion with imperfects) are, וְהַבְּּהֹיִ בְּּבִּיּלְיִ בְּּבִּיּלְ בִּיּבְּיִבְּיִ בְּּבִייִּ בְּּבִי בְּיִבְּיִ בְּּבִי בְּיִבְּיִ בְּיִבְּיִ בְּיִבְיִ בְּיִבְּיִבְּי בְּיבִי בְיבִי בְיבִי בְּיבִי בְּיבִי בְיבִי בְּיבִי בְּיבְיבְי בְיבִי בְיבִי בְּיבְיבְי בְּיבְיבְי בְיבִי בְיבְיבְי בְיבִי בְיבְיבְי בְיבְיבְי בְּיבְיבְי בְיבִי בְיבְיבְי בְיבְיבְי בְיבְיבְיי בְיבְיבְי בְיבְיבְי בְיבְיבְיבְי בְּיבְיבְיבְי בְיבְיבְיבְי בְּיבְיבְיבְיי בְּיבְיבְיבְיי בְּיבְיבְיבְיי בּיבְיבְיבְיי בּיבְיבְיי בְּיבְיבְיבְיי בְּיבְיבְיבְיי בְיבְיבְיבְיי בְּיבְיבְיבְיי בְיבְיבְיבְיי בְּיבְיבְיבְיי בְּיבְיבְיבְיי בְּיבְיבְיבְיי בְיבְיבְיבְיבְיי בְּיבְיבְיבְיי בְּיבְיבְיבְיי בּיבְיבְיי בּיבְיבְיבְיי בּיבְיבְיבְיי בּיבְיבְיבְיי בּיבְיבְיי בּבְיבְיבְיי בּבּיבְיים בּיבּיבְיי בּבּיבְיים בּיבְיבְיי בּבּיבְיים בּיבְיבְיי בּבְיבְיים בְּיבְיבְיים בְּיבּבְיים בְּיבְיבְיים בְּיבּיבְיים בּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבְיים בּיבּיבְיים בּיבְיים בּיבּיבְיים בּיבְיים בְּיבְיבְיים בְּיבְיבְיים בּיבְיבְיבְיים בְּיבְיבְיים בְיבּיבְיים בּיבְיבְיים בּיבְיבְיים בּיבְיבְיים בְּיבְיבְיים בּיבְיים בּיבְיים בּיבְיים בּיבְיים בּיבְיים בּיבְיים בּיבּיים בּיבּיבְיים בּיבְיים בּיבְיים בּיבּיבְיים בּיבּיים בּיבּיבְיים בּיבּיבְיים בּיבּיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבּיבּיים בּיבּיבּיים בּיבּיבּיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיים בּיבּיבְיי בּיבְיבְיבּיבְיים בּיבּיבְיים בּיבְיבְיים בּיבּיבְיבְיי בּיבְיבְיים בּיבּיבּ

¹ Cf. Halfmann, Beiträge zur Syniax der hebräischen Sprache, I. Stück, Wittenb., 1888, 2. St. 1892 (Gymn.-Programm), statistics of the Niph'al (Pu'al, Hoph'al, and qātūl) forms at different periods of the language, for the purpose of ascertaining the meaning of Niph. and its relation to the passive; the selection of periods is, however, very questionable from the standpoint of literary criticism.

² But, like בְּקְּחַה, only in connexion with imperfects, except Jer 79. Barth is therefore right in describing (Nominalbildung, p. 74) both forms as later analogous formations (in addition to the original Semitic בְּיִבְּיִבְּיִים), intended to assimilate the infinitive to the imperfect which it strengthens.

Elision of the ה after prepositions is required by the Masora in בְּבָּשִׁלּוֹ בְּיִשְׁלֹּוֹ (for בְּבָּשִׁלְּוֹ, בְּבָּשִׁלְּוֹ and בְּבָּשִׁלְּוֹ La 2¹¹; also in verbs ה'' בְּבָּעְנוֹ (הַבִּיּבָּ); as 2¹⁴ and Is 1¹² (בְּבָּעְנוֹת) in verbs לענוֹר (בְּבָּעָנוֹת). It is, however, extremely doubtful whether the infin. Qal of the Kethibh is not rather intended in all these examples; it certainly is so in La 2¹¹, cf. \$\psi\$ 61³.

2. Instead of the Sere in the ultima of the imperfect, Pathah often occurs m in pause, e.g. אָבְּיִבְּיִה Gn 218; cf. Ex 31¹⁷, 2 S 12¹⁵ (with final שׁ); 17²³ (with p); Jon 1⁵ (with p); see § 29 q. In the 2nd and 3rd plur. fem. Pathah predominates, e.g. אַבְּיִבְּיִה Is 65¹⁷; Sere occurs only in אַבְּיבְּיִה Ru 1¹⁸, from אָשָׁ מָּח dhence, with loss of the doubling, for אַבְּיבְּיִה cf. even אַבְּיבְּיִה Is 60⁴.— With Nûn paragogicum (see § 47 m) in the 2nd and 3rd plur. masc. are found, אַבְּיבְּיִבְּיִּה, &c., in pause אָבְּיִבְּיִבְּיִּרְיִּ, &c.; but Jb 19²⁴ (cf. 24²⁴)

3. When the imperfect, the infinitive (in $\bar{\epsilon}$), or the imperative is followed nin close connexion by a monosyllable, or by a word with the tone on the first syllable, the tone is, as a rule (but cf. איש Gn 3225), shifted back from the ultima to the penultima, while the ultima, which thus loses the tone, takes Seghôl instead of Sere; e.g. יבּשׁלֵל בַה Ez 3312; לוֹי Gn 2521; in the imperative, ואַפּר לָךְּ since כֹּן (since כֹּוֹי counts as one syllable) Gn 246, &c., cf. I S 192; and even with Pathah in the ultima, אָרָץ Jb 184 (but cf. ניעתר אלהים 2 S 2114). Although in isolated cases (e.g. Gn 3225, Ezr 823) the tone is not thrown back, in spite of a tone-syllable following, the retraction has become usual in certain forms, even when the next word begins with a toneless syllable; especially after ; consec., e. g. אַנְשָאָר Gn 7²³; או בילהם Nu 211 and frequently, וְצְּמֵר 25³; and always so in the imperative ביי בי Ex 23²¹, Jb 36²¹, and (before Metheg of the counter-tone) Dt 24⁸, 2 K 6⁹. On the avoidance of pausal-forms in the imperative (Am 212 with Sillug, Zc 211 with Athnah), and imperfect (Pr 244, &c.), see § 290, and note; on the other hand, always יַּמַלָּט , הַמַּלָט, &c.

In the imperative, וְלְבְּצוֹ, for הַּקְבְּצוֹ, with the rejection of the initial הַ, o occurs in Is 43°, and in Joel 4¹¹¹ in pause בַּלְבּגוֹ (cf. בָּלֵבְּעֹ Jer 50⁵); but in these examples either the reading or the explanation is doubtful. The 2nd sing. imperat. of נִשְבַעָּה פִּי is always (with הַ paragogicum) יּשְׁבַעָּה נִשְׁבַעָּה נִישְׁבַעָּה מַּנִי מוּפּג מוֹנִי מוּפּג מוֹני מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹני מוֹנִי מוֹני מוֹנִי מוֹני מוֹנִי מוֹנִי מוֹני מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹני מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנִי מוֹנוֹי מוֹנִי מוֹנִ

4. For the 1st sing. of the *imperfect*, the form אָבְּרָשׁ, p e. g. אָבָרָשׁ I shall be inquired of, Ez 14³; אַבְּעָא I will swear, Gn 21²²; cf. 16², Nu 23¹⁵, Ez 2c³⁶, and so always in the cohortative, e. g. אַבְּרָשׁ I will avenge me, Is ¹²²; cf. 1 S 12¹, Ez 26², and in the impf. Niph. of ¹/Þ (§ 69 t). The Babylonian punctuation admits only i under the preformative of the 1st person.

§ 52. Pi'ēl and Pu'al.

1. The characteristic of this conjugation consists in the strengthening a of the middle radical. From the simple stem qatal (cf. § 43 b) the form $\stackrel{\triangleright}{\square}$? (cf. the Arabic conj. 11. $q\breve{a}tt\breve{a}l\breve{a}$) would naturally follow as

the perfect of the active (Piēl). The Pathah of the first syllable is, however, with one exception (see m), always attenuated to i in the perfect. In the second syllable, \ddot{a} has been retained in the majority of cases, so that the conjugation should more correctly be called Pial; but very frequently 1 this & also is attenuated to &, which is then regularly lengthened to ē, under the influence of the tone. Cf. in Aram. לְּמֵל ; but in Biblical Aramaic almost always 502. On the three cases in which \check{a} before a final \neg or \triangleright has passed into $S^{\varrho}gh\hat{o}l$, see below, l.— Hence, for the 3rd sing. masc. perfect, there arise forms like 72%, פבר, פבר, לפר, לפר, &c.—Before afformatives beginning with a consonant, however, ă is always retained, thus אָפַלְנָה , הַפַּלְנָה , אָפַלְנָה , אָפַלְנָה , אָפַלְנָה , אָפַלְנָה , אָפַלְנָה , אַפּירָה הוא אַפּירָה אַ אַרְיִּה אַ אַרְיִּה אַ אַרְיִּה אַרָּה אָפּירָה אַ אַרְיִּה אָרָה אָרְייִין אָרָה אָייין אָרָה א In the infinitives (absol. 502, obscured from qattâl; constr. 502), imperfect (לַשְבֵּי), imperative (לַשֵּבְי), and participle (לַשָּבָי) the original ă of the first syllable reappears throughout. The vocal Šewā of the preformatives is weakened from a short vowel; cf. the Arabic imperfect yŭqăttil, participle mŭqăttil.

b The passive (Pu'al) is distinguished by the obscure vowel \ddot{u} , or very rarely \ddot{o} , in the first syllable, and \ddot{a} (in pause \bar{a}) always in the second. In Arabic, also, the passives are formed throughout with \ddot{u} in the first syllable. The inflexion of both these conjugations is analogous to that of Qal.

C Rem. i. The preformative p, which in the remaining conjugations also is the prefix of the participle, is probably connected with the interrogative or indefinite (cf. § 37) pronoun paus? quienque (fem. i. e. neuter, חף); cf. § 85 e.

2 3. According to the convincing suggestion of Böttcher² (Ausführliches Lehrbuch, § 904 ff. and § 1022), many supposed perfects of Pu'al are in reality

¹ So in all verbs which end in Nûn, and in almost all which end in Lamed (Olsh. p. 538). Barth is probably right in supposing (ZDMG. 1894, p. 1 ff.) that the vowels of the strengthened perfects have been influenced by the imperfect.

² As Mayer Lambert observes, the same view was already expressed by Ibn (fanāh (see above, § 3 d) in the Kitāb el-luma', p. 161. Cf. especially Barth, 'Das passive Qal und seine Participien,' in the Festschrift zum Jubiläum Hildesheimer (Berlin, 1890), p. 145 ff.

passives of Qal. He reckons as such all those perfects, of which the Piel (which ought to express the corresponding active) is either not found at all, or only (as in the case of יַלֵּי) with a different meaning, and which form their imperfect from another conjugation, generally Niph'al. Such perfects are the quital form of the stems אַבל (imperfect אַבר , בור , לבר ,

2. The fundamental idea of Piēl, to which all the various shades f of meaning in this conjugation may be referred, is to busy oneself eagerly with the action indicated by the stem. This intensifying of the idea of the stem, which is outwardly expressed by the strengthening of the second radical, appears in individual cases as—(a) a strengthening and repetition of the action (cf. the intensive and iterative nouns with the middle radical strengthened, § S4^b), e. g. Phy to laugh, Piel to jest, to make sport (to laugh repeatedly); אַשָּׁ to ask, Piel to beg; hence when an action has reference to many, e. g. Phy to bury (a person) Gn 23⁴, Piel to bury (many) i K i i, and often so in Syr. and Arab. Other varieties of the intensive and iterative meaning are, e. g. Phy to open, Piel to loose; Phy to count, Piel to recount: [cf. אַאָּהַר, הַשִּׁהַר, הַשִּׁהָר, הַשִּׁהַר, הַשִּׁהָר, הַשִּׁה, הַשִּׁהָר, הַשִּׁה, הַבּשִׁר, הַשִּׁה הַשִּׁה הַשִּׁה אַבּשִׁר, הַשִּׁה הַשִּׁה הַשִּׁה הַשִּׁה הַשִּׁה הַשְּׁה הַשְׁה הַשְׁר הַשְׁר הַשְׁר הַשְּׁה הַבּשׁׁר הַשְׁר הַשְׁר הַשְׁר הַשְׁר הַשְׁר הַשְׁר הַשְּׁת הַשְׁר הַשְׁר הַשְׁר הַשְׁר הַשְׁר הִשְׁר הַשְּׁתְּבְּת הַשְׁר הַשְּׁת הַשְּׁת הַשְׁר הַשְׁר הַשְׁר הִשְׁר הַשְׁר הַשְּׁת הַשְׁר הַשְׁר הַשְׁר הַשְׁר הַשְּׁת הַשְׁר הַשְּׁר הַשְׁר הַשְׁר הַשְּׁת הַשְּת הַשְּׁר הַשְּׁת הַשְּׁר הַשְּׁת הַשְּׁת הַשְׁר הַשְּׁר הַשְּׁת הַשְׁר הַשְּׁת הַשְּׁת הַשְּׁת הַשְּׁת הַשְׁר הַשְּׁת הַשְּׁת הַשְׁר הַשְּׁת הַשְּׁת הַשְּׁת הַשְּׁת הַשְּׁתְּת הַשְּׁת הַשְׁר הַשְּׁת הַשְׁר הַשְּׁתְּתְּבְּת הַשְּׁתְּתְּתְּתְּתְּתְּתְּתְּת

The eager pursuit of an action may also consist in urging and g causing others to do the same. Hence Piel has also—(b) a causative sense (like Hiph'îl), e.g. לְמֵל to learn, Piel to teach. It may often be turned by such phrases as to permit to, to declare or hold as (the declarative Piel), to help to, e.g. לְמֵל to cause to live, אול לו to help in child-bearing.

(c) Denominatives (see § 38 b) are frequently formed in this conju-h gation, and generally express a being occupied with the object expressed by the noun, either to form or to make use of it, e.g. 127 to make a nest, to nest (from 12), to throw dust, to dust (from 12),

in τέλος, τελέω); γεννάω to beget, from the stem γένω to come into being (cf. γένος).

¹ Analogous examples, in which the strengthening of a letter has likewise an intensive force, are such German words as reichen, recken (Eng. to reach, to rack); streichen (stringo), strecken: cf. Strich (a stroke), Strecke (a stretch); wacker from wachen; others, in which it has the causative sense, are stechen, stecken; wachen (watch), weeken (wake); τέλλω to bring to an end (cf. the stem τέλω to end, in τέλος, τελέω); γεννάω to beget, from the stem γένω to come into being (cf. γένος).

ישל to gather the clouds together (from יַשְלִשׁ to divide in three parts, or to do a thing for the third time (from שִׁלִשׁ); probably also דַבָּבּר to speak, from דְּבָּר a word. Or again, the denominative may express taking away, injuring, &c., the object denoted by the noun (privative Piel, cf. our to skin, to behead, to bone), e.g. שֵׁשָׁ, from שֵׁלָשׁ to root out, to extirpate, בַּבּוֹ prop. to injure the tail (בַּבָּן), hence to rout the rear of an army, to attack it; בַבּבּן to ravish the heart; וְשִׁלֵּשׁ to remove the ashes (שְׁשַׁלֵּשׁ), אֹבָּרָ to free from sin (אֹבָוֹרְ וֹשָׁלִשׁ to break any one's bones (בַּבּינִי בָּבָּר (from בְּבִּר (from שִּׁרִשׁ). Some words are clearly denominatives, although the noun from which they are derived is no longer found, e.g. בַּבָּר to stone, to pelt with stones (also used in this sense in Qal), and to remove stones (from a field), to clear away stones; cf. our to stone, used also in the sense of taking out the stones from fruit.

The meaning of the passive (Pu'al) follows naturally from the above, e.g. $\mathcal{V}_{\mathbb{R}^n}$ Pi'el to seek, Pu'al to be sought.

i In Pi'tl the literal, concrete meaning of the verb has sometimes been retained, when Qal has acquired a figurative sense, e.g. בָּלָה, Pi'el to uncover, Qal to rereal, also to emigrate, i.e. to make the land bare.

M Pathah in the first syllable (as in Aramaic and Arabic) occurs only once, Gn 41⁵¹, לְּשִׁלֵּיֵל he made me forget, to emphasize more clearly the play on the name מַלְשָׁה.

2. In the imperfect (and jussive Ju 1625), infinitive, and imperative Pi'el (as also in Hithpa'el) the Sere in the final syllable, when followed by Maqqeph, is usually shortened into Seghôl, e.g. בּוֹלְישׁ בּילִי וּ he seeks for himself, Is 4020; בּילִישׁ בּילִי יִלִי בּילִי בּילִי וּ he seeks for himself, Is 4020; בּילִישׁ בּילִי יִלִּי בּילִי וּ he seeks for himself, Is 4020; בּילִישׁ בּילִי וּ unto me, Ex 132. Pausal-forms with Seghôl instead of Sere, as בּילִישׁ בּילִי וּ Ho 26 (cf. Ex 326 in the infinitive, and Gn 219 in the participle), owe their origin to some particular school of Masorctes, and are wrongly accepted by Baer; cf. the analogous cases in § 75 n and hh. If the final syllable of the imperfect Pi'el has Pathah (before a guttural or 7), it remains

The infinitive construct Pi'd, with the fem. ending (cf. § 45 d), occurs in מְשַׁרָה Lv 26¹⁸; אב בַּרְּחָהָן with ה of the fem. before a suffix בַּרְּחָהָן Ez 16⁵². On the verbal nouns after the form of the Aram, inf. Pa'il (הְשַׁבֶּר), see § 84^b e.

Instead of the abnormal יְּלֵּמְכְּיִי (so Baer, Is 629) as ptep. Pi'el, read יְמְלֵּמְי with ed. Mant. and Ginsburg.

4. In Pu'al ŏ is sometimes found instead of ŭ in the initial syllable, e.g. q בְּיָלְתִּי dyed red, Ex 255, &c., Na 24, cf. 37 יְּשֶׁרְנָהוֹ ; Ez 164, ψ 7220, So¹¹. According to Baer's reading also in אָרָעְדְהוּ ψ 624, and so also Ben Ašer, but Ben Naphtali אָרָעָדִרוּ. It is merely an orthographic licence when ŭ is written fully, e.g. זער ווּכֹּרָדּי Ju 1820.

5. As infinitive absolute of Pu'al we find 253 Gn 40^{15} .—No instance of the inf. γ constr. occurs in the strong verb in Pu'al; from 7'' with suffix 132^1 .

§ 53. Hiph'il and Hoph'al.

1. The characteristic of the active (Hiph'il) is a prefixed \mathbb{I} (on its origin see § 55 i) in the perfect 7 (with the ă attenuated to i, as in Pi'el), which forms a closed syllable with the first consonant of the The second syllable of the perfect had also originally an \ddot{a} ; of. the Arabic conj. IV. 'aqtălă, and in Hebrew the return of the Pathaḥ in the 2nd and 1st pers. אָלְפָלֵּק, &c. After the attenuation of this ă to i, it ought by rule to have been lengthened to ē in the tonesyllable, as in Aramaic אַקְטֵל, beside אָקָטָל in Biblical Aramaic. Instead of this, however, it is always replaced in the strong verb by 2,1 -... but sometimes written defectively —; cf. § 9 g. Similarly in the infinitive construct הַקְמִיל, and in the imperfect and participle יַקְמִיל and מַקְמִיל and יָהַקְמִיל; אַ which are syncopated from יָהַקְמִיל; אַ and מָקְמִיל; אַ מָהַקְמִיל; אַ 23 k. The corresponding Arabic forms (juqtil and muqtil) point to an original i in the second syllable of these forms. In Hebrew the regular lengthening of this i to ē appears in the strong verb at least in the jussive and in the imperfect consecutive (see n), as also in the imperative of the 2nd sing. masc. (see m); on הַקְּמֵלְנָה , הַקְּמֵלְנָה cf. § 26 p. On the return of the original ă in the second syllable of the Imperat., Jussive, &c, under the influence of a guttural, cf. § 65 f.

In the passive (Hoph'al) the preformative is pronounced with an obscure vowel, whilst the second syllable has ă (in pause ā), as its characteristic, thus:—Perf. סְּמְטֵל , Imperf. יְמָטֵל (syncopated from מָמְטֵל) יְמָטֵל , Part. מָמְטֵל or טְמָטָל , (from מְמָטֵל); but the

infinitive absolute has the form הַּקְמֵל.

Thus the characteristics of both conjugations are the \vec{n} preformative in the perfect, imperative, and infinitive; in the imperfect and participle Hiph'il, Pathah under the preformatives, in the Hoph'al δ or α .

than in Piel (§ 52 g), causative of Qal, e.g. אַבְּי, to go forth, Hiph. to bring forth, to lead forth, to draw forth; שֹׁבְּי to be holy, Hiph. to sanctify. Under the causative is also included (as in Piel) the declarative sense, e.g. פּ.g. יַבְּיִי to pronounce just; יַבְיִי to make one an evil doer (to pronounce guilty); cf. שִׁבְּיִי in Hiph'il, Jb 9ºº, to represent as perverse. If Qal has already a transitive meaning, Hiph'il then takes two accusatives (see § 117 cc). In some verbs, Piel and Hiph'il occur side by side in the same sense, e.g. אַבְּיִי periit, Pi'el and Hiph'il, perdidit; as a rule,

This i may have been transferred originally from the imperfects of verbs 1"y, as a convenient means of distinction between the indicative and jussive, to the *imperfect* of the strong verb and afterwards to the whole of *Hiph'il*; so Stade, Philippi, Praetorius, ZAW. 1883, p. 52 f.

however, only one of these two conjugations is in use, or else they differ from one another in meaning, e.g. בָּבֶּד gravem esse, Pi'el to honour, Hiph'il to bring to honour, also to make heavy. Verbs which are intransitive in Qal simply become transitive in Hiph'îl, e.g. נָּבָּוּה bow oneself, Hiph to bow, to bend.

Among the ideas expressed by the causative and transitive are included, d moreover, according to the Hebrew point of view (and that of the Semitic languages in general, especially Arabic), a series of actions and ideas, which we have to express by periphrasis, in order to understand their being represented by the Hiph'il-form. To these inwardly transitive or intensive Hiph'ils belong: (a) Hiph'il stems which express the obtaining or receiving of a concrete or abstract quality. (In the following examples the Qal stems are given, for the sake of brevity, with the addition of the meaning which-often together with other meanings-belongs to the Hiph'il.) Thus יפע , זהר , אהל נוץ to be bright, to shine (to give forth brightness); opposed to השׁבָּד to become dark; אמץ, ובר אמץ to be strong (to develop strength), ארך to be weak; ארך to be long (to acquire length); נבה to be high; הום to be in tumult, זעק to cry out, לן, רוע to make a noise, to exult; חלף to sprout (to put forth shoots), cf. ברח to bloom, שוק עדף, to overflow; מכת חשה חלה to be silent (silentium facere, Pliny); ארם to be sweet; ארם to have success; שפל to be low; ארם to become red, 127 to become white.

to be at peace, to be submissive.

¹ The same ideas are also paraphrased by the verb לְשְׁהוֹ (to make), e.g. to make fat, for, to produce fat upon his body. Jb 15²⁷; to make fruit, to make branches, for, to put forth, to yield, Jb 14³, Ho 8⁷, cf. the Lat. corpus, robur, sobolem, divitias facere, and the Ital. far corpo, far forze, far fruito.

Of a different kind are the denominatives from: און (scarcely to prick up the ears, but) to act with the ears, to hear; cf. לשן to move the tongue, to slander, and the German äugeln (to make eyes), füsseln, näseln, schwänzeln; לשכם to sel corn; השנריב to set out early (to load the back [of the camel, &c.]?); opposed to

א 3. The meaning of Hoph'al is (a) primarily that of a passive of Hiph'al, e.g. הַשְּׁלֵּהְ proiecit, הַשְּׁלֵהְ proiectus est; (b) sometimes equivalent to a passive of Qal, as בַּיִּלְ to avenge, Hoph. to be avenged (but see below, u).

Rem. 1. The i of the 3rd sing. masc. perf. Hiph'il remains, without exception, in the 3rd fem. (in the tone-syllable). That it was, however, only lengthened from a short vowel, and consequently is changeable, is proved by the forms of the imperative and imperfect where \bar{e} (or, under the influence of gutturals, \bar{a}) takes its place. In an open syllable the i is retained almost throughout; only in very isolated instances has it been weakened to S^ew (see n and o).

less frequently it takes '___, e.g. אָרָטְרָּר Am 9°; cf. Dt 15¹⁴, Is 59⁴, Jer 3¹⁵, 23³², 44²⁵, Jb 34³⁵, Ec 10¹⁰. With N instead of הְּשָׁרֵּר Probably a mere scribal error, not an Aramaism) we find אַשְׁרֵּר Probably a mere scribal error, not an Aramaism) we find אַשְּׁרֵּר Probably a mere scribal error, not an Aramaism) we find אַשְּׁרֵי Probably a mere scribal error, not an Aramaism) we find אַשְּׁרֵי Probably a mere scribal error, not an Aramaism) we find אַשְּׁרֵי Probably a mere scribal error, not an Aramaism) we find אַבְּיִר אָרָי Probably a mere scribal error, not an Aramaism) we find אַבְּירֵר אָבָי Probably a mere scribal error, not an Aramaism) we find the infinitive construct, are, e.g. Dt 3²° (Sam. בְּיִרְיִי Probably are exceptions, where the form with \$2° (are Probably are exceptions, where the find probably but a per laps are exceptions, where the probably are exceptions, where the Pi'el alone occurs with the meaning to tithe; for אַרָּיִי Probably are exceptions, where the Pi'el alone occurs with the meaning to tithe; for בַּיִרְשִׁר Neh וכּיִישִׁר was intended, as in I S S¹¹-17 (= to take the tithe). At the same time it is doubtful whether the present punctuation does not arise from a conflation of two different readings, the Qal and the Pi'el.

Instead of the ordinary form of the infinitive construct הַּמְטִיל the form הַּמְטִיל sometimes occurs, e.g. הַּמְטִיל to destroy, Dt 7²⁴, 28⁴³; cf. Lv 1⁴⁴⁶, Jos 11¹⁴, Jer 5₀³⁴, 5¹³³ and הַּקְצוֹה for הַקְצוֹה Lv 1⁴⁴⁵ from בְּצָה; scarcely, however, Lv 7⁵⁵ (see § 155 l), 2 S 22¹ (ψ 18¹), 1 K 11¹⁶ (after "עֵוֹי,), and in the passages so explained by König (i. 27⁶) where הַּשְּאֵיר appears after prepositions¹;

[ef. Driver on Dt 38, 415, 724, 2855].

With a in the second syllable there occurs בּוְבַּרְבָּם Ez 21²⁹ (cf. the substantival infin. בְּבַּעִיק וּ S 15²³).—In the Aram. manner בְּבַּעִיק is found in Ez 24²⁶ (as a construct form) for the infinitive Hiph'il (cf. the infinitive Hithpa'el, Dn 11²³). On the elision of the ה after prefixes, see q.

¹ As to the doubtfulness, on general grounds, of this form of the Inf. Hiph., see Robertson Smith in the *Journ. of Philol.*, xvi. p. 72 f.

4. In the imperfect Hiph'il the shorter form with Sere prevails for the jussive N in the 3rd masc. and fem. and 2nd masc. sing., e. g. אל־תונדל make not great, Ob 12; וברת let Him cut off! עובר even incorrectly בורה Ex 193 and נמיד Ec 1020; cf. also בַּעֵעָר־ Ex 224, where the jussive form is to be explained according to § 109 h, and אַבֶּר Jb 3926 before the principal pause. Similarly, after i consec., e.g. יְבַרֶּל and He divided, Gn 14. On the other hand, i is almost always retained in the 1st sing., e.g. אַשָּׁמִיר Am 29 (but generally without ', as INONI Ez 3923 f., &c.); cf. § 49 e and § 74 l, but also § 72 aa; in 1st plur, only in Neh 4^3 ; in the 3rd sing, ψ 105²⁸. With \ddot{a} in the principal pause אַוֹלוֹת Ru 214, and in the lesser pause, Gn 494; before a sibilant (see § 29 q) לְּבֵּיִׁשׁ Ju 619; in the lesser pause אַרַ La 35. Before Maggeph the Sere becomes Seghôl, e.g. לְחוֹלְכְבוֹ Ju 194. In the plural again, and before suffixes, î remains in the forms הַקְמִילוּ, בְקְמִילוּ, even in the jussive and after i consecutive, e.g. יוֹרְבֹּיקוֹ Ju 1822. The only exceptions, where the i is weakened to Šewā, are ויַרְכוּ Jer 9²; וַיִּרְבַּקוּ 1 S 14²², 31², 1 Ch 10²; לַעַברוּ Jer 11¹¹; ואורה Neh 13¹³, if it is Hiph'il of אצר, but probably ואונה is to be read, as in 72; perhaps also אַהַבָּרָה Jb 193 (according to others, imperfect Qal). The same weakening occurs also in the imperfect in 3rd and 2nd masc. sing. before suffixes, I S 17²⁵, I K 20³³, ψ 65¹⁰; and in Jb 9²⁰, unless the form be $Pi'ar{i}l=וַעַקשׁנִי,$ since the Hiph'il is not found elsewhere. It is hardly likely that in these isolated examples we have a trace of the ground-form, yaqtil, or an Aramaism. More probably they are due partly to a misunderstanding of the defective writing, which is found, by a purely orthographic licence, in numerous other cases (even in 3rd sing. Divi Is 4428), and partly are intended, as formae mixtae, to combine the forms of Qal and Hiph'il. Instead of the firmly closed syllable, the Masora requires in Gn יוויא, with euphonic Ga'ya (see § 16 h).

6. In the perfect there occur occasionally such forms as אַבְּלֶמָנוֹ ז S 25⁷; p cf. Gn 41²⁸, 2 K 17¹¹, Jer 29¹, Mi 6³, Jb 16⁷; with the original a in the first syllable אַנְאָלְהָי Na 3⁵.—In אַנְאָלְהִי 1 have stained, Is 63³, א stands at the beginning instead of Π , cf. above, k, on אַשְּׁבֵּיּנוֹ On the other hand, אַשְׁבֵּיֹנוֹ הַרְּאַיִּהְיֹּ

¹ Most probably, however, אַלְּבְּלֹּהְ (perfect Pi'ēl) is to be read, and the א is only an indication of the change of the perfect into the imperfect, as also previously, by a change of punctuation, מַּאַרֶּרֶם interest of 'אַן (instead of 'אַן and יַיִּין) are made future instead of past. Jewish exegesis applied these Edomoracles to the Roman (i. e. Christian) empire. So G. Moore in Theol. Literaturzeitung, 1887, col. 292.

Is 19^6 (see above, g) is a mere error of the scribe, who had the Aramaic form in mind and corrected it by prefixing Π_s .

7. In the imperfect and participle the characteristic ה is regularly elided after the preformatives, thus בְּלְמִיל , יַמְמִיל ; but it is retained in the infinitive after prepositions, e.g. בְּלְמִיל . The exceptions are in the imperfect, יַבְּמָיל . The exceptions are in the imperfect, יִבְּלְי וֹ וֹ צֹּילְי וֹ וֹ צֹייִ וֹ וֹ וֹשִׁיעֵ 18 יוֹשִׁיעַ 18 יוֹשִׁיעַ 18 יוֹשִׁיעַ 18 יוֹשִׁיעַ 18 יוֹשִׁיעַ 18 יוֹשִׁיעַ 19 זְּבּבְּל 19 יוֹבְּל 19 זְבּבְל 19 זְבְּבְּל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְּבְּל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְבְּל 19 זְבְּבְל 19 זְבְּבְל 19 זְבְבְּל 19 זְבְבְּל 19 זְבְבְל 19 זְבְבְּל 19 זְבְבְל 19 זְבְבְל 19 זְבְבְּל 19 זְבְבְּל 19 זְבְבְל 19 זְבְבְל 19 זְבְבְל 19 זְבְבְל 19 זְבְבְּל 19 זְבְבְל 19 זְבְבְיוֹ 19 זְבְבְל 19 זְבְבְּבְל 19 זְבְבְל 19 זְבְבְּבְל 19 זְבְבְבְל 19 זְבְבְבְל 19 זְבְבְבְל 19 זְבְבְבְל 19 זְבְבְבְל 19 זְבְבְב 19 זְבְבְב וּבְבְבְל 19 זְבְבְיל 19 זְבְבְיב 19 זְבְבְב 19 זְבְבְב 19 זְבְבְיל 19 זְבְבְב 19 זְבְבְב

8. With regard to the tone it is to be observed that the afformatives and $\overline{\Pi}_{-}$ in Hiph'il have not the tone, even in the perfect with waw consecutive (except in Ex 2633 before $\overline{\Pi}$, Ly 1529 before \overline{N} , to avoid a hiatus); but the plural ending $\overline{\Pi}$ (see § 47 m) always has the tone, e.g. $\overline{\Pi}$ $\overline{\Pi}$ $\overline{\Pi}$ $\overline{\Pi}$ $\overline{\Pi}$ $\overline{\Pi}$.

- 9. The passive (Hoph'al) has ŭ instead of Qames hatuph in the first syllable (הַּקְמַע), in the strong verb less frequently in the perfect and infinitive, but generally in the participle, through the influence of the initial D (but cf. הַּשְּׁלָהְ Pr 25²⁶); e.g. בְּשִׁלְה Ez 32³² (beside הְשִׁלְה בָּלְנִים בְּשִּׁלְה בַּב 16⁴; in the partic. Hoph. without elision of the הווי בי בוּלְבְעוֹת בּצ 16⁴; on the other hand, verbs מוֹשְׁלְה always have ŭ (in a sharpened syllable): בּר הָהָּבְּר (cf. § 9 n).
- t וס. The infinitive absolute has in Hoph'al (as in Hiph'il) Sere in the last syllable, e.g. הַחְתֵּל and הַבְּרָל Ez 164; קבּר Jos 924. An infinitive construct does not occur in the strong verb.

11. With regard to the imperative Hoph'al, see above, § 46 a, note.

amongst all the forms of Hiph'il and Hoph'al, only the imperfect Hoph'al should have been preserved. A passive of Qal is also indicated in the Tellel-Amarna letters, according to Knudtzon, by a number of imperfect forms, which are undoubtedly due to Canaanite influence, cf. Beitr. zur Assyriologie, iv. 410.

§ 54. Hithpa'ēl.

1. The $Hithpa'el^1$ is connected with Pi'el, being formed by prefixing al to the Pi'el-stem (qattel, qattel) the syllable חָהַ (Western Aramaic אָּבֶּ, but in Biblical Aramaic חַהָּ; Syr. 'et'). Like the preformative (חַבָּ, סַרְּ, חַבּן has also a reflexive force.

2. The n of the prefix in this conjugation, as also in Hothpa'al b (see h), Hithpa'el, Hithpa'lel and Hithpalpel (§ 55), under certain

circumstances, suffers the following changes:

- (a) When the stem begins with one of the harder sibilants ב, צ, or ש, the ה and the sibilant change places (cf. on this metathesis, § 19 n'), and at the same time the ה after a צ becomes the corresponding emphatic ב לו הְּלְשַׁמֵּל to take heed to oneself, for הְּלְשַׁמֵּל to become burdensome, for הַלְשַׁמֵּל to justify oneself, from בְּלַב ל The only exception is in Jer 49³, הְּלְשׁלֹּבְילָה, to avoid the cacophony of three successive t-sounds.

Rem. Metathesis would likewise be expected, as in the cases under b, (I when n and i come together, as well as a change of n to n. Instead of this, in the only instance of the kind (קַבָּנוֹ Is 1¹e) the n is assimilated to the i,—unless indeed אַבָּנוֹת, imperative Niph'al of מָבוֹן, is intended.

3. As in form, so also in meaning, Hithpa'ēl is primarily (a) reflexive of Piēl, e.g. בּוֹלְשׁלֵּבְּׁי to gird oneself, בּוֹלְשְׁלֵבְּׁי to sanctify oneself. Although in these examples the intensive meaning is not distinctly marked, it is so in other cases, e.g. בּוֹלְיבִּלְי to show oneself revengeful (Niph. simply to take revenge), and in the numerous instances where the Hithpa'ēl expresses to make oneself that which is predicated by the stem, to conduct oneself as such, to show oneself, to imagine oneself, to

¹ A. Stein, Der Stamm des Hithpael im Hebr. pt. 1, Schwerin, 1893, gives alphabetical statistics of the 1151 forms.

² So also in Hebrew אֶתְחַבֵּר 2 Ch 20²⁵; cf. ψ 76⁶ (אֵשְׁתוֹלְלֹּלּ).

affect to be of a certain character. E. g. בּוֹלְנֵילֵל to make oneself great, to act proudly; מֹלְנִילְלְיִיל to show oneself wise, crafty; הַּיְלַילֵּיל to pretend to be ill; הִילְילֵיל to make, i.e. to feign oneself rich; אַבָּר Nu 16¹³, to make oneself a prince; אַבוֹר וֹ S 18¹⁰, to act in an excited manner like a prophet, to rave. The meaning of Hithpaʻel sometimes coincides with that of Qal, both forms being in use together, e. g. אַב ל to mourn, in Qal only in poetic style, in Hithpaʻel in prose. On the accusative after Hithpaʻel (regarded as a transitive verb), see § 117 w.

(b) It expresses reciprocal action, like Niphal, § 51 d, e.g. הַּהְנָאָה

to look upon one another, Gn 421; cf. ψ 418;—but

(c) It more often indicates an action less directly affecting the subject, and describes it as performed with regard to or for oneself, in one's own special interest (cf. Niph'al, § 51 e). Hithpa'el in such cases readily takes an accusative, e.g. אַרַבְּיִלְּיִם Ex 32³ and בּיִבְּיִבְּיִּם Ex 33⁵ to tear off from oneself; בּיִבְּיבִּילִים exuit sibi (vestem), הַּתְּבַּיְּהַי solvit sibi (vincula); אַרַבְּיבִּילְי Jos 9¹², to take (something) as one's provision; without an accusative, אַרַבְּיבִילִּי to walk about for oneself (ambulare); בּיִבְּבַּיִּלִּי sibi intercedere (see Delitzsch on Is 1¹⁵); הַּתְבַּיִּלִי to draw a line for oneself, Job 13²²; on Is 14², see § 57, note.

\$\text{S}\$ (d) Only seldom is it passive, e.g. הַיא הַחְהַלְּלִּ Pr 3130 she shall be praised; הַשְּׁמְבַּה to be forgotten, Ec 810, where the reflexive sense (to bring oneself into oblivion) has altogether disappeared. Cf. Niph'al,

§ 51 f.

h The passive form Hothpa'al is found only in the few following examples: אַבְּעָלָה to be defiled, Dt 24⁴; infinitive בּבָּע to be washed, Lv 13^{55,56}; הַרְּעַלָּה (for הַבְּעָלָה, the הוְ being treated as if it were the afformative of the fem. plur.) it is made fut, Is 34⁶. On הַהְּבָּעָרָה, see l.

1 Denominatives with a reflexive meaning are הְּחָיַהָּה to embrace Judaism, from בִּירָה Judah; הצָּמַיֵּר to provision oneself for a journey, from צֵירָה

provision for a journey (see § 72 m).

 g⁵, 16¹⁰.—Like the Pi'tl אְקְפֵעְׁלְנָה (\$ 52 n), forms occur in Hithpa'tl like הַּוְּלֵבְלָנָה Zc 6⁷; cf. Am 8¹⁸, and so in Hithpa'tl, Jer 49³, Am 9¹³; with t̄ only in La 4¹.— In the Aramaic manner an infinitive Hithpa'tl הְּחָבְּרָהְּה occurs in Dn 11²³ (cf. the Hiph'il inf. הְּשָׁבְּעָהָה in Ez 24²⁶).

§ 55. Less Common Conjugations.

Of the less common conjugations (§ 39 g) some may be classed with α $Pi\bar{e}l$, others with Hiphil. To the former belong those which arise from the lengthening of the vowel or the repetition of one or even two radicals, in fact, from an internal modification or development of the stem; to the latter belong those which are formed by prefixing a consonant, like the \bar{n} of Hiphil. Amongst the conjugations analogous to $Pi\bar{e}l$ are included the passive forms distinguished by their vowels, as well as the reflexives with the prefix $\bar{n}\bar{n}$, on the analogy of $Hithpa\bar{e}l$.

The following conjugations are related to $Pi\bar{e}l$, as regards their b inflexion and partly in their meaning:

1. Po'el לְשִׁהָי, passive Po'al לְשִׁיף, reflexive Hithpo'al לְשִׁיִּחֹח, corresponding to the Arabic conj. ni. qátātā, pass. qátātā, and conj. vi. reflexive tāqātātā; imperfect לִשִּיִּי, participle לְשִׁיְּרָי, imperfect passive לְשִׁיִּי &c. Hence it appears that in Hebrew the ô of the first syllable is in all the forms obscured from â, while the passive form is distinguished simply by the a-sound in the second syllable. In the strong verb these conjugations are rather rare. Examples: participle שִׁיִּבְיִינִי mine adversary, who would contend with me, Jb 9¹5; מְלֵינִינִי (denominative from לְשִׁיִּבְי the tongue) slandering (as if intent on injuring with the tongue) ψ 1015 Keth. (The Qerê requires מִלְשִׁיִּבְי metośni as Na 1³ בּוֹבְּרָבְי וֹלִיבְּי לִּשִּׁי have poured out, ψ 77¹8 (if not rather Pu'al); יוֹבְּינִי to take root, passive (unless יִּבְּיִבְי should be read); אוֹבְינִי to take root, passive

שׁוֹנִשׁ denominative from הַּרְוּעְשׁׁ root (but שֵׁבְשׁ to root out); in Hithpô'ēl הַרְּוּעְשׁׁה they shall be moved, Jer 2516; imperf. 468; from a verb ליה וווי וווישׁרָר לייה Is 1013. The participle מָּבְּאִין Is 525 is probably a forma mixta combining the readings מָלְאָץ מוֹלָאִין.

C Po'el proper (as distinguished from the corresponding conjugations of verbs $y''y \S 67 l$ and $y''y \S 72 m$, which take the place of the ordinary causative P(il) expresses an aim or endeavour to perform the action, especially with hostile intent, and is hence called, by Ewald, the stem expressing aim (Zielstamm), endeavour (Suche-stamm) or attack (Angriffs-stamm); cf. the examples given above from Jb 9^{15} , ψ 1015, and ii'y 1 S 133 $Q^{a}r^{a}$ (probably for ii''y), cf. $\S £2 s$; $\S 55 f$: seeking to cast an evil eye).

With γ is connected the formation of quadriliterals by the insertion of a consonant between the first and second radicals (§ 30 p, § 56).

with the following לְבָּל, read נָפַל). These forms are more common in verbs

¹ Cf. Wolfensohn, 'The Pi'lel in Hebrew,' Amer. Journ. of Or. Studies, xxvii (1907), p. 303 ff.

IS 278, if that form is to be referred to an infinitive KDND; perhaps also NEW Ez 392 for NEW. This form also commonly expresses rapidly repeated movement, which all languages incline to indicate by a repetition of the sound, e.g. and to chirp; cf. in the Lexicon the nouns derived from צַלַל and צַלַל.

ווויו. Of the same form is אַרְדָה Is 3815, if contracted from סאַרְדָּוֹה or אתדידה from the root די or די), and also התמהמה tarry ye, Is 29° (but read probably הְּתְּמָהְםְּה, (הַתְּמָה) (in pause) Gn 19¹⁶, &c., if it is to be derived from מהמה, and not Hithpa'el from מהמה.

Only examples more or less doubtful can be adduced of-

5. Tiph'ël (properly Taph'ël 2): אָקמֵל, with הווי prefixed, cf. קרבי to teach to walk, to lead (denominative from בְּלֵלֶ a foot?) Ho בוז ; from a stem אָל, the imperfect החרה to contend with, Jer 125; participle, 2215 (from הָרָה to be hot, eager). Similarly in Aramaic, of interpret, whence also in Hebrew the passive participle מַחְרָנָם Ezr 47.

6. Šaph'al: שׁלְחֵב to flame; whence i in Hebrew שׁלְהַבֶּל flame. Perhaps of the same form is שָׁבְּלֵּוֹל a snail (unless it be from the stem שקערורת and שקערורת hollow strakes, cf. § 85, No. 50. This conjugation is perhaps the original of Hiph'il, in which case the n, by a phonetic change which may be exemplified elsewhere, is weakened from a sibilant.

Forms of which only isolated examples occur are:-

7. קטָלָם, passive קטָלָם; as הַשְּהָהָה peeled off, like scales, Ex 1614, from קַחָלָם; Two to peel, to scale.

8. לַבְיּם, in זְרַוִיף a rain-storm, from קַבְיּבָּל.

9. נְתְּקְמֵּל (regularly in Mishnic Hebrew 3) a form compounded of Niph'al and Hithpa'el; as וְנוֹפְרוֹ for וְנוֹתְוֹפְרוּ that they may be taught, Ez 2348; בפפר probably an error for החבשר to be forgiven, Dt 218. On נשחוה Pr 2715, see § 75 x.

§ 56. Quadriliterals.

On the origin of these altogether secondary formations cf. § 30 p. While quadriliteral nouns are tolerably numerous, only the following examples of the verb occur:

² The existence of a Taph'il is contested on good grounds by Barth, Nominal-

bildung, p. 279.

¹ Cf. Lat. tinnio, tintinno, our tick-tack, ding-dong, and the German wirnvarr, The repetition of the radical in verbs y"y also produces this effect; as in PD to lick, PD to pound, ADD to trip along. The same thing is expressed also by diminutive forms, as in Latin by the termination -illo, e.g. cantillo, in German by -eln, -ern, e. g. flimmern, trillern, tropfeln, to trickle.

^{3 [}See Segal, Misnaic Hebrew, Oxf. 1909, p. 30 ff.]

(a) On the analogy of Pi'el: הַּרְכֵּל, imperfect בּּרְלְּבָּהְ, imperfect בּּרָלְּבָּהְ, imperfect בּּרָלְבָּּהְ, imperfect בּּרָלְבָּּהְ, imperfect בּרָלְבָּּהְ, imperfect בּרָלְבָּּהְ, imperfect בּרָלְבָּּהְ, imperfect בּרָלְבָּּהְ, imperfect בּרָלְבָּּהְ, imperfect בּרָלְבָּּהְ, imperfect in the again, Jb 33²⁵. Participle to bind), I Ch 15²⁷. It is usual also to include among the quadriliterals בַּרְלָּבְּּהְ Jb 26⁶, as a perfect of Aramaic form with Pathah not attenuated. It is more correctly, however, regarded, with Delitzsch, as the infinitive absolute of a Pi'lel formation, from בּרָלְבָּהְ to spread out, with euphonic change of the first to to, and the second to i. Moreover, the reading בּרְלָבְּהְ also is very well attested, and is adopted by Baer in the text of Job; cf. the Rem. on p. 48 of his edition.

(b) On the analogy of Hiph'il: הְשְׂמְאִיל, by syncope הְשְׂמָאיל and הִשְּׁמִיל to turn to the left (denom. from שְׁמֵאׁל Gn 13°, Is 30²¹, &c. On הָאֶוְנִיחוּ cf. § 53 p.

C. STRONG VERB WITH PRONOMINAL SUFFIXES. 1

§ 57.

The accusative of the personal pronoun, depending on an active verb,² may be expressed (1) by a separate word, אַל the accusative sign (before a suffix אַל, אַל אָל) with the pronominal suffix, e.g. אַל אַרוּ he has killed him; or (2) by a mere suffix, אַלְּבָּיף or שְׁלְּבָּיף he has killed him. The latter is the usual method (§ 33), and we are here concerned with it alone. Neither of these methods, however, is employed when the accusative of the pronoun is reflexive. In that case a reflexive verb is used, viz. Niph'al or Hithpa'el (§§ 51 and 54), e.g. שַּׁבְּיִבְיִר he sanctified himself, not שִּׁבְּיִר he has killed him.4

Two points must be specially considered here: the form of the suffix itself (§ 58), and the form which the verb takes when suffixes are added to it (§§ 59-61).

¹ This subject of the verbal suffixes is treated here in connexion with the strong verb, in order that both the forms of the suffixes and the general laws which regulate their union with verbal forms may be clearly seen. The rules which relate to the union of the suffixes with weak verbs will be given under the several classes of those verbs.

² An accusative suffix occurs with Niph'al in עָ 1008 (since בְּלְחָבָּוֹ is used in the sense of to attack), and according to some, in Is 44²¹; with Hithpa'al Is 14² (בְּחַבְּחָה to appropriate somebody to oneself as a possession); cf. above, § 54.f, and § 117 w.

on the cases where no is necessary, see § 117 e.

The exceptions in Jer 7¹⁹, Ez $34^{2.8.10}$ are only apparent. In all these instances the sharp antithesis between DNN (themselves) and another object could only be expressed by retaining the same verb; also in Ex 5^{10} DNN after an active verb serves to emphasize the idea of themselves.

§ 58. The Pronominal Suffixes of the Verb.

Cf. the statistics collected by H. Petri, Das Verbum mit Suffixen im Hebr., part ii, in the בויאים ראשנים, Leipzig, 1890. W. Diehl, Das Pronomen pers. suff.... des Hebr., Giessen, 1895. J. Barth, 'Beiträge zur Suffixlehre des Nordsem.,' AJSL. xvii (1901), p. 205 f. Brockelmann, Semit. Sprachwiss., i. 159 f.; Grundriss, p. 638 ff.

1. The *pronominal suffixes* appended to the verb express the a accusative of the *personal pronoun*. They are the following:—

A.	В.	C.
To a form ending in a Vowel.	To a form in the Perf. ending in a Consonant.	To a form in the Imperf. ending in a Consonant.
Sing. 1. com. יֻבִיי	'in pause '!-')	me.
2. m. 7 <u>-</u>	7— (in pause] , also] , thee.
f. ¬—	¬¬¬, rarely ¬¬	7
3. m. 17_4, i	भेत ्ं , भे (तं)	him.
f. ग <u>्</u>	π	$7 \stackrel{\checkmark}{=} her.$
Plur. 1. com. 11_	13) *	1) <u></u> us.
2. m. סֶבֶּב	ַבֶּם	you (vos).
f ¹		
3. m. מַ, מַם מ	ㅁㅡ (from ㅁ밌 즉), ㅁ즉	n_ (from na eos.
poet. in_	יב מוֹ	במו במו
f.]	1-, 1-	eas.

2. That these suffixes are connected with the corresponding forms b of the personal pronoun (§ 32) is for the most part self-evident, and only a few of them require elucidation.

In the 3rd pers. masc. $\exists \overrightarrow{\tau}$, by contraction of a and u after the d rejection of the weak $\overline{\tau}$, frequently gives rise to $\hat{\sigma}$ (§ 23 k), ordinarily written i, much less frequently $\overline{\tau}$ (see § 7 c). In the *feminine*, the suffix $\overline{\tau}$ should be pronounced with a preceding a (cf. below, f, note), as $\overline{\tau} \stackrel{\epsilon}{\xrightarrow{\tau}}$ or $\overline{\tau} \stackrel{\epsilon}{\xrightarrow{\tau}}$, on the analogy of $\overline{a}h\hat{u}$; instead of $\overline{\tau} \stackrel{\epsilon}{\xrightarrow{\tau}}$, however, it was simply pronounced $\overline{\tau} \stackrel{\epsilon}{\xrightarrow{\tau}}$, with the rejection of the final vowel,

and with Mappiq, since the π is consonantal; but the weakening to π_{\pm} is also found, see below, g.

c 3. The variety of the suffix-forms is occasioned chiefly by the fact that they are modified differently according to the form and tense of the verb to which they are attached. For almost every suffix three forms may be distinguished:

(a) One beginning with a consonant, as יָבְי, הוּ, וֹ (only after $\hat{\imath}$), \mathfrak{d} , \mathfrak{d} ,

(לֹיִבְּלֵּיִ בְּשִׁרְבּׁוֹלֵי). A second and third with what are called connecting vowels (יִבְּבֹּי, יִבְּבֹּי), used with verbal forms ending with a consonant (for exceptions, see § 59 g and § 60 e). This connecting vowel is a with the forms of the perfect, e.g. יִבְּיַבְּיּלְנִי, בְּּיַבְּיִבְּיִּלְיִי, בְּיַבְּיַבְּיִּלְיִי, the ordinary form of the 3rd masc. perf. with the 2nd fem. suffix, cf. below, g); and e (less frequently a) with the forms of the imperfect and imperative, e.g. בְּיַבְּיִבְּיִּרְיִ, בְּיַבְּיִבְּיִּ, also with the infinitive and participles, when these do not take noun-suffixes (cf. § 61 a and h). The form i also belongs to the suffixes of the perfect, since it has arisen from it also belongs to the suffixes of the perfect, since it has arisen from it also belongs to the suffixes of the perfect, since it has arisen from it also belongs to which has arisen from an original short vowel, thus it is a guttural, if cf. pause, the original short vowel (a) reappears as \$\mathscr{e}\gamma\text{ghôl}\text{ with the tone } \frac{1}{\lefta}\cdot\text{c}\text{ laso } \frac{1}{\lefta}\cdot\text{ see } g). On the appending of suffixes to the final is of the imperfect (\xi 47 m), see \xi 60 e.

Exem. 1. As rare forms may be mentioned sing. 2nd pers. masc. $\overrightarrow{1}$ in $\overrightarrow{1$

2. From a comparison of these verbal suffixes with the noun-suffixes (§ 91) h we find that (a) there is a greater variety of forms amongst the verbal than amongst the noun-suffixes, the forms and relations of the verb itself being more various;—(b) the verbal suffix, where it differs from that of the noun, is longer; cf. e.g. $\frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$, $\frac{1}{12}$ (me) with $\frac{1}{12}$ (my). The reason is that the pronominal object is less closely connected with the verb than the possessive pronoun (the genitive) is with the noun; consequently the former

can also be expressed by a separate word (אוֹר in אוֹר, &c.).

4. A verbal form with a suffix gains additional strength, and some- ? times intentional emphasis, when, instead of the mere connecting vowel, a special connecting-syllable 2 (an) is inserted between the suffix and the verbal stem. Since, however, this syllable always has the tone, the \check{a} is invariably (except in the 1st pers. sing.) modified to tonebearing Seghôl. This is called the Nûn energicum 4 (less suitably demonstrativum or epentheticum), and occurs principally (see, however, Dt 3210 bis) in pausal forms of the imperfect, e.g. וברבוה he will bless him (ψ 7215, cf. Jer 522), אָרְלָּלְנָן Jer 2224; יבּׁבְּדָנִייִי he will honour me (ψ 50²³) is unusual; rarely in the perfect, Dt 24¹³ בַּרֶכֶּךְ. On examples like آلِيْنِ Gn 306, cf. § 26 g, § 59 f. In far the greatest number of cases, however, this Nûn is assimilated to the following consonant (1, 2), or the latter is lost in pronunciation (so 7), and the Nûn consequently sharpened. Hence we get the following series of suffixforms :-

4 So König, Lehrgeb., i. p. 226.

¹ Thus in ψ 2 10__ occurs five times [four times attached to a noun or preposition, §§ 91 f, 103 c], and D__ only twice.

² It is, however, a question whether, instead of a connecting syllable, we should not assume a special verbal form, analogous to the Arabic energetic mood (see t, at the end) and probably also appearing in the Hebrew cohortative (see the footnote on § 48 c).—As M. Lambert has shown in REJ. 1952, 178 ff. ('De l'emploi des suffixes pronominaux . .'), the suffixes of the 3rd pers. with the impf. without waw in prose are \$\frac{3}{2}\$, and \$\frac{13}{2}\$, but with waw consec. \$\frac{3}{1}\$, and \$\frac{7}{2}\$, in the 1st pers. more often \$\frac{3}{2}\$, than \$\frac{17}{2}\$, and always \$\frac{13}{2}\$.

According to Barth 'n-haltige Suffixe' in Sprachwiss, Untersuchungen, Lpz. 1907, p. 1 ff., the connecting element, as in Aramaic, was originally in, which in Hebrew became en in a closed tone-syllable.

ו st pers. 'בְּלֵי (even in pause, Jb 7¹⁴, &c.), יֻּבְּיָ (for בְּנִי , בְּנִי , בְּנִי).

2nd pers. चִּיִּ (Jer 22²⁴ in pause שִּׁיִּ , and, only orthographically different,

الله عن الله عن (Is 10²⁴, Pr 2¹¹ in pause). 3rd pers. الله (for الله الله), fem. الله أنه (for الله), see the Rem.]

In the other persons Nûn energetic does not occur.

Rem. The uncontracted forms with Nûn are rare, and occur only in poetic or elevated style (Ex 15², Dt 32¹0 [bis], Jer 5²², 22²⁴); they are never found in the 3rd fem. sing. and 1st plur. On the other hand, the contracted forms are tolerably frequent, even in prose. An example of א as 1st plur. occurs perhaps in Jb 31¹5 [but read אב and cf. § 72 cc], hardly in Ho 12⁵; cf. אב behold us, Gn 44¹6, 50¹8, Nu 14⁴0 for אב (instead of 15²); see § 20 m).—
In Ez 4¹² the Masora requires אב (They are rare, and occur only in poetic or elevated forms.

That the forms with Nún energicum are intended to give greater emphasis to the verbal form is seen from their special frequency in pause. Apart from the verb, however, Nún energicum occurs also in the union of suffixes with certain particles (§ 1000).

This Nûn is frequent in Western Aramaic. In Arabic the corresponding forms are the two energetic moods (see § 48 b) ending in an and anna, which are used in connexion with suffixes (e.g. yaqtulan-ka or yaqtulanna-ka) as well as without them.

§ 59. The Perfect with Pronominal Suffixes.

- a 1. The endings (afformatives) of the perfect occasionally vary somewhat from the ordinary form, when connected with pronominal suffixes; viz.:—
 - (a) In the 3rd sing. fem. the original feminine ending Π_{-} or Π_{-} is used for Π_{-} .
 - (b) In the 2nd sing. masc. besides \mathbb{R} we find \mathbb{R} , to which the connecting vowel is directly attached, but the only clear instances of this are with $\frac{1}{2}$.
 - (c) In the 2nd sing. fem. אָדָ, the original form of אָדָ, appears; cf. אָדָּי, אָדָּי, אָדָּי, אָדָּי, אָדָּי, אָדָּי, אָדָי, אָדָי, אָדָי, אָדָי, אָדָי, אָדִי, אַדָּי, אָדִי, אָדִי, אַדְיּ, אָדִי, אָדִיי, אָדִי, אָדִי, אָדִי, אָדִי, אָדִי, אָדִי, אָדִי, אָדִי, אָדִיי, אָדִיי, אָדִיי, אָדִי, אָדִי, אָדִי, אָדִיי, אָדִיי, אָדִיי, אָדִי, אָדִיי, אָדיי, אָדיי, אָדִיי, אָדיי, אָדִיי, אָדיי, אָדייי, אָדיייי, אָדייי, אָדיייי, אָדייי, אָדייי, אָדייי, אָדייי, אָדייי, אָדיייי
 - (d) 2nd plur. masc. 꽉 for 크. The only examples are Nu 20⁵, 21⁵, Zc 7⁵. The fem. 전략 never occurs with suffixes; probably it had the same form as the masculine.
- b We exhibit first the forms of the perfect Hiph'il, as used in connexion with suffixes, since here no further changes take place in the stem itself, except as regards the tone (see c).

¹ On 13=13... Nu 2313, see § 67 o.

² On the ă as an original element of the verbal form, see § 58 f, note.

Singular.	Plural.
3. m. הַקְמִיל	3. e. הַקְּמִילּר
3. f. הַּמְטִילֵת	
ב. m. הָקְמֵלְת , הִקְמֵלְת	ב, קַמַלְתוּ מ. 2.
2. f. הָקְּמֵלְתּ, הִקְּמֵלְתִּי	
ı. c. הָקְמֵלְתִּי	ד. c. הַקְּטַלְנוּ

The beginner should first practise connecting the suffixes with these Hiph'il forms and then go on to unite them to the Perfect Qal (see d).

2. The addition of the suffix generally causes the tone to be thrown c forward towards the end of the word, since it would otherwise fall, in some cases, on the ante-penultima; with the heavy suffixes (see e) the tone is even transferred to the suffix itself. Considerations of tone, especially in the Perfect Qal, occasion certain vowel changes:
(a) the Qames of the first syllable, no longer standing before the tone, always becomes vocal \check{S}^ewa ; (b) the original Pathah of the second syllable, which in the 3rd sing. fem. and 3rd plur. had become \check{S}^ewa , reappears before the suffix, and, in an open syllable before the tone, is lengthened to Qames; similarly original \check{z} (as in the 3rd sing. mase. without a suffix) is lengthened to \bar{e} , e.g. $\bar{z} = \bar{z} = \bar{z}$ $\bar{z} = \bar{z}$. Pr 19⁷.

The forms of the perfect of Qal consequently appear as follows:— d

Singular.	Plural.
3. m. לְטָל	קטלר .6. קטלר
3. f. קְּמֶלֶת) קִמֶלֶת, see g)	
2. m. קְמַלְתּ) קְמַלְה, see h)	קטַלְתוּ .m. קטַלְתוּ
2. f. קטַלְתּי, see h)	
ı. c. קְּמַלְתִּיי	ז. c. קטַלְנוּ

The connexion of these forms with all the suffixes is shown in $Paradigm\ C$. It will be seen there also, how the Sere in the Perfect $P\tilde{v}\tilde{e}l$ changes sometimes into $S^egh\partial l$, and sometimes into $vocal\ \tilde{S}^evol$.

Rem. 1. The suffixes of the 2nd and 3rd pers. plur. $\Box \supset$ and $\Box \supset$, since they $\mathcal C$ end in a consonant and also always have the tone, are distinguished as heavy suffixes (suffixa gravia) from the rest, which are called light suffixes. Compare the connexion of these (and of the corresponding feminine forms $\Box \supset$ and $\Box \supset$ with the noun, § 91. With a perfect $\Box \supset$ alone occurs, ψ 11826. The form $\Box \supset$ which is usually given as the connective form of the 3rd sing. mass. before $\Box \supset$ and $\Box \supset$ is only formed by analogy, and is without example in the O. T.

2. In the 3rd sing. masc. אְמְלֶנִי (especially in verbs ל"ה; in the strong verb f only in Jer 2015 in Pi'ël) is mostly contracted to אָמָלָנִי ; not gipp, according to § 23 k; likewise in the 2nd sing. masc. מַמְלָנִי to אָמָלָרָה.—As a suffix of the 1st sing.

- כי occurs several times with the 3rd sing. masc. perf. Qal of verbs מָלֵנִי , not only in pause (as יַעָבָיִי 1185; יִבְּיִנִי with Delii), but even with a con-

junctive accent, as אָנְנִי Jb 3010; יְעָנְנִי ז S 2815 (where, however, the reading right is also found). With a sharpened בּנְנִּי ז Gn 306, אַ יָּמָרְנִי ז 11818.

3. The 3rd sing. fem. אַבְּיבֶּיהְ (= בֹּיבְיבָּיְרָ) has the twofold peculiarity that (a) the ending ath always takes the tone,¹ and consequently is joined to those suffixes which form a syllable of themselves (יוֹ, דְּ, הֹר, דִּי, יֹדְי, אֹדֹרָ, אֹדְיּי, אֹדִּי, אֹדִּי, אֹדִּי, אֹדִי, אַדִּי, אַדִּי, אַנְיִּי, אַנִּיְי, אַנְיִּי, אַנְיִּי, אַנְיִּי, אַנְיִּי, אַנְיִּי, אַנְיִּי, אַנְיִּי, אַנְיִי, אַנְיִּי, אַנְיִי, אַנְיִּי, אַנְיִי, אַנְייִי, אַנְיִי, אַנְייִי, אַנְיי, אַנְיִי, אַנְיִי, אַנְיִי, אַנְיי, אַנְיי, אַנְיִי, אַנְיי, אַנְיִי, אַנְיִי, אַנְיי, אַנְיי, אַנְיִיי, אַנְייִי, אַנְייי, אַנְייִי, אַנְייִי, אָּנְייִי, אַנְייִי, אָנְייִי, אַנְייִי, אַנְייי, אָנְייִי, אָּנְייִי, אָּנְייִי, אַנְייִי, אַנְייִי, אַנְייִי, אָּנְייִי, אָנְייִי, אַנְייִי, אַנְייי, אַנְייִי, אַנְייי, אַנְייי, אַנְייי, אַנְייי, אַנְייי, אַנְייי, אַנְייי, אַנְייי, אַנְייי, אַנְייִיי, אַנְייי, אַנְייִיי, אַנְייי, אַנְייי, אַנְייי, אָנְייי, אַנְייי, אַנְייי, אָנְייי, אָנְייי, אַנְייי, אָנְייי, אַנְייי, אָנְייי, אָנְייי, אָנְייי, אָנְייי, אָנְייי, אָנְיייי, אָנְיייי, אָנְייי, אָנְייי, אָנְייי, אָּנְייי, אָנְייי, אָנְייי, אָנְייי, אָנְייי, אָנְייי, אָּנְייי, אָּנְייי, אָנְייי, אָנְייי, אָנְיייי, אָנְיייי, אָּנְיייי, אָנְיייי, אָּנְיייי, אָּנְיייי, אָּיייי, אָּיייי, אָנְיייייי, אָּייייי, אָּיייייי, אָּיייייייי, אָּייייייייי, אָּייייייי, אָנְייייייייייייייייי, אָנְייייייי

ל. In the 2nd sing. masc. the form אָבְילְהָלָ is mostly used, and the suffixes have, therefore, no connecting vowel, e.g. אַבְּילְנוֹ בְּּילֵנוֹ וְלִנוֹ וְלִנוֹ וְלִנוֹ וְלִנוֹ וְלִנוֹ בְּּילְנוֹ בִּילְנִי וְלִנוֹ וְלֵנוֹ וְלִנוֹ וְלֵנוֹ וְלִנוֹ וְלֵנוֹ וְלֵי וְלֵנוֹ וְלֵי וְלֵנִי וְלֵנִי וְלֵנִי וְלֵי וְלֵנִי וְלֵי וְם בְּלֵי וְם מִינִי מִילֵי שִׁי לִי מִי וְיִי וְיִים וְנִינִי וְיִי בְּיִי וְלֵי וְלֵי וְלֵי וְיִי וְיִי בְּיִי לְיִי וְיִי לְיִי וְיִי וְבְּיוֹי וְיִי וְיִי וְיִים וְנִינִי וְיִי וְייִי וְיִי וְיִי וְיִי וְיוֹי וְיִי וְיִי וְיִי וְיִי וְיוֹי וְיִי וְייוֹי וְיִי וְיִיי וְיִי וְיִי וְיִי וְיִיי וְיִיי וְיִי וְיִי וְיוֹי וְיִיי וְיִיי וְיִיי וְיִיי וְיוֹי וְיִיי וְייי וְיִיי וְייי וְיִייוּי וְייִי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְ

5. In verbs middle ē, the ē remains even before suffixes (see above, c), e.g. לְּבֵלְהוֹ Dt 15¹⁶, אַתַבְּלְהוֹ IS 18²⁸, of 18²², there occurs יְבֵל have prevailed against him, ψ 13⁵, from יֵבל with ŏ instead of ō in a syllable which has lost the tone (§ 44 e).

§ 60. Imperfect with Pronominal Suffixes.

α In those forms of the imperfect Qal, which have no afformatives, the vowel ō of the second syllable mostly becomes — (simple Š^ewā mobile), sometimes —; thus in the principal pause, Nu 35²⁰, Is 27³, 62², Jer 31²³, Ez 35⁶, Ho 10¹⁰; before the principal pause, ψ 119²³; before a secondary pause, Ez 17²³; even before a conjunctive accent, Jos 23⁵. Before ¬—;

י אַהְלְתְּהְ Ct 85 is an exception. בּשְׁ would probably even here have the tone (see e); but no example of the kind occurs in the O.T. In Is 512 the imperfect is used instead of the perfect with a suffix.

בֶּבֶּם, however, it is shortened to Qames hatuph, e.g. לְּשִׁיבְיּרָ, (but in pause לְּשִׁיבְיָּרָ or יְשִׁיבְיָרָ with Nûn energicum, see § 58 i), יִשִּׁיבְרָבָּם, &c. Instead of תַּקְלִשׁלְּבָּה the form יִשְּׁמִלְּבָּה is used for the 2nd and 3rd fem. plur. before suffixes in three places: Jer 219, Jb 1915, Ct 16.

Rem. ו. אָבְרָךְ שְׁלְבְּרָךְ עָּ 9420 is an anomalous form for יְחַבְּרָךְ (cf. the analogous be \$67 n) and יְחַבְּרָךְ (so Baer; others יִבְּנִישְׁךְ (So 3218 for יִבְּנִישְׁרָ). To the same category as יְחַבְּרְ ' belong also, according to the usual explanation, form אַבְרָר (from בְּבָּרָ), Ex 2c5, 2324, Dt 53, and אַבְרָ Dt 133. As a matter of fact, the explanation of these forms as imperfects of Qal appears to be taken place by the last of these passages; yet why has the retraction of the otaken place only in these examples (beside numerous forms like יִבְּרַבְּרָיִי ? Could the Masora in the two Decalogues and in Ex 2324 (on the analogy of which Dt 133 was then wrongly pointed) have intended an imperfect Hoph'al with the suffix, meaning thou shall not allow thyself to be brought to worship them?

Verbs which have a in the second syllable of the imperfect, and imperative, C Qal (to which class especially verba tertiae and mediae gutturalis belong, § 64 and § 65) do not, as a rule, change the Pathah of the imperfect (nor of the imperative, see § 61 g) into Šewā before suffixes; but the Pathah, coming to stand in an open syllable before the tone, is lengthened to Qames, e.g. אַל בּוֹנְעֵלְבְּהָוֹנִי Jos 8³; אַרָּהְאָרוּנִי Jos 8³; אַרְבָּאָרוּנִי אַרָּבְּאָרִי Jos 8³; אַרְבָּאָרִי אָרָרְבָּאָרִי Jos 8³; אַרְבָּאָרִי אָרָרְיִי אָרָבְּאָרִי אָרָרְיִי אָרָרְיִייִי אָרָרְיִייִי אָרָרְיִייִי אָרִי אָרִבּאָרִי אָרָרְיִייִי אָרָרְיִייִי אָרָרְיִייִי אָרִייִי אָרָרְיִייִי אָרִייִי אָרָרְיִייִי אָרִיי אָרָרְיִייִי אָרִיי אָרִיי אָרָרְיִיי אָרִיי אָרִיי אָרָרְיִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרִיי אָרְייי אָרִיי אָרִיי אָרִיי אָרְייִי אָרִיי אָרִיי אָרִיי אָרִיי אָרְייִי אָרְייי אָרְייִי אָרְייִי אָרִיי אָרְיי אָרְיי אָרְייי אָרְייִי אָרְייִי אָרְייי אָרְייי אָרְייי אָרְייִי אָרְייִי אָרִיי אָרְייי אָרִיי אָרְייי אָרִיי אָרִיי אָרְייִי אָּרְייי אָרִיי אָרְייִי אָרְייי אָרְייִי אָרְייִי אָרִיי אָרִיי אָרְייי אָרְייי אָרְייי אָרְייִי אָרִיי אָרְייי אָרְייי אָרִיי אָרִיי אָרִיי אָרְייי אָרְייי אָרִיי אָרְייי אָרְייי אָרְייי אָרִיי אָרְייי אָרְייי אָרְייי אָרִיי אָרְייי אָרִיי אָרְייי אָרְייי אָרְ

a forma mixta combining the readings יקראו and יקראו, cf. § 74 e.

pause. [See Böttcher, Lehrb., § 1047 f.]

4. In Pi'āl, Pô'āl, and Po'tāl, the Sere of the final syllable, like the ō in Qal, becomes vocal Ševā; but before the suffixes אַ and מַלֵּים it is shortened to seghôl, e.g. אָלָים Dt 304, \$\psi 34^{12}\$, Is 512. With a final guttural, however, אַרָּיַבְּיַר Gn 32²⁷; also in Pr 48, where with Qimḥi אָלַבְּיַלָּה is to be read, ē is

י This form is also found as feminine without a suffix, in Jer 49¹¹. Ez 37⁷. In the latter passage אַקרבוּ is probably to be regarded, with König, as a clumsy correction of the original יְלֵי, intended to suggest the reading אָלְיבוּה, to agree with the usual gender of אוֹנְאַלְרְנָה.

retained in the tone-syllable; an analogous case in Hiph'il is אַבְּוֹלְנָבֶּע Dt 327. Less frequently Sere is sharpened to Hireq, e.g. אַבְּלָבְּעָ Jb 165, cf. Ex 31¹³, Is 1¹⁵, 52¹²; so in Po'lel, Is 25¹, \$\psi\$ 30², 37³⁴, 145¹, and probably also in Qal אַבְּלָבָּע S 15⁶; cf. § 68 h.

g 5. In Hiph'il the i remains, e.g. אַלְבִּישִׁרֵּן Jb 1011 (after wāw consecutive it is often written defectively, e.g. וַיַּלְבִּישֵׁרֵן Gn 3²¹ and often); but cf. above, f, Dt 32⁷. Forms like אַן לוֹנְהָן thou enrichest it, ψ 65¹⁰, IS 17²⁵, are rare.

Cf. § 53 n.

א 6. Instead of the suffix of the 3rd plur. fem. (ז), the suffix of the 3rd plur. masc. (בו) is affixed to the afformative ז, to avoid a confusion with the personal ending ז; cf. בְּיִלְיִלְּאָלֵּה Gn 26¹⁵ (previously also with a perf. בְּילִילְּאָדָּם); Gn 26¹⁵, 33¹³, Ex 2¹¹ (where נְיִלְשְׁלָיִן occurs immediately after); 39¹².20, i S 6¹⁰ (where also בִּילִיהֶן is for בְּיֵלְיִהָן, a neglect of gender which can only be explained by § 135 ⁰).—For בְּיַלִּילְן 'Cc 1¹⁵ read perhaps' with M. Lambert.

§ 61. Infinitive, Imperative and Participle with Pronominal Suffixes.

- 1. The infinitive construct of an active verb may be construed with an accusative, and therefore can also take a verbal suffix, i.e. the accusative of the personal pronoun. The only undoubted instances of the kind, however, in the O.T. are infinitives with the verbal suffix of the 1st pers. sing., e. g. לְדָרִישֵׁנִי to inquire of me, Jer 377. As a rule the infinitive (as a noun) takes noun-suffixes (in the genitive, which may be either subjective or objective, cf. § 115 c), e. g. עברי my passing by; מָלְכוֹ his reigning, see § 115 a and e. The infinitive Qal, then. usually has the form qotl, retaining the original short vowel under the first radical (on the probable ground-form qutul, see § 46 a). resulting syllable as a rule allows a following Begadkephath to be spirant, e. g. הַפְּבָּי in his writing, Jer 45¹; cf., however, הָפְבָּי Gn 19²¹; ינְבּל (so ed. Mant.; others לָנְפוֹ Ex 1227; עַצִּבִּי ; Ch 410; before אַ and בּאָרָפּוּ בּאָרָפּוּ Ex 2316, Lv 2389 בּאָרָפּוּ (but in pause לְהַרְנֶּךְ Gn 2742), unless the vowel be retained in the second syllable; see d. With the form bop generally, compare the closely allied nouns of the form לְשֶׁלְּ (before a suffix לְשֶל or לְשֶל) § 84ª a; § 93 q.
- \$\begin{align*} \text{Rem. 1. The infin. of verbs which have \$\beta\$ in the last syllable of the imperfect of \$\mathcal{Q}al\$, sometimes takes the form \$ait\$ before suffixes, e.g. יַּבְּרָבוֹ Ex 218; מַבְרָבוֹ Ex 218; אַבְרָר (but בַּבְּלוֹ IS 29³), אַבְרָר (בַּלֵּ בְּלֵּ Ust בַּבְּלָ Ex 218), אַבְרָר (but בַּבְּלָ IS 29³), בּבְּבָר (Ex 26²), בי בּבְּלַ Ex 218 (but בַּבְּלָ Ex 31¹) (but בְּבַּל IS 29³), בי בּבְּלָ Ex 31³ (but בַּבְּל Ex 31³), בי בּבְּל (but בַּבְּל Ex 31³), בי בּבְּל (but 26²), בי בּבְל (but 26²), בּבְּל (but 26²), בּבְל (but 26²), בּבְּל (but 26²), בּבְּל (but 26²), בּבְּל (but 26²), בּבְּל (but 26²), בּבְּבָל (but 26²), בּבְבָל (but 26²), בּבְּבָל (but 26²), בּבְבָל (but 26²), בּבְּבָל (but 26²), בּבְּבָל (but 26²), בּבְּבָל (but 26²), בּבְבָל (but 26²), בּבְּבָל (but 26²), בּבְבָל (but 26²), בבּבְל (but 26²), בבּבְל (but 26²), בבּבְל (but 26²), בבּבַל (but 26²), בבּבָל (but 26²), בבּבַל (but 26²), בבּבַל (but 26²), בבּבַל (but 26²), בבבל (but 26²), בבבל (but 26²), בבבל (but 26²), בבבבל (but 26²), בבבל (but 26²), בבבל (but 26²), בבבבל (bu

ל Infinitives of the form לְטַבְרָ (§ 45 c) in verbs middle or third guttural (but cf. also שְׁבְבֶּהְ Gn 19^{33,35}—elsewhere שְׁבְבָּרְ and שִׁבְבָּלִי) before suffixes sometimes take the form מְשִּנְּ, as מְשֵׁן Jon 1¹⁵ (and, with the syllable loosely closed,

Ju 13²⁵), and קַּמָלָּך Ez 25⁶; sometimes qitl, with the a attenuated to i, especially in verbs third guttural; as בְּנִיעוֹ , בִּּלְעִי , בִּּלְעִי , בִּּלְעִי , בִּלְעִי , בַּלְעִי , בּלְעִי , בְּלְעִי , בְּלְּעִי , בְּיִּבְּי , בְּיִי , בְּיִּבְּי , בְּיִּבְּי , בְּיִי , בְּבְּיי , בְּיִי , בְּיִּבְּי , בְּיִי , בְּיִּבְּי , בְּיִי , בְּיִבְּי , בְּיִי , בְּיִבְּי , בְּיִּבְּי , בְּיִבְּי , בְּיִבְּי , בּלְעִי , בְּיִבְּי , בּיּבְּי , בּיּבְּי , בּיּבְּי , בּיּבְיי , בּיּבְּי , בּיּבְּי , בּיּבְּי , בְּיִבְּי , בְּיִבְּי , בְּיי , בְּיי , בְּיִבְּי , בְּיִבְּי , בְּיִי , בְּיִי , בְּיי , בְּיי , בְּיי , בְּייִי , בְּיי , בְּיי , בְּיי , בְּייִי , בְּיי , בְּיי , בְּיי , בְּייִי , בְּייִי , בְּבְּיי , בְּייִי , בְּיי , בְּיי , בְּיי , בְּייִי , בְּייִי , בְּיִיי , בְּיִיי , בְּיִי , בְּבְּיי , בְּייִי , בְּבְּיי , בְּיי , בְּבְיי , בְּבְּיי , בְ

2. With the suffixes קַ and מַבְּי, contrary to the analogy of the corred sponding nouns, forms occur like אַבְּילָם, thy eating, Gn 2¹⁷; מַבְּילָם, Gn 3⁵; קּיבְישָׁ (others אַבְילָם) Ob ¹¹, i.e. with ō shortened in the same way as in the imperfect, see § 60. But the analogy of the nouns is followed in such forms as בְּיִבְיּשָׁ your harresting, Lv 10⁹, 23²² (with retention of the original ŭ), and בְּיִבְיִּשְׁ (read mö'ŭsekhèm) your despising, Is 30¹²; cf. Dt 20²; on בְּיִבְּיִבְּשׁׁ Gn 32²⁰ (for אַבְיִבְּשׁׁ, see § 74 h.—Very unusual are the infinitive suffixes of the 2nd sing. masc. with 2 energicum (on the analogy of suffixes with the imperfect, § 58 i), as אַבְּיִבְּשׁׁ Dt 4³⁶, cf. 23⁵, Jb 33³², all in principal pause.

Examples of the infinitive Niph'al with suffixes are, אַבְּבֶּהְ בּג 14¹²; דְּשְׁבֶּהְ C Dt 28²º (in pause, אַבְּבְּבָּרְ verse 24); אַבְּבָּרְ אָזְיּ אָבָּרְ אָזְיּ אָבָּרְ בָּג 17²². In the infinitive of Pi'ēl (as also in the imperfect, see § 6of) the ē before the suff. אַבְּי בְּבָּרְ becomes Seghôl, e.g. בְּבַּרְ בַּבְּרָ בַּבְּרָ בַּבְּרָ בַּבְּרָ בָּבְּי בְּבִּירְ בָּבְּי בְּבִּירְ בַּבְּי בְּבִּירְ בַּבְּי בְּבִּירְ בַּבְּי בְּבִּירְ בַּבְּי בְּבִּיךְ בַּבְּי בְּבִּיךְ בַּבְּי בְּבִּי בְּבִּיךְ בַּבְּי בְּבִּירְ בָּבְי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִּי בְּבִיי בְּבִּי בְּבִּיי בְּבִיי בְּיבִיי בְּבִיי בּבְיי בּבּיי בּיי בּבְיי בְּבִיי בְּבִיי בְּבִיי בְּיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בּבְיי בּבְיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בְּבְיי בְּבִיי בְּיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בְּבִיי בְּיי בְּבְיי בְּבִיי בִיי בְּייבְיי בְּייבְיי בְּיי בְּבִיי בְּיי בְּיי בְּייבְיי בְּיי בְּייִי בְּיי בְּיי בְּיי בְּייי בְּייי בְּיי בִּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְייי בְּייי בּיי בְּייי בְייי בְייי בְייי בְייי בְּיי בְייי בְּיי בְייי בְּייי בְּיי בְייי בְּיי בְייי בְייי בְּייי בְייי בְייי בְייי בְייי בּייי בּייי בְייי בּייי בּייי בְייי בְייי בְייי בְייי בְייי בְייי בְּייי בְייי בְייי בְיייי בְייי בְיייי בְייי בְיייי בְייי בּיייי

2. The leading form of the imperative Qal before suffixes (לְּבָּף) is f due probably (see § 46 d) to the retention of the original short vowel of the first syllable (ground-form qŭtŭl). In the imperative also ŏ is not followed by Dageš lene, e. g. בַּבְּבֶּה kŏthbhēm (not kŏthbēm), &c.¹ As in the imperfect (§ 60 d) and infinitive (see above, c), so also in the imperative, suffixes are found united to the stem by an a-sound; e. g. בַּבְּבָּה וֹ sos; cf. 2 S 12.5 .—The forms לְּבָּרָה, which are not exhibited in Paradigm C, undergo no change. Instead of בַּבְּבָּה, the masc. form (לִבְּבָּרְה) is used, as in the imperfect.

In verbs which form the imperative with a, like אונע (to which class of belong especially verbs middle and third guttural, §§ 64 and 65), this a retains its place when pronominal suffixes are added, but, since it then stands in an open syllable, is, as a matter of course, lengthened to Qames (just as in imperfects Qal in a, § 60 c), e.g. שִּׁלְשִׁנִי \$send me, Is 68, שִּׁלְשִׁנִי לַּבְּיִּעָם עָּבְּיִי בְּיִּעְם Gn 238. In Am 9¹, שַּׁלְשִׁנִי \$send me, Is 68, בּצְעַם בּיִּעָם עַבְּיִי בּיִּעְם בּיִּעְם בּיִּעְם בּיִּעָם בּיִּעְם בּיִּעִם בּיִּעִם בּיִּעְם בּיּעִם בּיּעִם בּיִּעְם בּיּעִם בּיּעִם בּיּעִם בּיּעִם בּיִּעְם בּיּעִם בּיִּעם בּיִּעְם בּיִּבְּעִם בּיִּבְּעִם בּיּבְּיִיבְעִם בּיּבְּיִם בּיּבְיִּבְיִם בּיּבְיּעם בּיּבְּיִם בּיּבְּיבְים בּיּבְּיִּם בּיִּבְּיבְיּם בּיבּיבְּים בּיּבְיבִּים בּיבּים בּיבּים בּיבְּיבְּיבְּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּיבְים בּיבְּיבְיבְּים בּיבּים בּיבּים בּיבְּים בּיבּיבְיבָּים בּיבְּיבְיבִּיבְים בּיבּים בּיבּיבְיבִּיבְים בּיבּים בּיבְּיבְיבְיבִּים בּיבּיבְיבִּיבּים בּיבּיבְיבְיבִיבְיבְיבּים בּיבּיבְיבְיבְיבְים בּיבּיבְיבְיבְיבְיבְיבִים בּיבּים בּיבּי

י אַמְרָרָי יּצֹמִירָי šām²rēnî required by the Masora in ψ 16¹ (also אַמְרָהָ ψ 86⁰, 119¹e¹; cf. Is 38¹⁴ and Ψ 20 Ψ 20 Ψ 110 belongs to the disputed cases discussed in Ψ 30 and Ψ 48 i note.

ל הַקְּטֵיל, but הַקְּטֵיל (with $\hat{\imath}$ on account of the open syllable, cf. \S 60 g), e. g. הַקְרִיבַּהוּ present~it, Mal r^s .

3. Like the infinitives, the participles can also be united with either verbal or noun-suffixes; see § 116 f. In both cases the vowel of the participles is shortened or becomes Ševā before the suffix, as in the corresponding noun-forms, e.g. from the form לְּבֶּילִי, &c.; but before Ševā mobile בְּלֵּהְ אָלֵיךְ, &c., or with the original זְּ, לְּבָּרָן, אֶבֶּילָרְ Ex 23⁴, &c., לְּבָּרָלְּ Z K 22²٥ (coinciding in form with the 1st sing. imperfect Qal, 18 15⁶; cf. § 68 ħ); with a middle guttural (בְּבַּלִּילִר, with a third guttural, בְּבַּלְּבָּרָלְ אָבָּלְרָּ, but בְּבְּלֵּבְרָ אָבָּלְרָלְיִר, with suffix בְּבַּלְּרָלְיִר, with suffix בְּבִּלְּרָלְיִר, before Śevā sometimes like בַּבְּלֵּרְ Sı²². In Is 47¹٥ בִּבְּלַרָּרָ is irregular for interest of the meaningless בַּבְּלַרִי Jer 15¹٥ read יִבְּלַרָּרָ sometimes like בַּבְּלַרָּרָ Jer 15¹٥ read יַבְּלַרָּרָ sometimes like בַּבְּלַרִי נִיבּּרָלְּבָּלָרִי sinstead of the meaningless בַּבְּלַרִי sometimes like בַּבְּלָּרָרָ sometimes like בַּבְּלַרְיִי sometimes like בַּבְּלָּרָרָ sometimes like בַּבְּלָרִי sometimes like בַּבְּלָּרָרָ sometimes some

Also unusual (see above, d) with participles are the suffixes of the 2nd singmass. with 1 energicum, as $759 \text{ Jb } 5^1$; cf. Dt 8^5 , $12^{14.28}$.

§ 62. Verbs with Gutturals.

Brockelmann, Grundriss, p. 584 ff.

Verbs which have a guttural for one of the three radicals differ in their inflexion from the ordinary strong verb, according to the general rules in § 22. These differences do not affect the consonantal part of the stem, and it is, therefore, more correct to regard the guttural verbs as a subdivision of the strong verb. At the most, only the entire omission of the strengthening in some of the verbs middle guttural (as well as in the imperfect Niph'al of verbs first guttural) can be regarded as a real weakness (§§ 63 h, 64 e). On the other hand, some original elements have been preserved in guttural stems, which have degenerated in the ordinary strong verb; e.g. the a of the initial syllable in the imperfect Qal, as in יְחָמֹד, which elsewhere is attenuated to ז, לְּקְטֵילְ. —In guttural verbs א and ה are only taken into consideration when they are actual consonants, and not vowelletters like the \aleph in some verbs \aleph'' 5 (§ 68), in a few \aleph'' y (§ 73 g), and in most N" (§ 74). In all these cases, however, the N was at least originally a full consonant, while the ה in verbs ל"ה was never anything but a vowel letter, cf. § 75. The really consonantal n at the end of the word is marked by Mappîq.—Verbs containing a 7 also, according to § 22 q, r, share some of the peculiarities of the guttural verbs. For more convenient treatment, the cases will be distinguished, according as the guttural is the first, second, or third radical. (Cf. the Paradigms D, E, F, in which only those conjugations are omitted which are wholly regular.)

§ 63. Verbs First Guttural, e.g. אָפָר to stand.

In this class the deviations from the ordinary strong verb may be a referred to the following cases:—

- 1. Instead of a simple Šewā mobile, the initial guttural takes a compound Šewā (Ḥaṭeph, § 10 f, § 22 l). Thus the infinitives אָטֵלְ, יוֹטְלָּאָלָ to eat, and the perfects, and plur. masc. בּשְׁלְשִׁלְּאָם from אֲשָׁלְ to be inclined, correspond to the forms בְּשִׁלְּאָם and בַּשְּׁלְשָׁלְ, also וֹאַבְּלָ to pp, and so always with initial before a suffix for an original ă, according to § 22 o.
- 2. When a preformative is placed before an initial guttural, either b the two may form a closed syllable, or the vowel of the preformative is repeated as a Hateph under the guttural. If the vowel of the preformative was originally a, two methods of formation may again be distinguished, according as this a remains or passes into Seghôl.

Examples: (a) of firmly closed syllables after the original vowel c of the preformative (always with ō in the second syllable, except קַּעָנָבּ Ez 235, בַּעְרֶה &c. from עָרָה to adorn oneself, and בַּעְרֶה; but cf. e): יַנְקֹב , יַחְשֹׁב , יַחְשֵׁב , יַחְשֵׁב , יַחְשֵׁב , יַחְשֵׁב , יַחְשֵׁב , יַחְשֵּׁב , יַחְשֵׁב , יַחְשֵּׁב , יַחְשֵׁב , יַחְשֵּׁב , יַחְשֵׁב , יַחְשֵׁב , יַחְשֵּׁב , יַחְשֵׁב , יַחְשֵּׁב , יַחְשֵׁב , יַחְשֵּׁב , יִיחְשֵׁב , יַחְשֵּׁב , יַחְשְׁב , יַחְשֵּׁב , יַחְשֵּׁב , יַחְשֵּׁב , יַחְשֵּׁב , יַחְשֵּׁב , יַחְשֵּׁב , יַחְשֵּב , יַחְשִּב יּב , יַחְשֵּׁב , יַחְשֵּב , יַחְשֵּׁב , יַחְשֵּב , יַחְשֵּב , יַחְשֵּב the name יְעֵקה, just as in Jer 1019, &c., the participle fem. Niph'al of to distinguish it from בַּחְלָה), &c., and so generally in the imperfect Qal of stems beginning with n, although sometimes parallel forms exist, which repeat the a as a Hateph, e.g. ivin, &c. The same form appears also in the imperfect Hiph'il יְחְפִיר, &c. Very rarely the original \check{a} is retained in a closed syllable under the preformative \mathbf{J} of the perfect Niph'al: נְחָבֵּאֹרָ Gn אָנִייִ cf. ו S 19², Jos 2¹6; also the infinitive absolute בַּחְתוֹם Est 88, נַמְתוֹר וֹ Ch 520, and the participle fem. נְחְלָה (see above), plur. נְשְׁהְרוֹת Pr 276. In these forms the original ă is commonly kept under the preformative and is followed by Hateph-Pathah; thus in the perfect of some verbs ל"ה, e.g. נְעָשָׂה, &c.; in the infinitive absolute, נַעָרָץ Est 9¹; in the participle יָעַרָץ, ψ 898, &c.

The α of the preformative before a guttural almost always (§ 22 i, e cf. § 27 p) becomes $S^egh\partial l$ (cf., however, q). This $S^egh\partial l$ again appears sometimes

(c) in a closed syllable, e.g. יֶּחְפַר ,יֶחְפַר , יֶחְפַר , יֶחְפַר , מְשָׁפַר , always with a in the second syllable, corresponding to the imperfects of verbs ""ע, "ע

with original i in the first and a in the second syllable, § 67 n, and also to the imperfects of verbs יָאָפֿר, § 72 h; but cf. also יָאָפֿר, אָשָׁפֿר, יָאָפֿר, in Niph, e. g. הָּעָלִים ,הָהְסִיר Am 66, &c.; in Hiph. הָעָלִים ,הָהְסִיר K 4.7, &c.: sometimes

- (d) followed by $\mathit{Hateph-S^eghôl}$, e.g. פֿיַתְּיָם, אָמָלָּה, יְחָשֵּׁלּה, יְחָשֵּׁלָּה, in im-perfect Qal; הַּעֲכִיל $\mathit{Hiph'al}$; הַעֲכִיל $\mathit{Niph'al}$.
- g 3. When in forms like לֵעֶמֶר, the vowel of the final syllable becomes a vocal Ševā in consequence of the addition of an afformative (אָרָיִ, אָמָר בּיּעָמָר in consequence of the addition of an afformative (אָרָיִ, אָמָר בּיִּ, אַמָּר בּיִּעָמָר series בּיִּעָמָר בּיִר יִיִּעָרְיִּ (ya-ʿa-me-dhū) as an equivalent for ya'-me-dhū); אָמָלְיִּבְיּל she is forsaken. But even in these forms the hard combination frequently occurs, e.g. אַבְּיִרְיִי (also בְּיִבְּיִלְיִי נְעִמֶּר are strong. Cf. m and, in general, § 22 m, § 28 c.

h 4. In the infinitive, imperative, and imperfect Nipha'l, where the first radical should by rule be strengthened (בְּשָבָּה, בְּשָבָּי, the strengtheneing is always omitted, and the vowel of the preformative lengthened to Sere; בְּעָשָׁה for yi "āmēd,1 &c. Cf. § 22 c.—For בְּעָשָה Ex 25 si (according to Dillmann, to prevent the pronunciation בְּעָשָה, which the LXX and Samaritan follow) read בַּעִשָּה.

REMARKS.

I. On Qal.

i I. In verbs N'D the infinitive construct and imperative take Hateph-Seghôl in the first syllable (according to § 220), e.g. The gird thou, Jb 383, In love thou,

י אַעָנָה Jb 197 (so even the Mantua ed.) is altogether abnormal: read אַעָנָה with Baer, Ginsb.

Ho 3¹, זֹהְשָׁ seize thou, Ex 4⁴ (on אַבְּאָבׁל ye, Ex 16²³, see § 76 d); אַבָּל to eat; infinitive with a prefix זְהַבֶּל מְבָּבְל מְלֵבְּל צְּבָּבְל זְבָּאֲבֵׁל Ec 3⁵. Sometimes, however, Hateph-Pathah is found as well, e.g. infinitive אַבְּבְּל דָאָשׁ וּ K 6⁶; שַּבְּל דָאָשׁ וּ K 6⁶; אַבְּלְל דָאָשׁ וּ K 6⁶; אַבְּלְל דָאָשׁ וּ K 6⁶; אַבְּלְל דָאָשׁ וּ הַעָּבְּל מִי אַבְּלְל דָאָשׁ וּ בּאַבְּל אָבָּל אָבָּל אָבָּל אָבָּל אָבָל אָבָּל אָבָל אָבָּל אָבָל אָבָּל אָבּל אָבָּל אָבָּל אָבָּל אָבּל אָבָּל אָבָּל אָבָּל אָבָּל אָבָּל אָבָּל אָבּל אָבָּל אָבָּל אָבָּל אָבָּל אָבָּל אָבָּל אָבּל אָבָּל אָבָּל אָבָּל אָבָּל אָבְּל אָבָּל אָבָּל אָבָּל אָבָּל אָבָּל אָבּל אָבָּל אָבָּל אָבְבּאָל אָבָּל אָבָּל אָבְּבּל אָבְּבּל אָבָּל אָבָּל אָבָּל אָבָּבּל אָבָּבְּל אָבָּבְיּבּל אָבָּבְיּבּל אָבָּבְל אָבָּבְל אָבָּבְיל אָבָּבְּל אָבָּבְיּבְּל אָבָּבְיל אָבָּבְיל אָבָּבְיל אָבָּבְיל אָבָּבְיל אָבָּבְּל אָבָּבְיל אָבָבּיל אָבָּבְיל אָבָּבְיל אָבָּבְיל אָבְּבְּיל אָבְּבְּל אָבְּבְיל אָבְּבְיל אָבְבּבְל אָבְּבְיל אָבְּבְיל אָבְּבְיל אָבְּבְּיל אָבְּבְיל אָבָּבְיל אָבְּיבּיל אָבָּבְיל אָבְּיבּיל אָבְיל אָבְיל אָבְיל אָבְּבּיל אָבְייל אָבְּיל אָבּבּיל אָבְייל אָבּבּיל אָבּיל אָבּבּיל אָבּיל אָבּבּיל אָבּבּיל אָבּיל אָבּבּיל אָבּיל אָבּיל אָבּי אָבּבּיל אָבּיל אָבּיל אָבְייל אָבָּבּיל אָבְיבּיל אָבְיבּיל אָבְיל אָבְיּבּיל אָבְיּבּיל אָבּייל אָבְיּבּיל אָבְיּבְיּבּיל אָבָּיל אָבְיּבּיל אָבְיּבּיל אָבּי אָבּיל אָבּיל אָבְייל אָבְייל אָבּייל אָבּיל אָבּיל אָבּיל אָבּיל אָבּייל אָבּיל אָבּיי אָבּייל אָבּייל אָבּייל אָבּייל אָבּיל אָבְייִיל אָבּייל אָבּיל אָבּיל אָבּיל אָבּיל אָבּיל אָבּייל אָבּיל אָבּיל אָבּיל אָבּיי אָבּיל אָבּיל אָבְייל אָבּייל אָבּיל אָבּייל אָבּייל אָבּייל אָבייי אָבּייל אָביי אָבּייל אָבּייל אָבּיל אָבּייל אָבּייל אָבּיי

such nouns as וְאֵב, אָשׁר, § 93 t.—On יְחָבֵּוֹךְ עִּי יְחָבֵוֹךְ (according to

Qimhi, and others, rather Pu'al) cf. § 60 b.

with Barth (ZDMG. 1889, p. 179) as i-imperfects (see above, § 47 i),—the latter for the purpose of distinction from the causative עָיָרִים ψ 834.—Instead of the unintelligible form מָּחֵלְקָם (so ed. Mant.; Baer and Ginsb. as in 243) ו Ch 236 and יוֹחֶלְקַם (partly analogous to אַ הַעָּבֶרָם § 60 b) the Qal יַרְּחָלְקַם is to be read. The form יְדֵדּף ψ 76 which is, according to Qimhi (in Mikhlol; but in his Lexicon he explains it as Hithpa'ēl), a composite form of Qal (קורדי) and Pi'el (יְבֵּדְּף), can only be understood as a development of יְבִדְּף), (cf. § 64 h on יְבָדִּרָּף), and § 69 x on אַדְּקְלָּהְ Ex 923, \$\psi 739\). Pathah has taken the place of Hateph-Pathah, but as a mere helping-vowel (as in אָמַעָה § 28 e, note 2) and without preventing the closing of the syllable. It is much simpler, however, to take it as a forma mixta, combining the readings יְרַדּף (impf. Qal) and יְרַדּף (impf. Pi'el).

II. On Hiph'il and Hoph'al.

3. The above-mentioned (f, 3) change of $\frac{1}{2}$ to $\frac{1}{2}$ occurs in the perfect Hiph'il, especially when waw consecutive precedes, and the tone is in consequence thrown forward upon the afformative, e.g. הַעַלַרָהַ, but הַּעָמַרָהָ Nu 36, 813, 2719; הְעֶבְרָאִי, but הְעָבַרְאִּי Jer 1514, Ez 2037; even in the 3rd sing. ψ 772.—On the contrary ____ occurs instead of ____ in the imperative Hiphil, Jer 498.30; and in the infinitive Jer 3182. The preformative of עותר in Hiph'il always takes a in a closed syllable : Ex 84 הַעְתִּיר; verse הַ אֲעָהִיר; also verse 25 and Jb 2227.

p 4. In the perfect Hiph'il $\frac{1}{\sqrt{1-r^2}}$ is sometimes changed into $\frac{1}{\sqrt{1-r^2}}$, and in Hoph'al ָּהָעֶלָה into בִּינִילָּה (cf. § 23 h); הַעֲלַבְּרָהָ Jos אַז', הַעֲלָה Hb נוֹים, הֹעֶלָה Ju 628, 2 Ch 2c84, Na 28, always before y, and hence evidently with the intention of strengthening the countertone-syllable (or in) before the guttural. On a further case of this kind (אַנְמָה) see § 64 c. Something similar occurs in the formation of segholate nouns of the form qott; cf. § 93 q, and (on Fire &c. for אָמָמָלְ § 84° q.—In the imperfect consecutive וּ the tone is thrown back on to the first syllable. On the Hoph'al בייל ביים Ex 205, &c., see § 60 b.

ווו. היה and היה.

q 5. In the verbs הָיָה to be, and הַיָּה to live, the guttural hardly ever affects the addition of preformatives; thus imperfect Qal הֵיהָיה and הַיְּהָיָה Niph'al יְהִיָּה מִיהְיָה מוּ but in the perfect Hiph'il הְהְיָה (2nd plur. הַהְּהָה Jos 213, and even without wave consecutive, Ju 819). Initial ii always has Hateph-Seghol instead of rocal צׁפּעמֹ; הֵיוֹת, הֵיוֹת, הֵיוֹת וּ S 257 הַיִּיתָם (except הַיוֹת be thou! fem. Gn 2460). The 2nd sing. fem. imperative of חיה is ווי live thou, Ez 166; the infinitive, with suffix, מַוֹּחָ Jos ភូន. After the prefixes בְּ, בְּ, בְּ, בְּ, בְּ שׁׁיִתְם both ה and \sqcap retain the simple Šewa (§ 28 b) and the prefix takes i, as elsewhere before strong consonants with \check{S}^ewa ; hence in the perfect Qal הַּיִּיהָי, imperative יהייה, infinitive בהיות, בהיות, &c. (cf. § 16 f, ϵ). The only exception is the 2nd sing. masc. of the imperative after waw; הְוֹהָיה Gn 122, &c., וְהִיה Gn 207.

 $\S 64 a-c$

§ 64. Verbs Middle Guttural, e.g. בּחַשִּׁ to slaughter.

The slight deviations from the ordinary inflexion are confined a chiefly to the following 1 :—

1. When the guttural would stand at the beginning of a syllable with simple Šewā, it necessarily takes a Hateph, and almost always Hateph-Pathah, e.g. perfect שַּהְשִׁי, imperfect שַּהְשִּי, imperative Niphial שַּהְשִּי, in the imperative Qal, before the afformatives î and û, the original Pathah is retained in the first syllable, and is followed by Hateph-Pathah, thus, שַּבְּוֹ, שִּבְּיוֹ, &c.; in בַּהְּיִּלְּהָ the preference of the אַ for Seghôl (but cf. also שִּבְּיִהְ Jer 13²¹) has caused the change from ă to ĕ; in בַּהְיִּלִי Jb 6²², even ĭ remains before a hard guttural.

So in the infinitive Qal fem., e.g. מַבְּבָה to love, בְּצִבְּה to pine; and in the infinitive with a suffix לְקַעָרָה Is 9°; the doubtful form שַׁחַעָה Ho 5°, is better explained as infinitive Pivel (= שַׁחַתָּה).

2. Since the preference of the gutturals for the a-sound has less b influence on the following than on the preceding vowel, not only is Holem retained after the middle guttural in the infinitive Qal שֵּלְשִׁי (with the fem. ending and retraction and shortening of the o מַּבְּיִר, cf. § 45 b), but generally also the Sere in the imperfect Niphial and Piēl, e.g. מַבְּיִר he fights, מֵבְיִי he comforts, and even the more feeble Sephol after wāw consecutive in such forms as מַבְּיִבְּיִי בְּיִבְּיִי מִּבְּיִ בְּיִבְּיִ מִּבְּי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מְבְי מִבְּי מִבְּי מִבְי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְי מְבְי מִבְּי מִבְּי מִבְי מִבְּי מִבְי מִּי מְבְי מִבְּי מִבְי מִבְּי מִבְּי מְבְי מִבְי מִּי מְבְי מִבְּי מִבְּי מִבְי מִבְּי מִבְי מִבְי מְבְי מִבְּי מִבְי מִבְי מִבְי מִבְי מִבְי מִבְי מִבְּי מִבְּי מִּבְי מִּבְי מְבְּי מְבְי מִּ

¹ Hoph'al, which is not exhibited in the paradigm, follows the analogy of Qal; Hiph'il is regular.

² Also Ju 19⁵ (where Qimhi would read s^eād), read s^eŏd, and on the use of the conjunctive accent (here Darga) as a substitute for Metheg, cf. § 9 u (c) and § 16 b.

but \aleph and y always have \bar{e} in 3rd sing.—On the *infinitive* with suffixes, cf. § 61 b.

- d 3. In Pital, Puial, and Hithpa'ēl, the Dages forte being inadmissible in the middle radical, the preceding vowel, especially before אָר, אָם, and y, nevertheless, generally remains short, and the guttural is consequently to be regarded as, at least, virtually strengthened, cf. § 22 c; e.g. Piāl אָשָׁרָלוּ, שִׁשְּלֵּוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרָלוּ, שִׁשְּׁרִלוּ, בַּבְּעָרְשִׁי, אַבְּעָרְשִׁי, בּעַרְשִׁי, בּעַבְּעָרִי, בַּבְּעָרְשִׁי, בּעַרְשָׁרִי, בּעַרְשָׁרִי, בּעַרְשָּרִי, בּעַרְשָׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרִשְּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִשְּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁרִי, בּעַרְשָּׁר, בַעַרְשִּׁר, בּעַרְשִּׁר, בְּעַרְשִׁרְי, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשָּׁר, בּעַרְשָּׁר, בְּעַרְשִּׁר, בְּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִּי, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַרְשִׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַבְּעָרְשִׁר, בּעַרְשִּׁר, בּעַרְשִּׁר, בּעַבְּעָבְּעִּי, בּעַבְּעִּבְּעִּי, בּעַבְּעַבְּעִּי, בּעַבְּעַרְעָּי, בּעַבְּעָּבְעּי, בּעַרְבִּעּר, בּעּבְּעָּרְעּי, בּעּבְעָּבְעּי, בּעּי, בּעַבְּעְבִּערְעָּבְּערְעָּבְערְעִּעְּי, בּעּבְערִבְּערְבִּער, בּעּי, בּעּבְּערְערָּער, בּעּבְערָבְערָּער, בּערְבָּער, בּערְבִּער, בּערְבָּער, בּערְבָּער, בּערְבִּער, בּער, בּערְבָּער, בּער, בּער, בּערְבּער, בּער, בּער, בּער, בּער, בּערְבִּער, בּערְבָּער, בּער, בּ
- e The complete omission of the strengthening, and a consequent lengthening of the preceding vowel, occurs invariably only with המל (חַבָּבְּ Ez 16⁴ is an exception; חַבְּבָּב also occurs, Ju 6²⁵), e.g. אָב (in pause בַּבְּבָּ), imperfect בְּבִיבְיּ, Pu'al בַּבּ. Before א it occurs regularly in the stems בְּאֵל, בָּאֵל, בָּאֵל, בָּאֵל, and in the Hithpa'ēl of מַאַל, בָּאַל, מַאַל, on the other hand, א is virtually strengthened in the perfects, אָבָּיִץ (once in the imperfect, Jer 29²³) to commit adultery, נְאֵל to despise (in the participle, Nu 14²², Is 60¹⁴, Jer 23¹¹; according to Baer, but not ed. Mant., or Ginsb., even in the imperfect (מַבְּלַ מַבְּעַבְּיִלְ עָבָל (also בַּבַּיִּ עַבְּעַב עַבְּעָב עַבְּעַב עַבְּעַב עַבְּעַב עַבְּעַב עַבְּעַב עַבְּעַב עַבְּעַב עַבְּעַב עַבְּעב עַבְּעב עַבְּעב עַבְּעב עַבְּעַב עַבְּעב עַבְ
- F Rem. 1. In the verb ישַׁאַל to ask, to beg, some forms of the perfect Qal appear to be based upon a secondary form middle e, which is Sere when the vowel of the K stands in an open syllable, cf. ישַׁאַלְּהָוֹ Gn 32¹8, Ju 4²º; אַרְּאָלְהְּיִי עָּעִּלְּהָוֹ אַ 137³; but in a closed syllable, even without a suffix, אַשִּׁלְּהָי וֹ S 12¹³, 25⁶, Jb 21²² ; but in a closed syllable, even without a suffix, אַשִּׁלְּהָי וֹ S 12¹³, 25⁶, Jb 21²² ; but in a closed syllable, even without a suffix, אַשִּׁלְּהָי וֹ S 1²³ Ju 4²⁰; אַרְּהָּיוֹה in a closed syllable, even without a suffix, אַשִּׁלְּהָי וֹ S 1²³, 25⁶, Jb 21²² ; but in a closed syllable, even without a suffix, list in the first three examples, if a coriginal ä, § 69 s, and especially § 44 d. In the first three examples, if explained on that analogy, the i attenuated from a would have been modified to ĕ. Also in the Hiph'il-form אַרָּהְיִבּיִי וֹ S 1²³ the K is merely attenuated from K.

^{1 1715} is explained by Abulwalid as the 3rd pers. perfect Pu'al, but by Qimhi as a noun.

3. The following are a few rarer anomalies; in the imperfect Qal phys; Gn 216 h (elsewhere phys; &c., in pause phys; cf. § 10 g (c) and § 63 n); אַבּוֹרוֹ (מוֹ מִינֹיִי (פּוֹ מּמִינִי לַיִּמְיֹנִי לַיִּנְיִי לַיִּמְיִנִי לַיִּנְיִי לַיִּמְיִנִי לַיִּמְיִנְיִי (of § 10 g (c) and § 63 n); אַבְּוֹרוֹ (מַרְּבְּיִבְּיִי לַּיִּמְיִנִי לַיִּמְיִנִי לַיִּמְיִנִי לַיִּמְיִנְיִי לַיִּמְיִנְיִי לַיִּמְיִנְיִי לַיִּמְיִנְיִי לַיִּמְיִנְיִי לַיִּמְיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִנְיִי לְיִבְּיִי לְיִבְּיִי לְּבְּיִנְי לְּבְּיִּבְּיִי לְּבְיִּבְייִ לְּבְּיִי לְּבְּיִי לְּבְּיִי לְּבְּיִי לְּבְיִי לְּבְיִי לְּבְיִי לְּבְיִי לְּבְיִי לְּבְיִי לְּבְיִי לְּבְיִּבְיְ לְבְיִי לְּבְיִי לְּבְיִי לְּבְיִּבְיְי לְבְיִי לְבְּיִבְיוֹ לְבִיי לְבְּיִי לְבְּיִי לְבִּיבְיי לְבְּיִבְייִי לְבְיִיי לְבְיבְיי לְבְּיבְיי לְבְיבְיי לְבְיבְיי לְבְיבְיי לְבְיבְיי לְבְיבְיי לְבְּיבְיי לְבְיבְיי לְבְּיבְיי לְבְיבְיי לְבְיבִיי לְבְיבִיי לְבְיבִיי לְבְּיבְיי לְבְיבְיי לְבְיבְיי לְבְּיבְיי לְבְיבְיי לְבְיבְיי לְבְּיבְיי לְבְיבְיי לְבְיבְיי לְבְיבְיי לְבְּיבְיי לְבְּיבְיי לְבְּיבְיי לְבְּיבְיי לְבְייי לְבְּיבְיי לְבְּיבְיי לְבְּיי לְבְּיבְיי לְבְּיבְיי לְבְיבְיי לְּבְיּיִי לְבְּייִי לְבְייִי לְבְּייִי לְבְייִי לְּבְייי לְבְייי לְבְּייִי לְּבְייי לְבְּייִי לְּבְייִי לְבְייִי לְבְייי לְבְיייִי לְּבְייִי לְּבְייִי לְּבְייִי לְּבְייִי לְּבְּיִּבְייִי לְבְּייִי לְּבְייִי לְּבְּייִי לְבְּייִי לְּבְייִי לְבְּייִים לְבְּבְייִי לְּבְיּבְייִי לְבְּיִים לְבְּייִּבְייִי לְבְייִי לְבְייִיי לְבְּיִים לְּבְּייִייְייִי לְּבְּייִי לְבְּייִי לְבְּייִיי לְיייי לְבְּייִים לְּבְּיייִיי לְּבְּייִיי לְבְּייי לְּבְּייִיי לְבְייי לְּבְּיים לְּבְּיים לְּבְּייים לְּבְּייים לְּבְּיים לְּבְּייִייי לְּבְּייי לְּבְּייי לְבְּייִיי לְּיייי לְבְייי לְּבְּייים לְּבְּייים לְבְּייייי לְּבְּיייִיי לְבְּייִבְיייי לְּבְייייי לְייייי לְיייי לְּייייייי לְיייייייי לְּבְיייייייי לְיייייייייייייי

5. A few examples in which x, as middle radical, entirely loses its consonantal value and quiesces in a vowel, will be found in § 73 g.

§ 65. Verbs Third Guttural, e.g. ny to send.1

1. According to § 22 d, when the last syllable has a vowel incom-a patible with the guttural (i.e. not an a-sound), two possibilities present themselves, viz. either the regular vowel remains, and the guttural then takes furtive Pathah, or Pathah (in pause Qames) takes its place. More particularly it is to be remarked that—

(a) The unchangeable vowels '—, ', ', '(§ 25 b) are always retained, even under such circumstances; hence inf. abs. Qal יַּשְׁלִישׁ, part. rass. אַלְּשִׁי, Hiph. יַשְׁלִישׁ, imperf. יַשְׁלִישׁ, part. יַשְׁלִישׁ. So also the less firm ō in the inf. constr. יַשְׁלִישׁ is almost always retained: cf., however, יִשְׁלִי in close connexion with a substantive, Is 58°, and אַנְּשִׁי Nu 20°. Examples of the infinitive with suffixes are לֵּרְבָּעָּה ; Gn 35¹; עַּרְבָּעָּה ; Nu 35¹°; לֵּרְבָּעָּה ; Ly 18²³, &c.

(b) The imperfect and imperative Qal almost always have \check{a} in the b second syllable, sometimes, no doubt, due simply to the influence of the guttural (for a tone-long \bar{o} , originally \check{u}), but sometimes as being the original vowel, thus יִשְׁלַח, יִשְׁלַח, &c.; with suffixes יִשְׁלָחָנִי, see § 60 c.

Verbs 기계 in which the T is consonantal obviously belong also to this class, e.g. 귀그걸 to be high, 귀끄럿 to be astonished, 귀끄럿 (only in Hithpalpel) to delay.

Exceptions, in the imperfect אַסלאָס Jer 5⁷, Keth. (אַסלָּמָּ Qorê); in the imperative אַסט Gn 43¹⁶. On such cases as אַסטע Is 27⁴, of. § 10 h.

c (c) Where Sere would be the regular vowel of the final syllable, both forms (with za and a) are sometimes in use; the choice of one or the other is decided by the special circumstances of the tone, i.e.:—

ing to the best authorities (Kittel מרבע).

2. Similarly, in the imperf. and inf. Niph'al, and in the perf. inf. and imperf. Piel the (probably more original) form with a commonly occurs in the body of the sentence, and the fuller form with ea in pause (and even with the lesser distinctives, e.g. with Dehi \$\psi\$ 864 in the imperative Piel; with Tiphha I K 1232 in the infinitive Pi'el; Jer 481 imperfect Hithpa'el; Jer 166 imperfect Niph'al), cf. e.g. אר יבּרַע Nu 274, with יַבּרָע 363; Dt 134, even with retraction of the tone in the inf. abs. Niph'al הְשָׁבֵע Nu 303 (elsewhere קָשָׁבֵע Jer 7º, 12¹6 twice, in each case without the pause); הַבַּקַע Hb 39, with תַבָּקע Ez ואַזי to devour Hb 113, Nu 420 with y La 28; for infinitive Hithpa el, cf. Is 2820. The infinitive absolute Pi'll has the form The Dt 227, 1 K 1122; the infinitive construct, on the other hand, when without the pause is always as אַלָשׁלָּחַ except לָשׁלָּחַ Ex וּסִיּּ ווֹבָּן Hb 116 has ē, though not in pause, and even רְיוָבֵּח 2 K 164, 2 Ch 284; but a in pause in the imperative Niph al Π :NA Ez 2111; jussive Pi el Π NA ψ 4018; cf. § 52 n. An example of ă in the imperative Pi il under the influence of a final א is בּתְרד Jb 362, in the imperfect Niph'al אַנערן Nu וּאָעצר Nu וּאָעצר בּתָרד (בּתַר חַבּי Jb 149 (cf. ψ 9214, Pr 1411), Barth (see above, § 63 n) finds an i-imperfect of Qal. since the intransitive meaning is only found in Qal.

as infinitive construct (I S $25^{26.83}$), cf. § 53 k.

g 2. When the guttural with quiescent Šewā stands at the end of a syllable, the ordinary strong form remains when not connected with suffixes, e.g. שָּלֵחָהָי, יִשְּלֵחָה. But in the 2nd sing. fem. perfect a helping-Pathah takes the place of the Šewā, הְּחַבַּשָׁ Jer 13²⁵ (§ 28 e); also in 1 K 14³, הַּחַבַּלָּ is to be read, not בַּחַבָּלָ.

h Rem. The soft combination with compound Šewā occurs only in the 1st plur. perfect with suffixes, since in these forms the tone is thrown one place farther forward, e.g. יְּבְעֵלֵּוֹלְ we know thee, Ho 8² (cf. Gn 26²², ψ 44¹³8, 132²). Before the suffixes אַ and בּבָ, the guttural must have ____, e.g. אַמִּלְנוֹלְ זוֹ will send thee, IS 16¹; אַמְלֵוֹלְן Gn 31²²; שׁמְלֵוֹלֶן Jer 18².

On the weak verbs 8", see especially § 74.

II. The Weak Verb.1

§ 66. Verbs Primae Radicalis Nan (زمّ), e.g. بين to approach.

Brockelmann, Semit. Sprachwiss., p. 138 ff.; Grundriss, p. 595 ff.

The weakness of initial $\mathfrak I$ consists chiefly in its suffering aphaeresis $\mathfrak A$ in the *infinitive construct* and *imperative* in some of these verbs (cf. $\S 19h$). On the other hand, the assimilation of the $\mathfrak I$ (see below) cannot properly be regarded as weakness, since the triliteral character of the stem is still preserved by the strengthening of the second consonant. The special points to be noticed are—

1. The aphaeresis of the Nûn (a) in the infinitive construct. This boccurs only (though not necessarily) in those verbs which have a in the second syllable of the imperfect. Thus from the stem אָבָי, imperfect שַּבִּי, infinitive properly שַבּׁ, but always lengthened by the feminine termination ה to the segholate form הַשָּבָּׁ ; with suffix וֹחַשָּׁבַּׁ ; with suffix וֹחַשַּׁבַּׁ ; infinitive הַשָּבַּׁ (also צַבְּׁיִבְּיִ , see below); אַבְּי to touch, imperfect צַבַּי , infinitive הַשַּבְּׁ (also צַבְּיִבְּי , see below); to plant, infinitive הַשָּבָּ (also צַבְּי , see below); to give, see especially h and i. On the other hand, aphaeresis does not take place in verbs which have o in the imperfect, e. g. בְּבַּי to fall, imperfect בְּבַּי , infinitive בַּבְּי , with suffix בְּבָּי (even בַּבְּי , בַּבְי , בַּבְּי , בַּבְּי , בַּבְי , בַּבְּי , בַּבְי , בַּבְי , בַּבְי , בַּבְי , בַּבְי , בַּבְּי , בַּבְי , בַּבְּי , בַבְּי , בַּבְי , בַבְּי , בַּבְי , בַּבְי , בַּבְי , בַּבְי , בַּבְי , בַבְי , בַבְי , בַבְי , בַּבְי , בַּבְי , בַבְי , בַּבְי , בַבְי , בַבְי , בַבְּי , בַּבְי , בַבְי , בַבְי , בַּבְי , בַבְי , בַּבְי , בַבְי , בַבּי , בַבְי , בַבְי , בַבּי , בַבְי , בַבּי , בַבְי , בַבּי , בַבּי , בַבּי , בַבּי , בַבַּי , בַבּי , בַבַי

1 Cf. the summary, § 41.

² The law allowing the addition of the feminine termination to the unlengthened form, instead of a lengthening of the vowel, is suitably called by Barth 'the law of compensation' (Nominalbildung, p. xiii).

d 2. When, through the addition of a preformative, Nûn stands at the end of a syllable, it is readily assimilated to the second radical (§ 19 c); thus in the imperfect Qal,¹ e.g. בָּלֵי for yinpōl, he will fall; שׁבֵּי for yingaš; וְהֵי for yintōn, he will give (on this single example of an imperfect with original i in the second syllable, cf. h)²; also in the perfect Niph'al שַבַּי for ningaš; throughout Hiph'al (שִּבַּי , &c.) and Hoph'al (which in these verbs always has Qibbus, in a sharpened syllable, cf. § 9 n) שַבַּיק.

The other forms are all quite regular, e.g. the perfect, infinitive absolute and participle Qal, all Piel, Pu'al, &c.

In Paradigm H, only those conjugations are given which differ from the regular form.

The characteristic of these verbs in all forms with a preformative is Dage's following it in the second radical. Such forms, however, are also found in certain verbs "בּ (§ 71), and even in verbs y"y (§ 67). The infinitive וְשֵׁהֶ and the imperative שֵׁבְּ, also שֵׁבָּ (Gn 19°) and וְהַ, resemble the corresponding forms of verbs ו"בּ (§ 69).—On וּבַיִּ, וּבְּ, and וְהַבָּ, from וּבְּיַ to take, see g.—In בּ (imperfect Niph'al of בּ בְּשׁרָ, מוֹ מוֹ מוֹ similar forms of verbs ו"בּ (§ 72), the full writing of the ĉ indicates, as a rule, that they are not to be regarded as imperfects Qal of בְּבָי, &c.—Also בְּבָּשׁ, (ψ 139°) is not to be derived from pd., but stands for בְּבַבְּהָ (with a sharpening of the D as compensation for the loss of the בֹ), from בְּבַבְּה to ascend, see § 19 f, and Kautzsch, Gramm. des Bibl.-Aram., § 44. Similarly the Hiph'il-forms בְּבָשׁיִר בַּבַ 39°, בְּשַׁיִר בַ 39°, בְּשַׁיִר וֹנִ צִּלְּבָּלָּי, and the Niph'al וּנִישְׁיִלְּיִי לִ 78²¹ are most probably from a stem בְּבַּיִר נִינִי וֹנִייִ לִּיִי אִ 18²² are most probably from a stem בְּבַּיר בַּבְּיִר בַּבְּיִר בַּבְּיִר בַּבְּיִר בַּבְּיִר בַּבְּיִר בַּבְּיִר בַּבְּיר בַּבְּיִר בַּבְּיִר בַּבְּיר בַּבְיר בַּבְּיר בַּבְּיר בַּבְּיר בַּבְּיר בַּבְּיר בַּבְיר בַּבְּיר בַּבְיר בַּבְּיר בַּבְיר בַּבְּיר בַּבְיר בַּבְּיר בַּבְּיר בַּבְיר בַּבְיר בַּבְיר בַּבְיר בַּבְיר בַּבְיר בַּבְיר בַּבְּיר בַבְּיר בַּבְּיר בַּבְיר בַּבְיר בַּבְּיר בַבְּיר בַּבְיר בַּבְיר בַבְּיר בַּבְּיר בַבְּיר בַּבְיר בַבְּיר בַבְּיר בַבְּיר בַּבְּיר בַבְיר בַבְּיר בַבְּיר בַּבְיר בַּבְּיר בַּבְּיר בַבְּיר בַבְּיר בַבְּיר בַבְּיר בַבְּיר בַּבְיר בַבְּיר בַבְּיר בַּבְּיר בַבְּיר בַבְּיר בַּבְיר בַבְּיר בַּבְּיבּי בַּבְיר בַבְּיר בַבּיר בַבּיר בַ

Rem. I. The instances are comparatively few in which the forms retain their Nún before a firm consonant, e.g. אָרָן imperfect יִנְעֵלוֹי Jer 35 (elsewhere אַרָּוֹי וְעֵלוֹי also from אַרָּי the pausal form is always אָרָן (without the pause אַרְּיִלְיִי (without the pause אַרְּיִלְיִי (without the pause אַרְּיִלְיִי (without the pause אַרְּיִלְיִי (without the pause); similarly in Is 29¹, 58³, \$\psi 68³\$ (where, however, אַרְּבָּיּהְ is always connected with the pause. In Niph'al this never occurs (except in the irregular inf. אַרְבְּיִלְּיִּלְּיִי לְּבָּיִי לְּבְּיִי לְּבְיי לְּבְּיִי לְּבְיי לְבְּיִי לְבִּיי לְבְּיִי לְבִיי לְבְּיִי לְבְּיִי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִי לְבִיי לְבְיי לְבִיי לְבְיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבְיי לְבִיי לְבִיי לְבִיי לְבְיי לְבְיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבִיי לְבְיי לְבְּיי לְבִיי לְבְיי לְבְיי לְבְיי לְבְיי לְבִיי לְבְיי לְבִיי לְבְיי לְבִיי לְבְיי לְבִיי לְבְיי לְבִיי לְבְיי לְבְיי לְבִיי לְבִיי לְבְיי לְבְיי לְבִיי לְבִיי לְבְיי לְבְיי לְבִיי לְבִיי לְבְיי לְבִיי לְבִיי לְבִיי לְבִיי לְבְיי ל

g 2. The of הבל to take is treated like the Nún of verbs מוֹם (§ 19 d). Hence imperfect Qal בין, cohortative (§ 20 m) הקרף, imperative הבן, in pause and

¹ Cf. Mayer Lambert, 'Le futur qal des verbes "D, "D, N"D,' in the REJ. xxvii. 136 ff.

² An imperfect in a (v_{2}) is given in the Paradigm, simply because it is the actual form in use in this yerb.

3. The verb אָרָן to give, mentioned above in d, is the only example of a he verb אָרָן to give, mentioned above in d, is the only example of a he verb אָרָן with imperfect in ē (אָרֵן for yintēn; רְבָּרַן only in Ju 165, elsewhere before Maqqeph רְבָּין, &c.), and a corresponding imperative אָרָן or (very frequently) אָרָן (but in ψ 8² the very strange reading אָרָן is no doubt simply meant by the Masora to suggest אָרָן (בְּרָבָּן בְּרָבָּן); before Maqqeph רְבָּין, fem. אָרָן, &c. Moreover, this very common verb has the peculiarity that its final Nûn, as a weak nasal, is also assimilated; אָרָרָהָן for nāthántī, אָרָהֹן or, very frequently, אַרָּהַלָּן, with a kind of orthographic compensation for the assimilated Nûn (cf. § 44 g); Niph'al perfect בּרָהָהַן Lv 26²5, Ezr g².

In the infinitive construct Qal the ground-form tint is not lengthened to teneth to (as not from 2013), but contracted to titt, which is then correctly lengthened to not with the omission of Dages forte in the final consonant, see § 201; but with suffixes 'not, 'not, &c.; before Maggeph with the prefix \(\frac{1}{2} = -n_0 \), e.g. Ex 5²¹, and even when closely connected by other means, e.g. Gn 15⁷. However, the strong formation of the infinitive construct also occurs in in Nu 20²¹ and 'not gn 38°; cf. § 69 m, note 2. On the other hand, for in K 61° read either in or simply not, just as the Qfrê, 1 K 17¹⁴, requires not for inn.

In other stems, the discretained as the third radical, e.g. אָבְּׁבְּעָּי, יַשְׁבַּׁנְתִּי , נְיִבְּעָבְיּ, cf. גְיָבְּעָבְיּ, of the strong vowel in הַאָּבַּׁן (for הַּבָּבִיּ) 2 S 2241, cf. § 19 i.—On the passive imperfect וְבִייִּ, cf. § 53 u.

§ 67. Verbs y"y, e.g. pto surround.

Brockelmann, Semit. Sprachwiss., p. 155 ff.; Grundriss, p. 632 ff.

1. A large number of Semitic stems have verbal forms with only a two radicals, as well as forms in which the stem has been made triliteral by a repetition of the second radical, hence called verbs y"y. Forms with two radicals were formerly explained as being due to contraction from original forms with three radicals. It is more correct

¹ P. Haupt on Ju 16⁵ in his Bible, compares the form of the Assyrian imperfect iddan or ittan (besides inadin, inamdin) from nadanu=|n]. But could this one passage be the only trace left in Hebrew of an imperf. in a from |n]?

to regard them as representing the original stem (with two radicals), and the forms with the second radical repeated as subsequently developed from the monosyllabic stem.¹ The appearance of a general contraction of triliteral stems is due to the fact that in biliteral forms the second radical regularly receives Dageš forte before afformatives, except in the cases noted in § 22 b and q. This points, however, not to an actual doubling, but merely to a strengthening of the consonant, giving more body to the monosyllabic stem, and making it approximate more to the character of triliteral forms.

The development of biliteral to triliteral stems (y"y) generally takes place in the 3rd sing. masc. and fem. and 3rd plur. perfect Qal of transitive verbs, or at any rate of verbs expressing an activity, e.g. בַּבַּי, יִבְּיִבָּי, יִבְּיִבָּי, יִבְּיִבָּי, יִבְּיִבָּי, יִבְּיִבָּי, יִבְּיִבָּי, יִבְּיִבָּי, יִבְּיִבְּי, יִבְיִבְּי, יִבְּיִבְּי, יִבְּיִבְּי, יִבְּיִבְּי, יִבְּיִבְּי, יִבְיִבְי, ver. 11); sometimes with an evident distinction between transitive and intransitive forms, as it to make strait; see further details, including the exceptions, in aa. The development of the stem takes place (a) necessarily whenever the strengthening of the 2nd radical is required by the character of the form (e.g. יִבְּיִבְּי, חִבְּיִבָּי, and (b) as a rule, whenever the 2nd radical is followed or preceded by an essentially long vowel, as, in Qal, יִבְּבִיל, in Pô'ēl and Pô'al, בּבִּים,

b 2. The biliteral stem always (except in Hiph'il and the imperfect Niph'al, see below) takes the vowel which would have been required between the second and third radical of the ordinary strong form, or which stood in the ground-form, since that vowel is characteristic of the form (§ 43 b), e.g. בשל answering to בשל to the ground-form atalat, אשר to the ground-form atalat.

c 3. The insertion of Dages forte (mentioned under a), for the purpose of strengthening the second radical, never takes place (see § 201) in the final consonant of the word, e.g. מַבָּר, בֹם, not בַּבָּר, but it appears again on the addition of afformatives or suffixes, e.g. מַבַּר, מֵבַבָּר, &c.

d 4. When the afformative begins with a consonant (ב, ה), and hence the strongly pronounced second radical would properly come at the end of a closed syllable, a separating rowel is inserted between the stem-syllable and the afformative. In the perfect this vowel is i, in the imperative and imperfect , e.g. בְּבֹּנִה imperfect, imperfect, in the sabb-tā, sabb-nû, tasōbb-nā). The artificial opening of the syllable

¹ So (partly following Ewald and Böttcher) A. Müller, ZDMG. xxxiii. p. 698 ff.; Stade, Lehrbuch, § 385 b, c; Nöldeke, and more recently Wellhausen, Ueber einige Arten schwacher Verba im Hebr.' (Skizzen u. Vorarb. vi. 250 ff.). Against Böttcher see M. Lambert, REJ. xxxv. 330 ff., and Brockelmann, as above.

by this means is merely intended to make the strengthening of the second radical audible.¹

The perfect $\lim_{n\to\infty} (\text{for } \lim_{n\to\infty})$ Nu 17^{28} , ψ 64^7 (Jer 44^{18} $\lim_{n\to\infty} (\text{with } Silluq)$), owing $\mathcal C$ to omission of the separating vowel, approximates, if the text is right, to the form of verbs 1^n (cf. $\lim_{n\to\infty} (\text{from Dip})$).

5. Since the preformatives of the imperfect Qal, of the perfect f Niph'al, and of Hiph'il and Hoph'al throughout, before a monosyllabic stem form an open syllable, they take a long vowel before the tone (according to § 27 e), e.g. imperfect Hiph'îl בְּבֶּי for yă-sēb, imperative בְּבָּי for hă-sēb, &c. Where the preformatives in the strong verb have i, either the original ă (from which the i was attenuated) is retained and lengthened, e.g. בְּבַי in imperfect Qal for yă-sōb, or the i itself is lengthened to ē, e.g. בַּבָּי in imperfect Qal for hi-sōb (see further under h). The vowel thus lengthened can be maintained, however, only before the tone (except the û of the Hoph'al, בַּבַּי הַ for hŭ-sāb); when the tone is thrown forward it becomes Šewâ, according to § 27 k (under and a compound Šewâ), e.g. בֹבָּי הָ imperfect Hiph'îl בַּבָּי הָ perfect i הַבְּבַּי הָ perfect i perfect i in the constant a compound is perfect in the constant a compound in the constant a compound is perfect in the constant a compound in the constant a compound is perfect in the constant a compound in the constant a const

Besides the ordinary form of the imperfects, there is another (common in arrhoAramaic), in which the imperfect Qal is pronounced De or De, the first radical, not the second, being strengthened by Dages forte, cf. Die 1 K 98, וַיּקֹד Gn 24²⁶; with a in the second syllable, ינֵר Lv 117, דוי Is 174, ויִּקָּד Is 174, ויִּקְּד Is 29, &c., ירם Am 513 and frequently, ואברו Dt 921, &c., ירם (turn intrans.) 1 S 58, &c., IP Lv 2411, DE Ez 4712, &c., DM (with Dages forte implicitum) 1 K 1¹; in the plural, τος Νυ 14²⁵, &c. (in pause τος ψ 102²³); perhaps also יְמֵךְ וְמֵלְ (unless these forms are rather to be referred to Niph'al, like ירָפּוּ I S 2⁹; אַ Jb 24²⁴); with suffix הַקְבָּׁם occurs (cf. § 10 h) in Nu 23²⁵; Imperfect Hiph'il בְּחַל Hoph'al, לְבָּח , &c. The vowel of the preformative (which before Dages is, of course, short) follows the analogy of the ordinary strong form (cf. also u and y). The same method is then extended to forms with afformatives or suffixes, so that even before these additions the second radical is not strengthened, e. g. 1771 Gn 4328, &c., for 1771 and they bowed the head ; וְיַבְּתוֹל and they beat down, Dt 144 (from וְיַבְּתוֹל); Dt 328; יְרָכוֹל Ex 1516, Jb 2921 (cf., however, 1251 Ju 1823, 1 S 58, 115) Jer 465, Jb 420). To the same class of apparently strong formations belongs תַּצַלְנָה (without the separating vowel, for הְצְלֵינֶה, cf. 1 S 311 and below, p) they shall tingle, 2 K 2112, Jer 193.-On the various forms of the Niph'al, see under t.

¹ Of all the explanations of these separating vowels the most satisfactory is that of Rödiger, who, both for the perfect and imperfect (Ewald and Stade, for the imperfect at least), points to the analogy of verbs אַר שׁלָּבְּעָה We must, however, regard אָוֹבַּעַה as formed on the analogy not of אָרָבְּעָה, but (with P. Haupt) of a form אָרָבְּעַה (=gālautā, ef. Arab. ġazauta), while אָרָבְעַבָּה follows the analogy of אַרָבְעַבָּה [See also Wright, Comp. Gr., 229 f.]

- 6. The original vowel is retained, see f, (a) in the preformative of the imperfect Qal בְּבֹיי for ya-sōb (cf. §§ 47 b, 63 b, and for verbs אָשׁי § 72); (b) in the perfect Niph'al בְּבַי for nā-sāb (§ 51 a); (c) in Hoph'al בִּיי, with irregular lengthening (no doubt on the analogy of verbs אַבּבֹי from yū-sab, &c.
- i On the other hand, an already attenuated vowel (i) underlies the intransitive imperfects Qal with ă in the second syllable (probably for the sake of dissimilating the two vowels), e.g. In for yi-măr (see p); and in the preformative of Hiph'îl In from hi-sēb (groundform In § 53 a), as well as of the participle In (groundform In the analogy of the perfect. In the second syllable of the Perf. the underlying vowel is i, attenuated from an original ă, which in the strong verb is abnormally lengthened to î (§ 53 a). The ē lengthened from i is, of course, only tone-long, and hence when without the tone and before Dages forte we have e.g. In the retention of the original ă in the second syllable, cf. v.
- 7. The tone, as a general rule, tends to keep to the stem-syllable, and does not (as in the strong verb) pass to the afformatives 7, ት and '- (2nd sing. fem. imperfect); e.g. 3rd sing. fem. perfect በርሽ in pause הַּתְּהָה; with א and gutturals מָרָה (for מָּרָה), שִּׁחָה עָ עַּלְהָה עָ עַּרָה עָלָרָה ישׁ עָלָה ישׁ other hand, with waw consecutive וַבְּבָּה Is 612 (but הַנָּה Ex 116). In the 3rd plur. perfect the tone-syllable varies; along with 151, 152, we also find שַׁחֹל Is 5912, בבל Hb 36, &c.; but in pause always মার্ন, ক্রান্ন, &c. The tone likewise remains on the stem-syllable in the imperfect Qal in יְבֹּלֹבִיּ, הָבֹלַבִּיּ, perfect Hiph'îl הָבֶּבָּה, הַבֶּבֶּבּ, imperfect אָלַבּני, &c. In the forms with separating vowels, the tone is moved forward to these vowels (or to the final syllable, cf. ee), e.g. חָשֹבִּינָה, מְסבּינָה, &c.; except before the endings מְשׁ and זְהָ in the perfect, which always bear the tone. This shifting of the tone naturally causes the shortening of the merely tone-long vowels \bar{e} and \bar{o} to $\bar{\imath}$ and ŭ (or ŏ, see n), hence תְּלְבֶּינָה from הַמָבִּינָה from לֵיב; on cases in which the vowel of the preformative becomes $\check{S}^{e}w\hat{a}$, see above, f.
- 8. In several verbs y"y, instead of Piēl, Puʿal and Hithpaʿēl, the less frequent conjugation Poʿēl, with its passive and reflexive, occurs (most probably on the analogy of the corresponding forms of verbs ""y, cf. § 72 m), generally with the same meaning,¹ e.g. עוֹכֵל to ill-treat, passive לֵעֵע reflexive הַּתְעוֹכֵל (from עֵלֵל; cf. the Hithpoʿēl from עֵלֵל); cf. the Hithpoʿēl from בַּתְעוֹלֵל

¹ Sometimes both Pi'el and Po'el are formed from the same stem, though with a difference of meaning, e. g. מַבֶּב to break in pieces, רְבֵּץ to oppress; חַבּּן to make pleasing, בוֹבְּן to have pity; סַבּּב to turn, to change, סַבּּב to go round, to encompass.

and אַבּ Is 24^{19 f.}); in a few verbs also Pilpēl (§ 55 f.) is found, e.g. to roll, Hithpalpēl בּלְבֵּלֹלְ to roll, Hithpalpēl הַּלְבֵּלֹלְ to roll, Hithpalpēl הַּלְבֵּלֹלְ to roll oneself (from בַּלִּבְּלָּטְ to comfort, to delight in; passive with suffix הָּלִישָׁע to be caressed (from שָׁעֲשַׁע to be caressed (from שִׁעָשַׁע). These forms cannot appear in a biliteral form any more than $Pi\bar{e}l$, Pu'al, and $Hithpa'\bar{e}l$.—For הַּתְּבֶּרָר צַבְּעִי read, according to ψ 18²⁷, הַּתְּבֶּרָר, Pu'al, and Pithpa'el.

REMARKS.

I. On Qal.

2. Imperfects Qal with \bar{v} in the second syllable keep the original α in the n preformative, but lengthen it to \bar{a} , as being in an open syllable, hence אָרָל, לְּלֹר, לְלִיל, לְלִי, לְלִי, לְלִי, לְלִי, לְלִי, לְלִי, לְלִי, לְלִי, לִילָּי, לְלִי, לִילָּי, לְלִי, לִילִּי, לְלִי, לְלִי, לְלִי, לִילִּי, לִילָּי, לְלִי, לְלִי, לִילִּי, לִילִּי, לְלִי, לִילִּי, לִילִּי, לִילִּי, לְלִי, לְלִי, לְלִי, לִילִּי, לִילִּי, לְלִי, לְלִי, לְלִי, לִילִּי, לְלִי, לְּלִי, לְלִי, לְלִי, לְלִי, לְלִי, לְּלִי, לְּלִי, לְּלִי, לְלִי, לְּלִי, לְלִי, לְלִי, לְלִי, לְלִי, לְּלִי, לְּלִּי, לְּלִי, לְּלִי, לְּלִּי, לְּלִי, לְּלִּי, לְּלִי, לְּלִי, לְּלִּי, לְּלִי, לְּלִי, לְּלִי, לְּלִי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלְּי, לְּלִי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִּי, לְּלְי, לְּלְּלִי, לְּלִי, לְּלִי, לְּלְּלְי, לְּלִי, לְּלִי, לְּלִי, לְּלִּי, לְּלִי, לְּלִי, לְּלִי, לְּלִי, לְּלִי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִי, לְּלְּלִי, לְּלִּי, לְּלִּי, לְּלְּלִּי, לְּלִי, לְּלִּי, לְּלְּלְילְּלִּי, לְּלִּי, לְּלִּי, לְּלִּי, לְּלִי, לְּלִּי, לְּלְּיי, לְּלְּילְּלִי, לְּלְּלִי, לְּלְּלִי, לְּלִי, לְּלִּי, לְּלְּלְּלִ

ZDMG. 1894, p. 5 f.

3. Examples with Pathah in the infinitive, imperative, and imperfect are נר (in לברם to prove them, Ec 318); בר Is 451; שׁךּ Jer 526; בּשׁנָם in their error, (in 68 (so ed. Mant., but there is also good authority for 미글말크, from ישׁ = ישׁ and בּוֹ also; so Baer and Ginsburg). Also נֵל take away, ψ 119²²; and the *imperfects* $\Box\Box$ it is hot, Dt 19⁶, &c. (on the \bar{v} of the preformative cf. n); יבר it is bitter, Is 249; יצר it is straitened; יבר it is soft, Is 74; השט ווייבר it is desolate, Ez 1219 (in pause ២៥ភូ Gn 4719); ៦ភ្នំក្បា she was despised, Gn 164 (but elsewhere in the impf. consec. with the tone on the penultima, e. g. אַצר Gn 32s, &c.; μ²] Gn 21¹¹, &c., cf. Ez 19⁷); in the 1st sing. imperfect μην 2 ψ 19¹⁴, abnormally written fully for DAN, unless DAN is to be read, as in some MSS., on the analogy of the 3rd sing. בות .- In the impf. Qul of שלל the reading of Hb 28 varies between ישׁכּוֹן (Baer, Ginsb.) and ישׁכּוֹן (ed. Mant., Jabl.).— The following forms are to be explained with Barth (ZDMG. xliii. p. 178) as imperfects Qal with original i in the second syllable, there being no instances of their Hiph'il in the same sense : إِذَا Gn 2010; إِذَا Is 315, &c. ; ניסף Ex 4c²¹, \$\psi\$ 914, &c.; perhaps also תּצְלֵּינָה 1 S 3¹¹ and יַהֵל Jb 31²⁶, &c.; in accordance with this last form, אָל בוּ Jb 293 would also be an infinitive Qal, not Hiph'il (for בההלו), as formerly explained below, under w. Finally the very peculiar form אווורן Ju 953 may probably be added to the list.

\$ 4. In the participle, the aramaïzing form אָטְמַיִּל for שְּׁכְּיִּל occurs in Kethibh, Jer 3016 (the Qerê indicates a participle from רְעָה Pr 2519 appears to be a contraction from רְעָעָה, part. fem. = breaking in pieces.

י For it as suffix of the 3rd person a parallel might be found in יְשֵׁנוֹ , § 100 o, and probably also in the Nún of the Phoenician suffix ביו cf. Barth, ZDMG. xli. p. 643, and the note on § 100 o.

² Also in Ez 66, instead of תְּישֶׁמְנָה, which could only come from יְשׁׁם is intended, and אָאיִשְׁמוּ in the same verse is probably only an error for ישׁׁםוּ.

³ According to Stade, *Grammatik*, § 95, Rem., the pronunciation with \hat{u} , since it also appears in Neo-Punic [and in Western Syriac, see Nöldeke, *Syr. Gramm.*, § 48], was that of everyday life.

II. On Niph'al.

5. Besides the ordinary form of the perfect IDI with Pathal (in pause tבסב) and the participle שוב with Qames in the second syllable, there is also another with Sere, and a third with Holem, e.g. perfect DDJ it melts, Ez 2112, 2215; בַּקָל (for בַּקַל Ez 262; part. בַּקָל mollen, 1 S 159, Na 211; נַקַל it is a light thing, 2 K 2010, Is 496 (perf. אונקל); with ō, e.g. בּוֹלֶל they are rolled together, Is 34^4 ; cf. 63^{19} , 64^2 , Am 3^{11} , Na 1^{12} , Ec 12^{8b} . In the imperfect with \bar{o} in the second syllable, on the analogy of verbs "y (from which König would also explain the perfects with o), we find MIR thou shalt be brought to silence, Jer 482 (unless this form should be referred to Qal with Qimhi, Olshausen, König); ירוֹע he suffers hurt, Pr 1115, 1320; הרוֹץ (for tirros) Ez 297; with ē in the second syllable הוול she profanes herself, Lv 219, but און Ez 2226, and ביול Is 48^{11} , המו $1s_7^8$, &c. For infinitives, cf. המו to melt, ψ 68^3 (as inf. constr.; 2 S 1710 as inf. absol.); again, with compensatory lengthening in the first syllable, him Ez 200, 1422, but with suffix ihm Lv 214; also iian to be plundered, and pien to be emptied, Is 243; in the imperative, only אבר be ye clean, Is 5211. On מל get you up, Nu 1710, and the corresponding imperf. יר Ez 10¹⁷, &c., cf. 72 dd.

Examples of the perfect Niph'al with sharpening of the initial syllable are, ע ביני it is profaned, Ez 22¹6, 25³ (from קֹוֹן: (from קֹוֹן); קוֹנוֹן (from קֹוֹן) ψ 69⁴, 102⁴ (also קֹוֹן) Jer 6²⁰); אוֹן זְיִמְיִם (from תַּבְּרִים Mal 2⁵; cf. with this in the participle, מָבְּרִים (for niḥḥāmim) Is 57⁵, and נֵּבְּרִים Mal 3⁰: in the imperative and infinitive Niph'al such a virtual strengthening of the guttural after preformatives never occurs.—The occurrence of u instead of ô as a separating vowel in the perfect אוֹנוֹע בֹּי is abnormal.

III. On Hiph'îl and Hoph'al.

6. The second syllable in Hiph'il sometimes has Pathal instead of Ṣere, U especially under the influence of ¬ and the gutţurals, e.g. perfect אַבּיי ווּ הּשׁיִם אַר הּשׁים אַר הּשׁים אַר הַשְּׁם אַר הַשְּׁיִרְּב הַשְּׁם אַר הַשְּׁיִרְב הַשְּׁם אַר הַשְּׁם אַר הַשְּיִרְם הַשְּׁם אַר הַשְּׁיִרְם הַשְּׁם אַר הַשְּיִב הַשְּׁם אַר בּשְּׁם בּשְׁם בְּשְׁם בְּשְׁם בְּשְׁם בְּשְׁם בּשְׁם בּשְּׁם בְּשְׁם בְּשְׁם בּשְׁם בּשְׁם בּשְּבְּשִׁם בְּשְׁם בְּשְׁם בְּשְׁם בְּשְׁם בְּשְׁם

The ē of the second syllable, when without the tone, may become č, e.g. לָנָי הַרְּלְ בִּי Gn 317 (see also x). It is unusual (cf. § 53 k) to find the ē written fully as in the infinitive לָתְּפֵּי Zc 1110. Instead of Hateph-Pathah a HatephSeghôl is found under the preformative in בְּקֵלְלְּמֵי 2 S 19⁴⁴, and a Pathale occurs before הוו (with a virtual sharpening of the הוו in such forms as אַהְהַחָהַ Is 9³; cf. Gn 11⁶, Dt 2³¹, 3²⁴, I S 22¹⁵, Est 6¹³—in all these cases before הַ.—On לְּבָהָל Jb 29³, see above, p: on בַּהָל Jer 49⁸⁷, see below, dd.

so also with א as אַרַ 2 Ch 2820, Dt 29—but cf. also אוֹם Neh 49.

IV. In General.

2 9. Verbs """ are most closely related as regards inflexion to verbs "" (§ 72). The form of verbs "" is generally the shorter (cf. e.g. בוֹלְי and בּוֹלָי, בְּוֹלֵים and בּוֹלָי, in a few cases, however, the two classes exactly coincide, e.g. in the imperfect Qal and Hiph'il with waw consecutive, in Hoph'al

and in the less common conjugations (see above, l).

10. The developed forms (with three radicals), as mentioned in a, are especially frequent in the 3rd sing. mass. and fem., and the 3rd plur. perf. Qal (i.e. in forms without an afformative or with an afformative beginning with a vowel) of transitive verbs, or verbs, at any rate, expressing action, e.g. בַּוֹנֵי (but before a suffix also בַּוֹנֵי (מְבַנְּבִּינִי (מְבְּבִּנִי (מְבְּבִּינִי (מְבְּבִּנִי (מְבְּבִּנִי (מְבְּבִּנִי (מְבְּבִּנִי (מִבְּבְּנִי (מִבְּבְּנִי (מִבְּבְּנִי (מִבְּבְּנִי (מִבְּבְּנִי (מְבְבְּנִי (מִבְּבְּנִי (מְבְּבְּנִי (מִבְּבְּנִי (מִבְּבְינִי (מְבְּבְנִי (מְבְּבְּנִי (מְבְּבְנִי (מְבְּבְּנִי (מְבְּבְּנִי (מְבְּבְנִי (מְבְּבְּנִי (מִבְּבְּנִי (מְבְּבְנִי (מְבְּבְּנִי (מְבְּבְנִי (מְבְינִי (מְבְּבְנִי (מְבִּי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מִבְּי (מְבִּי (מִבְּי (מְבְּי (מִבְּי (מִבְּי (מְבִּי (מְבְּי (מִבְּי (מְבְּי (מִבְּי (מִבְּי (מְבְּי (מִבְּי (מְבִּי (מְבְּי (מְבִּי (מְבְּי (מְבְּי (מְבְּי (מְנִי (מְנִי (מְנִי (מְי מִּנְי (מְי מִּנְי (מְי מִּנְי (מְי מִּי מְיּנְיּנְייִי (מְי מִבְּיי (מְי מִבְּיי (מְי מִבְּיי (מְיִּי מְיּנְיּי (מְי מִבְּיי (מְיִּי מְיִּי מְיּנְיּי מִּיְי (מְיִּי מִּי מְיִּי (מְי מִבְּיי (מְיִּי מִּיְי (מְיִי מִּיְי (מְי מִּי מִּי מְיּי מְיִי מְיּי מְיִי מְיִּי מְיִי מְיּי מְיּי מְיּי מְיּי מִּיְי מִבְּי מִּיְי מִּי מִּי מִּי מִּי מִּי מִּי מִיי מִבְּיי מִבְּיי מִבְּיי מְיּי מִּיְיי מִבְּיי מִבְּיי מִּיי מְיי מִבְּיי מִבְּיי מִּיְיי מְיּי מְיּיי מְיּיי מְיּיי מְיי מִבְייי מְיי מִבְּיי מְייי מְיּיי מְיּי מְיּיי מְיּיי מְיּיי מְייי מְ

עששה ψ 68.



form אָדן, with retraction and modification of the vowel, לְחַנָהַה עָּ 10214; also תַּוֹחוֹת Is 6014, וֹבְנָוֹן Is 1018 בְּעָרוֹר Pr S28, בְּעָרוֹר Pr 268.—Imperative שררה Jer 4028 (cf. § 20 b, and ibid. also on אַ חונני שׁן ישׁן in the imperfect, רוֹד' Na 3^7 (ψ 6813; cf. Gn 31^{40}) from און; the strong form here, after the assimilation of the Nún, was unavoidable. On the other hand, שַׁרָדֶם Jer 56 is anomalous for ישׁרַם (Pr בו Qerê; the eastern school read the Po'el ישׁרָה ישׁרָרָם in the Kethibh); the strengthening of the second radical has been afterwards resolved by the insertion of a vocal Ševā. Cf. also אָרָהָן Am 5¹⁵ (elsewhere וֹחָקֹי). In Niph'al, the triliteral form לֶבֶב is found, Jb 1112; in Hiph'il, all the forms of הַרָּנִים, thus imperative הַרְנִינוּ, imperfect הַּלָּינוּ; infinitive הַשָּׁמָם; Mi 613; participle משמים Ez 315. That the developed (triliteral) forms possess a certain emphasis is seen from their frequent use in pause, as in

 ψ 118¹¹ after a biliteral form (סבֿוני נַם־סבבֿוני).

11. The above-mentioned (see g) neglect of the strengthening in aramaizing ddforms, such as it's and the like, occurs elsewhere tolerably often; in the perfect Qal ממנה for אומה Nu 1728 (Jer 4418; cf. above, e); imperfect מוֹם בּוֹם 1 S 1436 (1 parag. without any influence on the form, cf. o); even with the firm vowel reduced to vocal Ševa; נְבֹלָה Gn בּוֹז for לְבֹלָה (cohortative from יוֹמוּ ; (בַּלֵל for ibid. ver. 6, they purpose; following the analogy of verbs אַמשׁך, ע"ד (see above, r); from intransitive imperfects Qal, אָמִשׁך Is 4910 (plur. masc. Jb 187); ירעו וירען Neh 23; also תישמנה Ez 66 (for which read (תְשׁי = might be explained in the same way.—Perfect Niph'al נָמָבָה for נְמַלֹּתָם Ez 417; נָלָל Ju 55 for נְמֵלֹתֶם for נַמַלֹּתָם Gn 1711 (as if from תלל not אם to circumcise), cf. Is 193, Jer S14; imperfect תּלָבָה Zc 1412; participle נְּמָעָה , cf. u. So also נְפַעָה וֹ S וֹנִין Gn g¹⁹ (cf. Is 33³), are perfects Niph'al from אָפַל (= מְצִי הַלְּכִּי), not Qal from בָּבָּי .—In Hiph'il הַלְּלָּה (for וֹתְתְּלְּתָ Dr אָיַ (cf. Ct 6¹¹, 7¹³). הַעְּיָה for הָעָיָה Pr אָי (cf. Ct 6¹¹, 7¹³).

No less irregular is the suppression of the vowel of the stem-syllable in

ברכם Lv 2615.—On the perfect דליו Pr 267, cf. § 75 u.

12. Cases in which the tone is thrown forward on the afformatives (see CC k) are (a) in the perfect, the 1st sing. regularly (but cf. בווצרותי Jer 1018 before (לְהָּם after ו consec., Ex 33^{19.22}, 2 K 19³⁴, &c., also Is 44¹⁶ (חַוֹּם before הַם בּוֹלָים); ψ_{92}^{11} (but the text is certainly corrupt; see the Lexicon), 1166, perhaps also Jb 19¹⁷, ווולון (though in this passage, and in ψ 17³, the form might be an infinitive in ôth; see Delitzsch on Jb 1917); in the 2nd sing. וְקַצֹּתְה (before N) Dt 25^{12} ; in the 3rd plural, 151 multi sunt, ψ 3^2 , 104^{24} , Jer 5^6 , 1 S 25^{10} ; 151they are soft, ψ 55²² 157 they are swift, Jer 4¹³, Hb 1⁸; 157 they are pure, Jb 15¹⁵, 25⁵, La 4⁷; אַשׁׁלּוֹ they did bow, Hb 3⁶; אַהַ they are burned, Is 24⁶. A by form of ארשׁ (ז"ט, cf. § 72 dd) is אֹהשׁי ψ 49¹⁵, 73°.

(b) In the imperative (a command in an emphatic tone) יוֹלָי sing, Is 541, # Zp 314, Zc 214; אַרָ Is 4423, 4913, Jer 317 (but מוֹל lament, La 219), אַרָ keep (thy feasts), Na 2^1 , Jer 7^{29} ; אונה (שוַה before א, ψ 68^{29} . On the retention of the short vowels \check{u} (\check{o}) and \check{i} before Dages forte, in place of the tone-long \bar{o} and \bar{e} . see above, k; on the change of the vowel of the preformative into $S^ew\hat{a}$, when it no longer stands before the tone, see g.

THE WEAKEST VERBS (Verba Quiescentia).

§ 68. Verbs "a e.g. אָבֶל to eat.

Brockelmann, Semit. Sprachwiss., p. 140 ff.; Grundriss, p. 589 ff.

- a So far as a retains its full consonantal value as a guttural, these verbs share all the peculiarities of verbs primae gutturalis, mentioned in § 63. They are, however, to be treated as weak verbs, when the a loses its value as a consonant, and coalesces with the preceding vowel (originally short) to form one long syllable. This takes place only in the following very common verbs and forms, as if through phonetic decay:—
- b 1. In the imperfect Qal, five verbs (viz. אַבָּה to perish, אַבָּה to be willing, אַבָּה to eat, אַבָּה to say, אַבָּה to bake) regularly make the sequiesce in a long ô, e.g. אַבָּה'. In a few others the ordinary (strong) form is also in use, as אַבָּה' (18 times) and אַבְּה' (3 times) he takes hold; אַבָּה' (see h), also אַבְּה', he collects. This ô has primarily arisen from an obscuring of â (§ 9 q), and the â from אַבַּ, the weak consonant seconlescing with ă to â; cf. § 23 a.
- c In the second syllable ō (for original ŭ) never appears, but either ē ² or ŭ; and in pause almost always ē, even before the tone-bearing heavy afformative זֹ, e. g. אַבְלּי, Dt 18¹, without the pause אַבְלְי, however, ŭ is always retained in pause, אַבְלָי, and אַבְּלֹי, but in the 2nd masc. אַבְּלִי, however, ŭ is always retained in pause, אַבְּלִי, and אַבְּלִי, but in the 2nd masc. אַבְּלִי, in the 3rd fem. אַבְּלִי, and אַבְּלִי, but in the 2nd masc. אַבְּלִי, in the 3rd fem. אַבְּלִי, in the plural אַבְּלִי, לֵּילִי, עָרָ אַבְּלָּי, אַנְלָּי, in the 3rd fem. אַבְּלִי, in the 3rd fem. אַבְּלִי, in the 3rd fem. אַבְּלִי, in the body of the sentence, ŭ (as being a lighter vowel) is used, e. g. אַבְּלִי, שְׁלִי, but in pause אַבּלִי, עָרָי, cf. a similar interchange of ē and ŭ in § 65 c. The 3rd fem. plur. impf. always has the form אַבְּלִילָּהוֹ אַבְּלֵילִי, אַבְּלִילָּי, אַבּלִיּי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלֵילִי, אַבְּלֵילָי, אַבְלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְלִילָּי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלֵילָי, אַבְּלִילָי, אַבְּלֵילָי, אַבְּלִילָּי, אַבְּלִילָּי, אַבְּלִילָּי, אַבְּלִילָּי, אַבְּלֵילָי, אַבְּלִילִי, אַבְּלִּילִי, אַבְּלִילָּי, אַבְּלִילִּי, אַבְּלִילִי, אַבְלַיּי, אַבְּלִילְי, אַבְּלִילְי, אַבְּלָּי, אַבְלָּי, אַבְּלְיּי, אַבְּלְיּי, אַבְּלְיּי, אַבְּלָּי, אַבְּלָּי, אַבְּלָי, אַבְּלְיּי, אַבְּיּי, אַבְּלְיּי, אַבְּיּי, אַבְיּי, פּיִי אָבְיּי, אַבְּיּי, אַבְּיּי, אַבְּיּי, אַבְּיּי, אַבְיּי, אַבְּיּי, אַבְּיּי, אַבְּיּי, אַבְּיּי, אַבְיּי, אַבְּיּי, אַבְּיּי, אַבְּיּי, אַבְּיּי, אַבְיּי, אַבְיּי, אַבְּיּי, אַבְיּי, אַבְּיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְּיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּיי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּי, אַבְיּיי, אַבְיּייּיי, אַבְיּייּי, אַב
- d When the tone moves back, the final syllable of the imperfects of אַבָּר and אַבָּל, with a conjunctive accent, also always takes Pathaḥ, e. g. אַבָּר יוֹם Jb 3³, אַבָּר יוֹם and he did eat; in אָבָר יוֹם the loss of the tone from the final syllable only occurs in the form with wāw consecutive

¹ So in the modern vulgar Arabic of South Palestine, ya'kul (he eats)

² On this ē (originally i) as a dissimilation from ō (originally ii), ef. § 27 v. and F. Philippi, in the Zeitschrift für Völkerpsychologie und Sprachwissenschaft, xiv. 178. The latter rightly observes that the existence of an original u in the imperfect of אַבּל, is indicated by the form of the imperative אַבּל, the Arabic ya'kul and the Aramaic אַבּל, as well as by the fact that אַבּל, and אָבּל, are found along with יֹאֵבלן and אָבּלי.

(but never in the 1st sing. וְאֹבֵל ; cf. אָמֹבּל.), and then the final syllable, if without the pause, always takes Seghôl, מַּאֹבֶּל and he said (except לֵּאֹבֶּל לִּיּן Pr יְזֹיּאֹבָּן Pr יְזֹיּאֹבָּן בּיִּ

In pause, however, the imperfect consecutive (except the 1st pers. of c בְּצִּי, see below) always has the form בְּצִיּלִיּ (but plur. always בְּצִיּלִי (but plur. always בְּצִיּלִי (but plur. always בְּצִיּלִי (but plur. always בּצִיּלִי (but plur. always בְּצִיּלִי (but plur. always בְּצִיּלִי (but plur. always בּצִיּלִי (but plur. always בְּצִיּלִי (but plur. always בְּצִילִי (but plur. always בְּצִילִי (but plur. always בּיִּבְּיֹי (but plur. always בְּיִבְּיִי (but plur. always בְּיִבְּיִי (but plur. always בְּיִבְּיִי בְּיִּבְּיִי בְּיִּבְּיִי (but plur. always בְּיִבְּיִי בְּיִבְּיִי בְּיִּבְּיִי בְּיִּבְּי בְּיִּבְּיִי בְּיִבְּיִּי בְּיִּבְּיִי בְּיִבְּיִי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּיִי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיבְּי בְּיבְּי בְּיבְיּי בְּיבְּי בְּיִבְּי בְּיבְיּי בְּיבְּיי בְּיבְי בְּיבְיי בְּיבְּייִילְייִבְּי בְּיבְיי בְּיבְּייִיבְּי בְּיבְיי

Before light suffixes the vowel of the second syllable becomes vocal Šewâ, as fהאכלֶנוּ, שׁמכֹלֶנוּ, but האכלְכֵּם.—In a few cases, instead of the ô in the first syllable an ê is found, which is due to contraction from the group - (or י in place of ____; e.g. אוֹן it shall come, Mi 4⁸, from קָּבֶּעָהָ (from james) וֹ אָרָבּג (for אַרָּבּג (for אַרָּבּג (for אַרָּב (אַרָּבּג (אַרָּבּג (for אַרָּב (for אַרָּב (for אַרָּב (for אַרָּב)) אַרְבּב (אַרָּב) suffixes אַהְבֶּהּ Ho 111, 145, &c. (but only in 1st sing., otherwise אָהָבֶהּ, &c., from אָהָב ; אָהָב and I stayed, Gn 325. The infinitive construct of with) is always מולה dicendo, for באמר .—According to Barth (ZDMG. 1889, p. 179) אינל Nu 1125 is to be regarded as an imperfect Qal, without the obscuring of א__ to ô, not as imperfect Hiph'û, since אצל elsewhere occurs only in the perfect Qal and Niph'al; on the original i in the second syllable, see above, § 67 p. For אובלהן Jb 2026 we should simply emend ; the view that it is imperfect Po'el (which nowhere else occurs) can, as regards the change of ô to ŏ, be supported only by the very doubtful analogies of ψ 624 (see § 52 q) and ψ 1015 $Q^e r \hat{e}$ (see § 55 b), while the view that it is $P i \bar{e} t$ (ጋዜቦ = ጋዜቦ) rests on no analogy whatever. It would be more admissible to suppose that אָבֶלף stands for אָבֶלף, Pu'al (cf. אָבֶלֶךְ for אָבֶלֶרָ, § 27 q); but no reason has been discovered for this departure from the natural punctuation 'האכ'.

2. In the 1st pers. sing. imperfect, where two N's would ordinarily groome together, the second (which is radical) is regularly dropped (§ 23 f), as אַמָּרָה (for אָאַמָּר), &c., and even plene אַוֹּאָרָה Neh 2^7 , &c., אוֹמָרָה עָ עָבִּיּיּט (זְּאַרְּה עָּבְּיִּיּיִ Neh 2^7 , &c., אוֹמָרָה עָ עָבִיּיּיִ עָּבְּיִיּיּט (אַרְיִּה עָּבְּיִיּיִ Neh 2^7 , &c., אוֹמָרָה עָבְּיִיּיִ עָּבְּיִיּיִ עָּבְּיִיּיִ עָּבְּיִיּיִ אַ עִּבְּיִיּיִ עָּבְּיִּיִּיִ עָּבְּיִיּיִ אַנְיִּיִּיִ עָּבְּיִּיִּ עַּבְּיִים (sin the other cases, also, where the N is ordinarily regarded as quiescing in δ or \hat{e} , it is only retained orthographically, and on etymological grounds. Hence the possibility of its being dropped in the following cases:—

Always in the contracted forms of $\eta_D N$, as $\eta_D n$ for $\eta_D N n$ ψ 10429; $\eta_D n$ 2 S 61 (but for $\eta_D N$ 3 Jb 2719 read $\eta_D N$ = $\eta_D n$ with the LXX); cf. also in

¹ The regularity of this orthography indicates that the contraction of NS to â in this 1st pers. occurred at a time when in the 3rd and 2nd persons the NS was still audible as a consonant (which accordingly was almost always retained in writing). Nöldeke (ZDMG. xxxii. 593) infers this from the fact that also in Arabic the 3rd and 2nd persons are still written ya'kulu, ta'kulu, but the 1st pers. 'âkulu, not 'a'kulu.

Paradigm I shows the weak forms of the imperfect Qal, and merely indicates the other conjugations, which are regular.

ול Rem. ז. In the derived conjugations only isolated weak forms occur: Perfect Niphal אַרַאָּרָן אַרָּרָּבְּי אָרָבְּי אָרָבְּי אָרָבְּי אַרָּבְּי אַרָּבְּי אַרָּבְּי אַרָּבְּי אַרָּבְּי אַרָּבְּי אַרָּבְּי אַרְבּי אַרְבִּי אַרְבּי אַרְבּיי אַרְבּי אַרְבּי אַרְבּי אַרְבּיי אַרְבּי אַרְבּי אַרְבּי אַרְבּי אַרְבּי אַרְבּי אַרְבּי אַרְבּיי אַרְבּי אַרְבּי אַרְבּי אַרְבּי אַרְבּיי אַרְבּי אַרְבּי אַרְבּיי אַרְבּי אַרְבּי אַרְייִי אַרְבּי אַרְיי אַרְבּי אַרְיי אַרְבּי אַרְי אַרְבּי אַרְיי אַרְבּי אַרְי אַרְבּי אַרְיי אַרְבּי אַרְיי אַרְבּי אַרְיי אַרְי אַרְבּי אַרְיי אָרְיי אָרְייי אָרְיי אָרְיי אָרְיי

§ 69. Verbs "a. First Class, or Verbs originally "a, e.g. and to dwell.

Brockelmann, Semit. Sprachwiss., p. 141 f.; Grundriss, p. 596 ff.

מ Verbs which at present begin with Yôdh when without preformatives are divided into two classes according to their origin and consequent inflexion: (a) Verbs which (as still in Arabic and Ethiopic) originally began with Wāw, e.g. ללי to give birth to, Arab. and Eth. wălădă. In consequence of a phonetic change which prevails also with few exceptions in the noun, this Wāw in Hebrew and Aramaic always becomes a Yôdh, at least when it is the initial consonant; but after preformatives it either reappears, or is again changed into

Yôdh, or, lastly, is altogether elided; (b) Verbs which (as in Arabic) originally began with Yôdh (called Verba cum Iod originario, see § 70). A few verbs again (some with original Yôdh, and some with original $W\bar{a}w$) form a special class, which in certain forms assimilates the $W\bar{a}w$ or Yôdh to the following consonant on the analogy of the Nûn in verbs |"D (see § 71).

With regard to verbs 1"5 (i.e. "5 with original $W\bar{a}w$) it is to be b noticed that—

- 1. In the imperfect, imperative and infinitive construct Qal there is a twofold inflexion, according as the $W\bar{a}w$ is wholly rejected or only changed into $Y\hat{c}dh$. The complete rejection (or elision) takes place regularly in eight verbs (see h) in the following manner:
- A. Imperfect אַרֵּי, אָרַיִּי, with an unchangeable ' Sere in the first syllable and original in the second, which in the tone-syllable (according to § 27 c) becomes ē (thus אָלֵר, אָנֵיר, יַנֵּיא, see x), or, under the influence of a guttural, with ä in the second (אַרָר, יָבַע, יִבַר, יַבַּע, יִבַר, יַבַּע, יִבַר, יַבַע, יִבַר, יַבַע, יִבַר, יַבַע, יִבַר, יַבַע, יִבַר, יַבַע, יִבַר, יִבַע, יִבַּע, יַבַּע, יִבַּע, יִבָּע, יִבְּע, יִבְּע, יִבְּע, יִבַּע, יִבּע, יִבַּע, יִבַּע, יִבַּע, יִבַּע, יִבּע, יִבַּע, יִבַּע, יִבַּע, יִבְּע, יִבְּיבּע, י

The tone-long \bar{e} of the second syllable is of course liable to be shortened or to become \check{S}^ewa , e.g. יֵשְׁבּר ,וֹיִשְׁבּר, &c.; in the same way \check{a} becomes \check{S}^ewa in such cases as יִרְיִשׁר., &c., but is lengthened to Qames in pause (יִרְּעֹר) and before suffixes (יִרְעֹר).

- B. Imperative $\exists \ddot{v}$ with aphaeresis of the Wāw and with tone-long \bar{e} , from \tilde{e} , as in the imperfect.
- C. Infinitive name from original sibh, by addition of the feminine ending (n) lengthened to a segholate form; as in verbs in (cf. § 66 b) this lengthening affords a certain compensation for loss of the initial consonant.

Rem. Since the infinitives אָרָה (see below, m) point to a ground- c form di'at, lidat, we must, with Philippi (ZDMG. xxxii. 42) and Barth (ibid. xli. 606), assign to אָבָּה, &c., the ground-form šibt (which, therefore, reappears in יְּבָּהָי, &c.); the apparent ground-form šabt rests upon the law that the i of the stem-syllable is changed into a whenever the syllable becomes doubly closed by the addition of the vowelless feminine ending.

יין The e of the first syllable is really \hat{e} , not tone-long \bar{e} , since it is retained not merely before the tone, and in the counter-tone (e.g. מְיִרְעָלָּךְ Ho 14¹0), but also in אַרְעָלָּךְ Ex 33¹³³¹¹. It is no objection to this view that the scriptio plena of this \bar{e} occurs (with the exception of רְיִי ψ 72¹⁴, elsewhere pointed רְיִי only in Mi ¹³ and Ez 35° K²th.; in ψ 138˚° the Masora prefers to point רְיִי Of the various explanations of the \hat{e} the most satisfactory is that of Philippi (ZDMG. xl. p. 653) that an original yǎllā, for example (see above), became yillā by assimilation of the vowel of the first syllable to that of the second; this then became yêlēā instead of yēlēā, in an attempt to raise the word again in this way (by writing \hat{e} instead of \bar{e}) to a triliteral form.

d In more than half the number of verbs 1"D the original $W\bar{a}w$ in the above-mentioned forms gives place to $Y\hat{c}dh$, which, unless it suffers aphaeresis (see f), appears:—

in the imperatives יְבֹשׁ מְיֵבֹשׁ and infinitives יְבֹשׁ, as a strong consonant, but

in the imperfect ייִרשׁ, properly yiyraš, merges with the preceding into 2.

In the second syllable imperfects of this form regularly have a.

- (a) That the latter forms are derived from verbs with an original Wāw (not Yôdh) is shown partly by the inflexion of these verbs in Niph'al, Hiph'il, and Hoph'al (where the original Wāw reappears throughout), and partly by the Arabic, in which verbs YD likewise exhibit a twofold formation; cf. wălădă, imperf. yālīdu, with elision of the Wāw, and wăjilă, yaujalu, with retention of the Wāw.

g (c) On אַ עוֹב for דְיֵר and שׁוֹב Jer 42¹0 for the infinitive absolute יָרָר cf. § 19 i.—But יָר Ju 5¹³ (twice) is not intended by the Masora either as perfect (for יְרַך, which really should be restored) or as imperative of יְרַך, but as an apocopated imperfect Pi'el from יְרָךָה to have dominion.

- h (d) The eight verbs, of which the initial consonant in the abovementioned forms always suffers elision or aphaeresis, are ינור to bring forth, אינ to go forth, ינור to sit, to dwell, ינור to descend, also ינור to go (ef. below, x); and with a in the second syllable of the imperfect, אינור to know ינור to be dislocated. Examples of the other formation (ינור לער לינור to be wearied, אינור to sleep, אינור (imperfect אינור imperatire אינור to fear.
- 2. The original Wāw is retained as a firm consonant: (a) in the infinitive, imperative, and imperfect Niph'al, being protected by the strengthening, e.g. אָלָיִב , הַּלְּשֵׁב , which are consequently strong forms like הַּתְּוֹבָּה , בַּקְשֵׁל , הַלְּשֵב , (b) in the Hithpa'el of some verbs, e.g. הַּתְּשֵׁב from הַתְּיִבָּה from הַתְּיִבָּה from הַתְּיִבָּה from הַתְּיִבָּה from הַתְּיִבָּה ; otherwise a radical Wāw at the beginning of a word is now found only in a few nouns, e.g. לְּיִ form מֹלֵי, to bear. At the end of a syllable Wāw with the homogeneous

¹ A ninth אָם" to add, is also to be included. In the Meša'-inscription, l. 21, the infinitive is written אָם (כּר. יחַפּרי, l. 29); hence read in Is 30¹ (Nu 32¹⁴, Dt 29¹³) אָפָּלָּה for אַבּרָּם. The 2nd plur. masc. imperative אַבּרָם Is 29¹, Jer פּרִיז corresponds to יִשְׁבוֹּל ; thus in proof of a supposed חַבְּים addere, there remains only אַבְּאָבָּף Dt 32²², for which, according to 2 S 12², read מַבְּיִּבָּרׁה.

vowel u coalesces into u; so throughout Hoph'al, e.g. הרישב for $h\check{u}w\check{s}abh$; but with a preceding a the $W\bar{a}w$ is contracted into \hat{o} (\hat{i}); so in the perfect and participle Niph'al and throughout Hiph'îl, e.g. from an original năwšăbh, הוֹשָׁב from an original hăwštbh.

The first radical always appears as $Y\hat{c}dh$ in the perfect and participle k(but וְשַׂבְחָם, &c., יְשׁוּב , even when j precedes, e.g. וְשַׂבְ, (but וְשַׂבְחָם, according to § 24 b), also throughout Pi'ēl and Pu'al, e.g. to wait, יבי to be born, and in the imperfect and participle מְיָדֶע ,יְיַחֵל known (from יָדַע), and, as a rule, also in Hithpa'el, e.g. הַתְיַבֵּב , הַתְיַצֵּב , הַתְיַצֵּב , הַתְיַצֵּב , (as against הְתְּוַדֵּע, &c., with Wāw).

The beginner may recognize verbs "D in the imperfect Qal partly by the ! Sere under the preformatives; in Niph'al and Hiph'il by the Waw (1, 1) before the second radical. (The defective writing, as in הֹלִיד, is rare.) Verbs ב"ן have forms like שַׁבֶּח (רַע), in common with verbs מוֹים. Similarly Hoph'al has the same form as in verbs y"y and "y.

Rem. 1. The infinitive Qal of the weaker form (DDE, ground-form sibt, M רָשָׁתוֹ ; cf. above, c) with suffixes is pointed as רָשָׁתוֹ (the strong form only in לֵירָשֵׁנוֹ Ju 1415). The masculine form is very rare, e.g. אָדָ to know, Jb 32^{6.10}, as also the feminine ending הַ, e.g. בָּלֶה צ צ ²⁴ בּלֶה ג Is 37⁸ (2 K 193); Jer 1321, Ho 911; בְּרָרָה to descend, Gn 463, where the change of the \bar{e} into vocal $\check{S}^ew\hat{a}$ is to be explained, with König, from its position between the principal and secondary tone. From יַדע, under the influence of the guttural, יצאת is formed, with suff. דְּעָהִי, &c.; but from צָּאַת, גַּאָר, גַּאָר, גַּאָר, From יַרֵד there occurs in ψ 304 in Qerê מִירָד (the Keth. requires מִיּרְדֵי) a very remarkable case of the strong form (for מֶרְהָהִי). For בוֹ א נוֹ א S 419 (generally explained as a case of assimilation of 7 to 7 in the supposed ground-form ladt; according to Mayer Lambert pausal of n = lidt, see above, c) read simply לדת.

Examples of the strong form of the infinitive are infinitive are it to fear, Jos 2225, with ? preposition ליםר Is 5116 (but 2 Ch 317 according to Ben Naphtali ליםר, where the ' is only retained orthographically, but is really assimilated to the D; the reading of Ben Asher, לִישוֹן, accepted by Baer, is meaningless); לִישוֹן Ec 511; אֹר וֹ S 1829 is irregular, but probably ארץ (for לירא) is intended. With suff. בַּיַכְּרִי Jb 3S4, cf. Ju 1415, Ezr 312; with ת fem. יַבֹּלֵ to be able, Nu 1416. On אָב אין, which is likewise usually referred to this class, cf. the note on § 70 a.

ישבתי ב 236 can hardly be intended for an infin. with suffix from ישבתי ב על עובתי ב אוויים ב לישבתי בישב but rather for a perf. consec. from שוב ; but read ישבהן.

² The infinitives דעה and דרה belong to the source marked E (Dillmann's B) in the modern criticism of the Pentateuch. The same document also has to give, for בָּלוֹן to go, for לֶבֵת; and ששה to make, for עשוֹת. See Dillmann, Die BB. Num., Deut., Jos., p. 618.

2. The imperative Qal frequently has the lengthening by תַּבָ, e.g. אַבָּהָּ sit thou, חַוְן descend thou. From מַּלְיָבָה to give, Arab. wāhābā, only the imperative is used in Hebrew; it has the form תַּבְּי lengthened תַּבְּהְ generally with the meaning age, go to, hence in Gn 113.4 even addressed to several persons (Gn 29²¹ תַּבְּי before א to avoid the hiatus); fem. תְּבָּר Ru 315, Milera' on the analogy of the plural מַבְּי (once in Jb 6²² תְּבָּה before the tone-syllable; but cf. Dt 32³), whilst, on the analogy of other imperatives Qal of verbs מַבּר, תַּבַר , תַּבָּר , תַבְּר , תַּבָּר , תַּבָּר , תַבְּר , תַּבָּר , תַבָּר , תַבָּר , תַבָּר , תַבְּר , תַבְר , תַבְּר , תַבְּר , תַבְּר , תַבְּר , תַבְּר , תַבְּר , תַבְר , תַבְּר , תַבְר , תַבְּר , תַבְר , תַבְּר , תַבְ

3. The imperfect with it elided takes a in the second syllable, besides the cases mentioned above (under f), also in און ווידן וויד

The imperfect of the form לְינֵישׁ is frequently (especially before afformatives) written defectively, in which case the i can always be recognized as a long vowel by the Metheg (see § 16 f), e.g. יַנְיפָה Is 40²0, יַנְיבּוּ Is 65²² ; and so always they fear, as distinguished from יִנְיבּוּ they fear, as distinguished from יִנְיבּוּ they see (imperf. Qal of יִנְיבּוּ).—On

בּיִּילָן Gn 50²⁶, 24⁸³ Keth., and יִּלְּדָּ Ex 30³², see § 73 f.

From לְבֶל to prevail, to be able, the imperfect Qal is לְבֹל to prevail, to be able, the imperfect Qal is יְּבֹל (ground-form yaukhal= arisen through a depression of the vowel from בְּבֹל (ground-form yaukhal= yawkhal), to distinguish it, according to Qimhi, from בְּבֹל (ground-form yaukhal), to distinguish it, according to Qimhi, from בֹל (ground-form yaukhal), to distinguish it, according to Qimhi, from בֹל (ground-form yaukhal), is differentiated from בֹל (ground-form yaukhal) (ground-form yaukhal), is differentiated from בֹל (ground-form yaukhal) (ground-form) (ground-form yaukhal) (ground-form) (grou

4. The attenuation of ă to i in the perfect (in a toneless, closed syllable) which is discussed in § 44 d (cf. § 64 f) occurs in verbs אָרָם in a few forms of אָרָם Nu 11¹², Jer 2²², ψ 2², &c. (always after י), as well as of אַרַם, e.g. בּבְּבָּם Nu 11²², dec., Dt 4¹, 8¹, 17¹⁴, 19¹, 26¹, 31³ (always after י) for ייִן in both cases the attenuation might be explained from the tendency to assimilate the vowels, especially if the initial vas pronounced, as in Syriac, like i (§ 47 b). In the case of שִׁרַן, however, a secondary form שׁרַן (cf. § 44 d) is probably to be assumed, since in Arabic also the verb is wārīṭā. The forms

ניישׁוּהָ Ez 3612 and יְירֵשׁוּהְ 4 6986, &c., are most simply explained from the return of this %

5. As an exception, the imperfect Niph'al sometimes has a instead of the t i, e.g. אָרָהוֹ and he stayed, Gn S¹² (unless the Pi'āl or אָרָהוֹ and he stayed, Gn S¹² (unless the Pi'āl or אָרָהוֹ and he stayed, Gn S¹² (unless the Pi'āl or אַרָּהוֹ and he stayed, Gn S¹² (unless the Pi'āl or סְּרֵּיִהְ as in ver. 10, is to be read), cf. Ex 1g¹³; IS 13³ Kethūbh.—The first person always has the form אַרְּיִּהְ not אַרְיִּהְּיִּהְ of. § 5¹ p.—In the participle the plural אָרְיִּהְ (from הַּיִּהְיִּהְ with depression of ô to û, cf. § 27 n) is found in Zp 3¹³; cf. La ¹⁴. While in these cases some doubt may be felt as to the correctness of the Masoretic pointing, much more is this so in the perfect אָרְאָבָּיִר nulleāhû, 1 Ch 3⁵, 20³, for אָרָבְּיִר which appears to be required by the wāw in the initial syllable.

Keth points either to Pi'el ויישרם or Hiph'il ויישרם).

§ 71 at the end.

confusion with the following הַוֹּלְכָּהוֹ); imperfect קְּלִילִּי, but in the 1st sing. of the imperfect consecutive always אַרְלְבָּילִים בְּלִים בְּים בְּלִים בְּלִים בְּים בְּלִים בְּלִים בְּים בְּלִים בְּים בְּים בְּים בְּלִים בְּים בְּים

§ 70. Verbs "ב. Second Class, or Verbs properly "ב, e.g. ניי to be good. Paradigm L.

Brockelmann, Semit. Sprachwiss., p. 143 ff.; Grundriss, p. 603 ff.

Verbs properly "a differ from verbs "in the following points:

a 1. In Qal the initial Yôdh never suffers aphaeresis or elision; hence the infinitive has the form שבי, the imperfect ייבין, ייבין, ייבין, ייבין, מון (in pause אייבין), also written בייבין, &c.; and so always with a tone-bearing a in the second syllable, even after wāw consec., e. g. יְיבִּייֹן, except יְבִייִּבּין Gn o²¹, and יַבְּייִבּין Gn 2^{7,19}, unless בוֹצָר 15 (cf. בוֹצָר 15 (cf. בוֹצָר 15).

¹ Cf. above, m, note 2.

² This may be inferred from בּוֹבֵי (בְּיבֵׁשׁ Is 2711, which with its fem. בּיבֹשׁר Gn 87, is the only example of an infinitive construct Qal of these verbs. No example of the imperative Qal is found: consequently the forms מַבּי, &c. (in Paradigm L of the earlier editions of this Grammar), are only inferred from the imperfect.

Isolated anomalies are: perfect Hiph'il גַּמְיבֶּרוֹ Ez 3611 with separating vowel (for יְּבִיבְּרוֹ) on the analogy of verbs אָשׁי ; imperfect יִמִיבֹר for יֵיִטִיב for יִיִטִיב (for יִבְּיבִּרוֹ). Na 38; אַדְּיִבְּרוֹ יִמִיב imperfect Hiph'il Ex 28, either an error for יְבִיבְרוֹ , or an irregular shortening of the first syllable, caused by the forward movement of the tone. Similarly, the Hiph'il הַקִּיצְׁרוֹי , הַקִּיצְׁרֹוֹי , הַקִּיצְׁרֹוֹי , imperfect instead of יְבִּישְׁרוֹּ from יְבִייִ ; hence also הַבִּיצִרוֹי , imperfect, יִהְלִיצְׁה , imferat. בּבְיִי הַרְיּבִישְׁהוֹּר On וְּבִּישֵׁהוֹּ Na 14, see § 69 u).

§ 71. Verbs "z. Third Class, or Verbs with Yôdh assimilated.

In some verbs "z, the Yêdh (or the original $W\bar{a}w$) does not quiesce in the preceding vowel, but is regarded as a full consonant, and, like Nûn, is assimilated to the following consonant. These forms, therefore, belong properly to the class of strong verbs. Assimilation invariably takes place in יצע (prop. וצע to spread under; Hiph'îl הַצִּישָ , Hoph'al יצַת; הַפַּע to burn, imperfect אַנְיָאָר, Niph'al הַצָּיר, Hiph'îl הַצִּיר, Hiph'îl הַצָּיר (in Is 274 also אַצְיֹחָבָּה is to be read with König; in 2 S 1430 the Masora has rightly emended the Kethibh והוציתיה, which could only be the ist sing. perf. of a verb ומציתום, to the imperative וַהְצִּיתוּה in agreement with the context and all the early versions); יצָּג, Hiph'il הַצְּינ to place, Hoph'al ্রা; and probably also in the forms ordinarily derived from יַצַּב, viz. יַצִּיב (Niph'al), הַצִּיב , הַצִּיב ; at any rate a stem יַצַב is implied by the Hithpa'el הַּרְצֵב ; instead of the anomalous בּתַבַּצַב Ex 24 read with the Samaritan ותחיצב, i.e. ותחיצב. Besides the common form we find once Pin in Is 443 (from Pin to pour) with a transitive meaning, beside Pril intransitive, I K 2235. Elsewhere the imperfect

¹ These verbs, like verbs y''y (cf. above, note on § 67 g), may perhaps have been influenced by the analogy of verbs 1'' Σ .

consecutive has the form לְצִיל Gn 2818, 3514, &c., cf. § 69 f, where also other forms of אין are given; יצֹר and יצֹר (Is 4412, 498, Jer 15 Qerê), from יצָי to form, are, however, used in the same sense. Cf. also מפרם (for ישׁרנה: אפרם (for אַפרס according to § 47 k) וושׁרנה בים 2 Ch 317 (cf. § 69 n) and אפָד Is 2816. This assimilation is found always with sibilants (most frequently with 3) except in the case of 1211 I K 315 (so ed. Mant., Ginsb., Kittel; but Jabl., Baer יולבית) and in הלכים Gn 4020, Ez 165 (cf. הולְרֵת verse 4), infinitive Hoph'al of לַבָּר (cf. בּוּלְרָה) § 69 t).

§ 72. Verbs ע"י (vulgo י"ע"), e.g. איף to rise up. Paradigm M. Brockelmann, Semit. Sprachwiss., p. 144 ff.; Grundriss, p. 605 ff.

1. According to \S 67 a a large number of monosyllabic stems were brought into agreement with the triliteral form by a strengthening, or repetition, of the second radical, i.e. of the consonantal element in the stem. In another large class of stems the same object has been attained by strengthening the vocalic element. The ground-form used for these verbs is not, as in other cases (§ 39 a), the 3rd sing. masc. perfect, but always the infinitive construct form (§ 39 b), the it of which is characteristic also of the imperative and of the imperfect indicative Qal. These stems are consequently termed verbs "y or more correctly (see below) 1""".1

¹ The term \"y was consequent on the view that the Waw (or ' in the case of verbs '"") in these stems was originally consonantal. This view seemed especially to be supported by the return of the Wāw in Pi'el (Tiy, the usually passing into ' as in Dip, cf. Arabic quwumma), and by certain forms of the absolute state of the nouns of such stems, e.g. nin death, compared with nno to die. Hence in explaining the verbal forms a supposed stem gawam (in verbs "y e.g. šayat) was always assumed, and by was referred to an original yaquum, the infinitive absolute Dip to original qawon, the participle passive Dip to original quivûm. It must, however, be admitted: (1) that forms like קים, עוָד (see m) are only to be found in the latest books, and are hence evidently secondary as compared with the pure Hebrew forms קוֹמֵם &c.; (2) that to refer the verbal forms invariably to the stem Dip, leads in many cases to phonetic combinations which are essentially improbable, whereas the assumption of original middle-rowel stems renders a simple and natural explanation almost always possible. These i'v stems are therefore to be rigidly distinguished from the real 1"y stems of the strong forms, such as מַנַן, אָנַן, &c. (see below, gg).—As early as the eleventh century the right view with regard to "y stems was taken by Samuel Hannagid (cf. Bacher, Leben und Werke des Abulwa'id, p. 16); recently by Böttcher (Lehrbuch, § 1112), and (also as to y"y stems) especially by Müller, Stade, and Wellhausen (see above, § 67 a, note). On the other hand, the old view of and as consonants has been recently revived by Philippi, Barth, M. Lambert, and especially Brockelmann (op. cit.).

2. As in the case of verbs y"y, the monosyllabic stem of verbs "" b generally takes the vowel which would have been required in the second syllable of the ordinary strong form, or which belonged to the ground-form, since this is essentially characteristic of the verbal form (§ 43 b; § 67 b). However, it is to be remarked: (a) that the vowel, short in itself, becomes of necessity long in an open syllable as well as in a tone-bearing closed ultima (except in Hoph'al, see d), e. g. 3rd sing. masc. perf. DP, fem. DP, plur. DP, but in a closed penultima PP, &c.¹; (b) that in the forms as we now have them the lengthening of the original short vowel sometimes takes place irregularly. Cf. f.

Intransitive verbs middle e in the perfect Qal have the form הם he c is dead; verbs middle o have the form אוֹר he shone, שֹב he was ashamed, בוֹם he was good. Cf. n-r.

3. In the imperfect Qal, perfect Niph'al, and throughout Hiph'il and d Hoph'al the short vowel of the preformatives in an open syllable before the tone is changed into the corresponding tone-long vowel. In Qal and Niph'al the original ă is the basis of the form and not the tattenuated from ā (§ 67 h; but cf. also h below, on יַבְּיִבׁי, hence בַּיִּבְיּ, for yaqâm; בּיִבְּיִם for naqôm; on the other hand, in the perfect Hiph'îl בַּיִּבְּי for hiqîm; participle בַּיִּבְי (on the Ṣere cf. z); perfect Hoph'al בַּיִּבְּי for hăqam.

A vowel thus lengthened before the tone is naturally changeable and \$\mathcal{C}\$ becomes rocal \$\tilde{S}^e v \tilde{a}\$ when the tone is moved forward, e.g. יְּמִילְּהֵּלּוֹ he will kill him; so also in the 3rd plur. imperfect Qal with Nûn paragogic; (without Nûn Nûn The wholly abnormal scriptio plena of \$\tilde{e}\$ in Tidde I cheside in the same verse) should, with König, be emended to דְּמִילִּהְ the incorrect repetition of the interrogative necessarily led to the pointing of the form as perfect instead of imperfect.—But in Hoph'al the \$\tilde{u}\$ is retained throughout as an unchangeable vowel, when it has been introduced by an abnormal lengthening for the tone-long \$\tilde{v}\$ (as in the Hoph'al of verbs \$\mathcal{V}^{\mathcal{V}}\$).

² According to Stade (Grammatik, § 385 e and f) the e in אָרָ is of the nature of a diphthong (from ai, which arose from the union of the vowel i, the sign of the intransitive, with the ä of the root), and likewise the o in אָרָ וּאָרָ אָרָ פּיִּרְ שָׁבְּּאַ אָרָ פּיִּרְ פָּרָ אָרָ פּיִּרְ פָּרָ אָרָ פּיִּרְ פָּרָ אָרָ פְּרָ פְּרָ פִּרְ פָּרָ פְּרָ פְּרָ פִּרְ פָּרָ פְּרָ פְּרְ פְּרָ בְּרְ בְּיִיבְּיִיבְ בְּיִי בְיִי בְּיִי בְּיִייּבְיּיוּ בְּיִייּיוּי בּיוּ בְיּיוּ בּיוּי בּיוּי בּיוּי בּיוּי בּיוּי בּיוּי בּייוּי בּיוּי בּיוּי בּ

4. The cases of unusual vowel lengthening mentioned in b are:

imperfect Qal Dip; (also in Arabic yăqûmu), but jussive with normal
lengthening (§ 48 g), Dp; with retraction of the tone Dp; (yāqŏm),
Dp; (in pause Dp;); imperative Dip, with normal lengthening of the ŭ
in the 2nd plur. fem. Tipp, since, according to § 26 p, the û cannot
be retained in a closed penultima; infinitive construct Dip. In Hiph'îl
the original ĭ is naturally lengthened to î (Dipi, imperfect Dipi, jussive
Dp;, with retraction of the tone Dp;, Dp;); on the transference of this
î to the Hiph'îl of the strong verb, cf. § 53 a.

g. The following forms require special consideration: the participle Qal בּן is to be traced to the ground-form with a unobscured, Arab. qatil, § 9 q, and § 50 b. On this analogy the form would be qatim, which after absorption of the i became בּן, owing to the predominating character of the a. The unchangeableness of the a (plur. בְּיִבֶּים, constr.

יבֶּר, &c.) favours this explanation.

In the imperfect Qal, besides the forms with original ŭ (now û) there are also forms with original ä. This ä was lengthened to ā, and then further obscured to ô; hence especially אֹבְי (אֹבְי, אֹבְי, צֹבְּי, צֹבְי, צֹבְּי, צֹבְי, אַבְּי, אַבְּי, אַבּי (but cf. בְּיִּאָּרְנָה I S 14²) and בִּעֵּי (from the intransitive perfects בּאָר (see above, c), most probably also in בַּאָר בַּאָר (see above, c), most probably also in בַּאַר וֹבְּאַרְנָה I S 14², צֹבּי (see above, c), most probably also in בַּאַר וֹבְּאַר וֹבְּאַר וֹבְּאַר וֹבְּאַר בָּאָר (see above, c), most probably also in בַּאָר וֹבְּאַר בָּאָר (see above, c), most probably also in בַּאַר וֹבְּאַר בָּאָר וֹבְּאַר בָּאָר (see above, c), most probably also in בַּאַר וֹבְּאַר בָּאָר בָּאָר בָּאָר בָּאָר בָּאָר בּאָר בּאָב בּאָר בּאָר בּאָר בּאָר בּאָר בּאָר בּאָב בּאָר בּאָר בּאָר בּאָב בּאָר בּאָב בּאָר בּאָב בּאָ

1 5. In the perfect Niph'al and Hiph'îl a i is inserted before the afformatives beginning with a consonant in the 1st and 2nd persons, and '- regularly (but see Rem.) in the imperfect Qal, sometimes also in the imperfect Hiph'îl (as in אַרָּיִאָּינָה Lv 7³³, cf. אַרָּיִאָּינָה Mi 2¹²), before the termination of אַרָּי As in verbs y"y (§ 67 d and note) these separating vowels serve as an artificial opening of the preceding syllable, in order to preserve the long vowel; in the perfect Hiph'îl, however, before the i, instead of the î an ē is somewhat often found a (as a normal lengthening of the original i), especially after wāw con-

בּה בּיבּת וֹ וּהְשִׁיבֹתְם 1 S 67 (cf. 2 Ch 625) could only be an orthographic licence for ביה ; perhaps, however, והשָׁב' was originally intended.

¹ So in Arabic, prop. qu'm, since the two vowels are kept apart by the insertion of an K, cf. Aram. DND; but also contracted, as šūk, hūr, for šū k, &c. (cf. Wright's Gramm. of the Arabic Language, 2nd ed. vol. i. p. 164).

REMARKS.

I. On Qal.

1. Of verbs middle e and o, in which, as in the strong verb, the perfect and participle have the same form (§ 50. 2), the following are the only examples: חַבָּי he is dead, fem. חַבָּי בְּי אָרָ (cf. § 44 g; § 66 h); ist sing. אַבְּי וְשִׁי (even in pause, Gn 19¹0); plur. אַבָּי (in pause, קֹתְנוֹ , בִּשְׁי (even in pause, קֹתְנוֹ , בִּשְׁי (in thas shone, plur. מַבּוֹ to be good, מַבּוֹ בּי אַרוֹר (בִּישִׁים ; מַבְוֹי (בַּישִׁים ; מַבְוֹי (בַּישִׁים , מַבְּיִים ; מַבְּיִים , מַבְּיִים ; מַבְּיִים ; בּישִׁים ; מַבְּיִים ; מַבְּיִים ; מַבְּיִים ; מַבְּיִים ; מַבְיִים ; מַבְּיִים ; מַבְּיִים ; סִרְיִים ; סִרְיִים ; סִרְיִים ; סַרְיִּים ; סַרְיִּים ; סַרְיִּים ; סַרְיִּים ; סַרְיִּים ; סַרְיִים ; סַרְייִים ; סַרְיִים ; סִרְיִים ; סַרְיִים ; סַרְיִים ; סַרְיִים ; סַרְיִים ; סְרְיִים ; סְרְיִים ; סִרְיִים ; סְרְיִים ; סְיִים ; סְרְיִים יְּיְיְיִים יְיִים יְיְיְיִים יְיִים יְיִים יְיְיְיְיִים יְיְיִים יְיִים יְיִים יְיְיִים יְיְיִים יְיִים יְיִים יְיְיִים יְיִיְיְיְיְיִים יְיִים יְיְיְיְ

O Isolated anomalies in the perfect are: אַבְּׁלֵּהְ (with the original ending of the fem. for אַבְּּלָּהְ (See § 44 f); אַבְּּלָּהְ Is 26 to (see § 44 l).—In בּּגוּ Is 25 (for אַבָּּהְ from אוֹם) the N has been dropped contrary to custom. In אַבּ Jer 27 to (instead of אַבָּא) the Masora seems to point to the imperfect אַבְּאוֹ which is what would be expected; as Yôdh precedes, it is perhaps simply

a scribal error.

The form בס occurs (cf. § 9 b) with N in the perfect, באף Ho 1014, also in the participles באף softly, Ju 421, ב"אן poor, 2 S 121.4, Pr 104, plur. 1323; באָרָטִים doing despite unto (unless שְׁאָבִיים is to be read, from a stem באני whence באָני Ez 2515, 365), Ez 2824.23; fem. 1657; also in Zc 1410 בוֹלָארָן is to be read with Ben-Naphtali for בּאָרָין. On the analogy of participles of verbs middle ס (like בּאַרִים, see above) בּוֹלְים סכנור for בּאַרָּים בּאַרָים בּאַרָּים בּאַרָים בּאַרָּים בּאַרָים בּאַרָּים בּאַרָים בּאַרָּים בּאַרָּיִים בּאַרָּים בּאַרָּים בּאַרָּים בּאָבּיים בּאָבּיים בּאָבּיּים בּאַרָּים בּאָבּיים בּאַרָּים בּאָבּיים בּאַרָּים בּאַבּיים בּאַרָּים בּאַבּיים בּאָבּיים בּאָבּים בּאַבּיים בּאָבּים בּאָבּיים בּאָבּיים בּאַבּיים בּאַבּיים בּאָבּיים בּאַבּיים בּאַבּיים בּאַבּיים בּאַבּיים בּאָבּיים בּאָבּיים בּאָבּיים בּאַבּיים בּאַבּיי

Jos 216; Din Ez 1017 (verse 16 Din).

Where the imperfect (always intransitive in meaning) has ô the imperative and infinitive also have it; thus imperfect (בְּבֹא בְּיִלְּבִי , infin. and imper. אוֹם or אֹבוֹ; אוֹרָן , אוֹרִן , אוֹרָן , אוֹרָן , אוֹרָן , אוֹרָן , אוֹרָן , אוֹרָן , אוֹרְן , אוֹרָן , אוֹרְן , אוֹרְן , אוֹרָן , אוֹרְן , אוֹרְיִין , אוֹרְייִין , אוֹרְיִין , אוֹרְיִין אוֹרְיִין , אוֹרְייִין , אוֹרְיִין , אוֹרְיִין , אוֹרְיִין , אוֹרְיִין , אוֹרְייִין , אוֹרְייִין , אוֹרְייִין , אוֹרְייִין , אוֹרִיין , אוֹרִין , אוֹרְייִין , אוֹרְייִין , אוֹרִין , אוֹרְייִין , אוֹרְייִין , אוֹרִיין , אוֹרְייִין , אוֹרִיין , אוֹרִיין , אוֹרְייִין , אוֹרְייִין , אוֹרְי

¹ In ז K 14¹² (בּבֹאָה before a genitive), the text is evidently corrupt: read with Klostermann after the LXX בּבֹאָה

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3. In the imperative with afformatives (יְלְּהָלֶּהְ, לְּהָהֶלֵּהְ the tone is on the stem \$ syllable (cf., however, יְלָּהְלֵּהְ Ju 5½ intentionally varied from עַּהְרָּי מְּבֹּרָ עַּהְרִי בַּיִבֶּי Ju 5½ intentionally varied from עַּהְרָּי מְּבֹּרָ עַבְּיבְּ עַּרְי בַּיִבְּי beside בְּיבְּי בַּיבְּי בַּיבְּי Ze 9°; יִבְּיִר Is 21², יְבָּיבְּעִ שְׁ 1167, likewise for rhythmical reasons). So also the lengthened form, as בּיבְּי עִּבְּרָ בִיבְי עִי בִּיבְי עִּבְּי בִּי עַּ עַּרְּבָּ בַּי עַּ בַּיבְּי עַּ בְּיבָּ עִּי בְּיבִּ עִּי זְיִבְּי בָּי עִּי זְיִבְּי בָּי עִּ זְיִבְּי בָּי עִּ זְיִבְּי בָּי בִּי עִּ זְיִבְּי בִּי בִּי עִּ זְיִבְּי בִּי עִּ זְיִבְּי בְּיבִי עִּ זְיִבְּי בְּיִבְי עִּי זְיִבְּי בִּי בִּי עִּ זְיִבְּי בְּיבִי עִּ זְיִבְּי בְּיבִי עִּי בְּיבִּי עִי זְיִבְּיבְ בִּי בִּי זְיִי בְּיבִי עִּ זְיִבְי בְּיבִי עִּ זְיִבְּי בְּיבִי זִי זְּבְּבָּי בְּיבִּי זְיִי בְּיבִי עִי זְיִבְּי בְּיבִי זְי זְּבְּבָּי בְּיבִי זְיִי בְּיבִי זְי זְּבְּבָּי בְּיבִי זְיִי בְּיבִי בְּיבִּי נִי זְּיִבְּי בְּיבִי בְּיבִי זְּי בְּיבִי בְּיבִי זְּי בְּבִּי בְּיבִי זְיִי בְּיבִי בְּיבְי בְּיבִּי בְּיבִי זְיִי בְּיבִי בְּיבִי זְי זְּבְּיבְי בְּיבִי זְיִי בְּיבְיבִי נִי זְּיִי בְּיבִי בְּיבִי זְי זְבְיבְיבְי בְּיבְיי בְּיבְיי בְּיבִי בְּיבְי בְּיבְיי בְּיבִיי זְיִי בְּיבִי בְּיבִי בְּיבְיי בְּיבִיי זְיִי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבִיי זְיִי בְּיבִי בְּיבִי בְּיבִי בְּיבִּי בְּיבִיי בְּיבִי בְּיבִּי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבְּיבְי בְּיבִי בְּיבְיי בְּיבִי בְּיבְי בְּיבְיי בְּיבִי בְּיבִי בְּיבִי בְּיבִי בְּיבְי בְּיבְיבְי בְּיבְּיבְיי בְּיבְיי בְּיבִי בְּיבְיי בְיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְּיי בְיבְייי בְּיבְייי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְייִי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְייי בְּיבְיי בְּיבְייי בְיבְייי בְּיבְייי בְּיבְייי בְּיבְיי בְיבְייי בְייִי בְּיבְייִי בְיבְייי בְּיב

Examples of the full plural ending אין with the tone (see above, l) are ll אָמָהְהָהָ Gn 3^{3.4}; אָנוֹלּפֹוֹי עְ 104⁷; יווֹצֿרוֹן Jo 2^{4.7.9}.

II. On Niph'al.

5. The form of the 1st sing. perf. בְּלְּתְּלֵין, which frequently occurs (בְּלַתְּלִי, U בְּלַתְּלִין, cf. also the ptop. plur. בְּלַתְּלִים Ex 14³), serves as a model for the 2nd sing. בְּלְתְּלֵין, and the 1st plur. קוֹלְתְּלֵין given in the paradigm, although no instances of these forms are found; but of the 2nd plur. the

¹ Cf. Delitzsch's commentary on ψ 38.

only examples found have ô (not û), viz. בְּהַלְּבִּילִם ye have been scattered, Ez בוו¹⁷, 20^{34.41}, and pe shall loathe yourselves, Ez 20⁴³, 36⁵¹.—To the i (instead of ă) of the prefermative may be traced the perfect מָלֵי Zc 2¹⁷ (analogous to the perfect and participle בְּלֵילְ , see below, ee), imperfect ועוֹי for yi"ōr.—The infinitive construct מַלְּבְּילִ הַלְּבְּילִי in בַּלְּבָּילְ בַּלְּבִּילִ בְּלֵילִ (Qal) is intended (see \$ 51 l).—אַלָּבְּילִ Is 14³¹, בְּלֵילִ Is 59¹³ are to be regarded as infinitives absolute.

III. On Hiph'il, Hoph'al, and Pi'lel.

70 6. Examples of the perfect without a separating vowel (see above, k) are: โกลัก, &c. (see further, § 76 g); กิกุกัก (from กาก) for hēmdih-tā (cf. § 20 a); กิกัก Ist plur. perfect Hiph'ū from กาก (from กาก) for hēmdih-tā (cf. § 20 a); กิกัก Ist plur. perfect Hiph'ū from กาก (from กาก) for hēmdih-tā (cf. Nu 176, &c.; cf. 2 S 1328, also กักกาก Ex 116, and กากกาก Ho 25; but elsewhere, with wāw consecutive กักกุก Is 1430; cf. กักกุก Jer 1613, and โดกกาก Ex 2924, &c.—In these cases the ē of the first syllable is retained in the secondary tone; elsewhere in the second syllable before the tone it becomes (1 Ch 1512, &c.) or more frequently (e.g. กากกาก Gn 618). Before a suffix in the 3rd sing. masc. (except Gn 4013) and sem., and in the 3rd plur., the vowel of the initial syllable is Hateph-Seghol, in the other persons always Hateph-Pathah (König); on กากกุก 2 K 92, \$\psi 8944\$, cf. Ex 1923, Nu 3123, Dt 420, 222, 272, 301, Ez 344, and above, i. The 3rd sem. perf. Hiph. การกุก 1 K 2125 is quite abnormal for กากกุกกุก from กาก or กากก

y 7. In the imperative, besides the short form בְּקַים (on הְשָׁהַ Is 42²² with Silluq, cf. § 29 q; but in Ez 21²⁵ for הְשֵׁב הְשָׁב (the infinitive הְשָׁב) the lengthened form הְבֶּיא is also found. With suffix הְבִיא &c. The imperative הְבִיא Jer 17¹⁸ is irregular (for הְבֵּא Gn 43¹⁶); perhaps הְבִיא (as in

ו S 2040; cf. 2 K 86) is intended, or it was originally הביאה.

ביא In the infinitive, elision of the ה occurs in ביי Jer 307, 2 Ch 3110 (for אָרָבִיא); הְּהָ fem. is added in בְּלֵבְיָּא Is 3028; cf. Est 218 and the analogous infinitive Haph'el in biblical Aramaic, Dn 520.—As infinitive absolute הַבְיִּן occurs in Ez 714 (perh. also Jos 43, Jer 1023).—The participles have ē, on the analogy of the perfect, as the vowel of the preformative, like verbs ע״ע (§ 67 i). On 2 S 5², &c. (in Kethibh), see § 74 k.

and he took away, Gn 8¹³. The 1st sing. of the imperfect consecutive commonly has the form אָמְיָרְ Neh 2²⁰, or, more often, defectively אָרְ וֹאָנְיִן וֹ K 2⁴², less frequently the form אָרְ אָרָ Jos 14⁷.—For אָרָאָרָ Zp 1² (after אָרָאָרָ) and in verse 3, read אָרָאֹר from אָרָאָר, on the analogy of אָרָאָר § 68 g: similarly in Jer 8¹³ בּבָּרָאָר instead of בּבְּרָאָרָאָר.

In the imperfect Pôtel the tone is moved backwards before a following tone- bb syllable, but without a shortening of the vowel of the final syllable; e.g. אַרְיֹבְעָלְ לִּיִּלְ בִּי Pr וּגְּמָּלֵ בְּיִּ Pr וּגְמָּלֵ בְּיִּ Pr וּגְמָּלֵ בְּיִּ Pr וּגְמָלֵ בִּי Pr בְּבָּצֹי Pr וּגְמָלֵ בִּי Pr בַּבְּיֹבָ בִּי Pr בַּבָּעָרְ בִּי (ed. Mant., Ginsb. אָרָיִ אָרָן בִּי (ed. Mant., Ginsb. אָרָיִ אָרָן בּי (ed. Mant., Ginsb. יְבִּעָן בִּי (ed. Mant., Ginsb. יְבִּעָן בִּי (ed. Mant., Ginsb. אָרָיִי אָרָעָן Is 1610.

As participle Hoph'al בּוֹלְמִנֵל Peculiar contracted forms of Pôlēl (unless they are transitives in Qal) are CC Peculiar contracted forms of Pôlēl (unless they are transitives in Qal) are CC בּוֹלְנֵל 15 אַנְיֹלְנָלְנוֹ 15 אַנְיֹלְנָלְנוֹ 15 אַנְיִלְנָלְנוֹ 16 אַנְיְלָנְלְנוֹ 174, for יְעִילְנָלּוֹ 15 אַנִּלְנְלֵּלוֹ 15 אַנְיִלְנָלְנוֹ 16 אַנְלְנְלֵּלִוּ 174, for בּוֹלְנְעָלֵילִי 18 בּוֹלְנְלְנִלוֹ 18 בּוֹלְנְלְנִלְיוֹ 18 בּוֹלְנְלְנִלְיוֹ 18 בּוֹלְלְנְלֵלִי 18 בּוֹלְלְנְלֵלִי 18 אַנְלְיִלְיוֹ 18 בּוֹלְלְנִלְיוֹ 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלִילִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלִילִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלְנִלְייִי 18 בּוֹלְלְנִלְייִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלִנְלִי 18 בּוֹלְלִנְלִייִי 18 בּוֹלְלְנִלְיִי 18 בּוֹלְלִילִייִי 18 בּוֹלְלִילִייִי 18 בּוֹלִילִייִי 18 בּוֹלְלִילִיי 18 בּוֹלְלִילִיי 18 בּוֹלְלִילִיי 18 בּוֹלְייִי 18 בּוֹלְלִילִיי 18 בּוֹלְלִילִיי 18 בּוֹלְייִי 18 בּוֹלְייִי 18 בּוֹלְייִי 18 בּילִיי 18 בּילִיי 18 בּילִייי 18 בּילִייי 18 בּילִייי 18 בּילִייי 18 בּילִייי 18 בּילִייי 18 בּילִיייי 18 בּילִייי 18 בּילִייי 18 בּילִיייי 18 בּילִייי 18 בּילִיייי 18 בּילִיייייי 18 בּילִייייי 18 בּילִייייי 18 בּילִיייי 18 בּילִייייי 18 בּילִיייי 18 בּילִייייי 18 בּילִיייי 18 בּילִייייי 18 בּילִיייייייייי 18 בּילִיייייי 18 בּילִייייייייייייי 18 בּילִיייייייייייייייייי 18 בּילִייייייייייי

IV. In General.

8. The verbs ""y are primarily related to the verbs y""y (§ 67), which were \$\frac{dd}{also originally biliteral}\$, so that it is especially necessary in analysing them to pay attention to the differences between the inflexion of the two classes. Several forms are exactly the same in both, e.g. imperfect Qal and Hiph'il with wāw consecutive, the whole of Hoph'al, the Pi'lēl of verbs \nabla y, as \$67 \times 0 \tim

¹ As the passive of this Hiph'il we should expect the Hoph'al በጋጓግ, which is, no doubt, to be read for በይጻብ in La 5^5 .

Klostermann after the LXX. In Dn 811 the Kethibh הרים is intended for There is also a distinction in meaning between a perfect Hiph'îl. to spend the night, to remain, and ילין Ex 167 Qerê (Kethibh קלונו; conversely, verse 2 Kethabh מָלִינו, Qerê אָלִינו, participle מֵלִין Ex 168, Nu 1427, 1720, to be stubborn, obstinate: in the latter sense from the form לְּלֵין only בְּלֵין is found, Ex 173. Other examples are Niph'al he was circumcised, Gn 1726 f.; participle 3422 (from מול, not נֶמַל he is waked up, Zc 217 (see above, v); Hiph'il הוילוה La 18; בליור Pr 421.

Perhaps the same explanation applies to some forms of verbs first guttural with Dages forte implicitum, which others derive differently or would emend, e.g. פֿוּעַם; for שַּׁחַאַׁן and she hastened (from אַנַעָם; נַּעַטָּן (another reading is שַיַּלַין), שַעָּהוֹ וּ S 15¹⁹, 25¹⁴ (14⁸² Q^erė́) from אַט or טיט to fly at anything. Both, as far as the form is concerned, would be correct apocopated imperfects from and מְשָׁה and לְ״ה), but these stems only occur with a wholly different meaning.

10. Verbs with a consonantal Waw for their second radical, are inflected gg 10. Verbs with a consonantal waw for their section third radical is not throughout like the strong form, provided the first or third radical is not a weak letter, e.g. חָוַר, imperfect יְחֵוַר to be white; נְּוַע , imperfect יְהַוֹע to expire; to be wide; אַנָּל to cry; Piel עָנָה, imperfect יַעָרָל to act wickedly; דְוַח to bend, Hithpa'el החעות to bend oneself; and this is especially the case with verbs which are at the same time מְלֶּה, e.g. צָוָה, Pi d צָוָה to command, קוָה to wait, יְנָה to drink, Pi'el רָנָה (on אַרַבּוֹן Is 169, see § 75 dd) and Hiph'il הַרְנָה to give to drink, &c.

§ 73. Verbs middle i (vulgo ע"י), e.g. בין to discern. Paradiam N.

1. These verbs agree, as regards their structure, exactly with verbs *"y, and in contrast to them may be termed "y, or more correctly, 'ayin-î verbs, from the characteristic vowel of the impf., imper., and infin. constr. This distinction is justified in so far as it refers to a difference in the pronunciation of the imperfect and its kindred forms, the imperative and infin. constr.—the i''y verbs having \hat{u} lengthened from original ŭ and "y having llengthened from original i. In other respects verbs "y simply belong to the class of really monosyllabic stems, which, by a strengthening of their vocalic element, have been assimilated to the triliteral form (§ 67 a). In the perfect Qal the monosyllabic stem, as in א"ע, has ā lengthened from ă, thus: אָשִׁי he has set; infinitive שִׁית, infinitive absolute שׁוֹת, imperative שִׁיח, imperfect יָשִׁית, jussive יָשֵׁית, (§ 48 g), imperfect consecutive אייין.—The perfect Qal of some verbs

That verbs 1"y and "y are developed from biliteral roots at a period before the differentiation of the Semitic languages is admitted even by Nöldeke (Beiträge zur sem. Sprachwiss., Strassburg, 1904, p. 34 ff.), although he contests the view that ריבות and ריבות are to be referred to Hiph'il with the preformative dropped.

used to be treated as having a double set of forms, a regular series, and others like Hiph'il without the preformative, e. g. בינתי Dn 101; בינתי Dn 9², also בַּלָּהָ ע 139²; חָיבוֹת thou strivest, Jb 33¹³, also בַּבָּב La 3⁵8. The above perfects (יִב, בִּיוֹ, &c.) might no doubt be taken as forms middle \bar{e} (properly i), the i of which has been lengthened to \hat{i} (like the \breve{u} lengthened to \hat{u} in the imperfect Qal of DP). It is more probable, however, that they are really shortened forms of Hiph'îl. This is supported by the fact that, especially in the case of בין, the shortened forms are few and probably all late, while the corresponding unshortened forms with the same meaning are very numerous, e.g. perfect הַבִּין only in Dn 101), הַבֵּינוֹתֶם, infinitive הַבִּין (but infin. abs. בין only in Pr 231), imperative בין (only in Dn 923 וְבִין immediately before בינה also בינה three times, and בינה ψ 52), participle מָבִין. Elsewhere Hiph'il-forms are in use along with actual Qal-forms with the same meaning, thus: מֵיִיב (also מֵיִים placing (but only in Jb 4⁵⁰, which, with the critically untenable דָשִׁיכִי Ez 21²¹, is the only instance of שׁוֹם in Hiph'îl), מֵנִים breaking forth Ju 2033, with infin. Qal נובים; בּיחוֹ they rushed forth Ju 2037, with מַצִּיץ; הַשְׁשִּׁתִּי , הַשָּׁ glancing, also in perfect אָנָי he spat out, with imperat. Qal אָרָ. As passives we find a few apparent imperfects Hoph'al, which are really (according to § 53 u) imperfects passive of Qal, e.g. איין Is 66s from זיין to turn round, יוֹשָׁר from שִׁיר to sing, יוֹשַׁת from יוֹשָׁי to set.

י Since א בנים עונים might be intended for אבון, there remains really no form of בנים which must necessarily be explained as a Qal, except the ptrp. plur. בנים Jer 497. Nevertheless it is highly probable that all the above are merely due to a secondary formation from the imperfects Qal יְשִׂים, יְבִיין, &c., which were wrongly regarded as imperfects Hiph'il: so Barth, ZDMG. xliii. p. 190 f., and Nominalbidiang, p. 110 f.

Yôdh in Arabic) to comprehend, to measure, Is 40¹²; מוֹני (as in Arabic and Syriac) to rush upon, and the denominative perfect וְּרְצָּׁלְּיִ (from מְיִבְּיִ to pass the summer, Is 18⁶. On the other hand, וֵרְיִגִּים and they shall fish them, Jer 16¹⁶, generally explained as perfect Qal, denominative from בַּוֹלְיִגִּים fish, probably represents a denominative Piel, יֵרִיִּנְיּ

C Corresponding to verbs properly א"ץ, mentioned in § 72 gg, there are certain verbs "y with consonantal Yôdh, as אָב to hate, אָיָדָיָד to faint, דְּיָהָדָּיָה forms.

to become, to be, הְיָה to live.

בּוֹרתַר Pr 300 Keth. (Qere בִּירִב read בַּחָרָה.

g 4. In verbs א"") the N always retains its consonantal value; these stems are, therefore, to be regarded as verbs middle Guttural (§ 64). An exception is אָבָי Ee 12⁵ if it be imperfect Hiph'il of אָב (for אָבָי); but if the form has really been correctly transmitted, it should rather be referred to אָבָי, and regarded as incorrectly written for אָבָי. On אָבָא (from אָבָי), which was formerly treated here as א"ט, see now § 75 x.

§ 74. Verbs א"ל, e.g. מְצָא to find. Paradigm O.

The \aleph in these verbs, as in verbs \aleph'' D, is treated in some cases as α a consonant, i.e. as a guttural, in others as having no consonantal value (as a quiescent or vowel letter), viz.:

1. In those forms which terminate with the א, the final syllable always has the regular vowels, if long, e.g. אַבָּא, מָעֵגּא, מָעֵגּא, מִעֵּא, מִעֵּא, מִעֵּא, מִעֵּא, מִעֵּא, מִעָּא, מִעּא, מִעּא, מִּא, מִעּא, מִעּא, מִּעּא, מִעּא, מִעּא, מִעּא, מִּא, מִעּא, מִּעּא, מִעּא, מִּעּא, מִּעּא, מִעּא, מִעּא, מִּעּא, מִעּא, מִּעּא, מִיּע, מִּעּא, מִיּע, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מִעּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מַעּא, מִּעּא, מִעּא, מִּעּא, מִּעּא, מִיּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מִּעּא, מַעּא, מַעּא, מַעּא,

The imperfect and imperative Qal invariably have \bar{a} in the final syllable, on \bar{b} the analogy of verbs tertiae gutturalis; cf., however, § 76 e.—In the imperfect Hithpa'il \bar{a} occurs in the final syllable not only (according to § 54 k) in the principal pause (Nu 31^{c3}), or immediately before it (Jb 10¹⁶), or with the lesser disjunctives (Lv 21^{1.4}, Nu 19^{13.20}), but even out of pause with Mer^ckha , Nu 67, and even before Maggeph in Nu 19¹².

- 2. When א stands at the end of a syllable before an afformative c beginning with a consonant (ה, ז), it likewise quiesces with the preceding vowel; thus in the perfect Qal (and Hoph'al, see below) quiescing with ă it regularly becomes Qames (תְּאַבֶּׁהְ for תָּאַבַּׁהְ, &c.); but in the perfect of all the other active and reflexive conjugations, so far as they occur, it is preceded by Sere (תַּאַבָּהְ, &c.), and in the imperative and imperfect by Sephôl, הַבְּאַתָּה, הִשְּׁמְהָה, הַּבְּאַתָּה.
- (a) The $S^e ghôl$ of these forms of the imperfect and imperative might be a considered as a modification, and at the same time a lengthening of an original a (see § 8 a). In the same way the \bar{v} of the perfect forms in $Pi\bar{v}l$, $Hithpa^i\bar{v}l$, and Hiph'il might be traced to an original i (as in other cases the \bar{v} and i in the final syllable of the 3rd sing. mass. perfect of these conjugations), although this i may have only been attenuated from an original a. According to another, and probably the correct explanation, however, both the Sere and the $S^e ghôl$ are due to the analogy of verbs $a^{n/2}$ (§ 75 f) in consequence of the close relation between the two classes, cf. § 75 nn.—No form of this kind occurs in Pu'al; in the perfect Hoph'al only the 2nd mass. sing. a
- (b) Before suffixes attached by a connecting vowel (e.g. יְלֵּרְאֵלֵי) the א פּ retains its consonantal value; so before אָ and בּ מוֹלַרְאָרֵי) the אַ פּ retains its consonantal value; so before אָ and בּ מִּלְרְאָרֵי Ct 8¹; אַרְבְּרִאָּרִי Ez 28¹³ (cf. § 65 h), not אָרְבְּרָאָרָ &c., since these suffixes, by § 58 f, are likewise attached to the verb-form by a connecting vowel in the form of Seva mobile.—As infinitive Qal with suffix notice בְּבֵּרְאַרְ Ez 25⁶; participle with suffix אַבְּרָאָרָ Es 43¹; infinitive Pi'al בּרַאַרְאָרָ בּרָאָרָ The doubly anomalous form אָרָרְיָּעְרָּ וֹלִרְיָאָרִי) is perhaps a forma mixta combining the readings אַרְרָיִי and אַרְרָיִי and אַרְרָיִי and אַרְרָיִי and אַרְרָיִי וֹשְׁרָאַרִי and אַרְרָיִי וֹשְׁרָאַרִי יִייִי אָרָי אַרָּי אַרָּיִי אַרָּיִי אָרָי אַרָּי אָרִרּיִי אָרָי אָרִי אַרָּי אָרִי אָרָי אָר אָרָי אָר אָרָי אָר אָרָי אָר אָרָי אָר אָרָי אָר אָרָי אָרְי אָרָי אָרְי אָרָי אָרְי אָרְי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרְי אָרָי אָרְי אָר

3. When N begins a syllable (consequently before afformatives which consist of or begin with a vowel, as well as before suffixes) it is necessarily a firm consonant, and the form then follows the analogy of the strong verb, e.g. אָנְאָה māṣْʿā, אָנָאָאר, &c. (in pause ַמְצָאָה, מָצָאָה). REMARKS.

ו. Verbs middle e, like אָלֶט to be full, retain the Sere also in the other persons of the perfect, e.g. מָלֵאחִי (מִלֵּאהִי Est 75 has __ owing to its transitive use; for אָרָאָתָם Jos 4²4 read with Ewald יִרְאָתָם). Instead of מְצֵאָה the form she names, on the analogy of the ה"ל forms noticed in § 75 m, occurs in Is 7^{14} (from NKP), cf. § 44 f), and with a different meaning (it befalls) in Dt 3129, Jer 4423, in both places before &, and hence, probably, to avoid a hiatus (on the other hand, הְמָשָאת Ex 516, could only be the 2nd sing. masc. ; the text which is evidently corrupt should probably be emended to קטַאָּתְ לְעַפֵּלְן with the LXX); in Niph'al הבאת עָ נִפְּלָאו יוּהְטָאתְ לְעַפֵּלְ Gn 33¹¹.—The 2nd fem. sing. is written אַרָאָם by Baer, Gen 16¹¹, &c., according

to early MSS.

2. The infin. Qal occurs sometimes on the analogy of verbs תְּלֹוֹת), &c., see § 75 nn) in the feminine form ; so always מלאת to fill (as distinguished from אל fullness), Lv 833, 124.6, 2530, Jer 2910, Ez 52, also written מלאות Jer 2512, Jb 2022, &c., and מלואת Est 15. Cf. further, קראת Ju 81; שנאת אונאת Pr 813; before suffixes, Ez 3312, and likewise in Niph. Zc 134; also in Pivil בּלְמָלְאׁת Ex 31⁵, 35³³, or חֹלֵבְלּאוֹת Dn 9², &c. Kethibh; with suffix 2 S 21².—On the (aramaïzing) infinitives משאב and חשאות, see § 45 e; on סלינות obviam, § 19 k.—DINNED when ye find, Gn 3220, stands, according to § 93 q, for בּצְאַבָּם. The tone of the lengthened imperative רְבָּאָה Ps 415 as Milera' (before ונפשי) is to be explained on rhythmical grounds; cf. the analogous cases in § 72 s.—The 2nd fem. plur. imperative in Ru 19 has, according to Qimhi, the form מצאן, and in verse 20 קראן; on the other hand, the Mantua edition and Ginsburg, on good authority, read מְנֵאוֹן, חָנֵאוֹן, בּ

3. The participle fem. is commonly contracted, e.g. אוֹצָאָם (for בּצֹאָם) 2S 1S²², cf. Est 215; so Niph'al נפלאת Dt 3011, Zc 57 (but נשמה Is 3025), and Hoph'al, Gn 3825; less frequent forms are ניאָאת Ct 810; וניאָאת ו K 1022 (cf. § 76 b, שמת beside לשמת as infinitive construct from (נשמ and without א (see k) יוֹצֶת (from אָצֶי) Dt 2857. In the forms המאים sinning, I S 1433, cf. ע 996; בראם feigning them, Neh 68, the א is elided, and is only retained orthographically (§ 23 c) after the retraction of its vowel; see the analogous cases in § 75 00.—On the plur. masc. ptcp. Niph. cf. § 93 00.

1. Frequently an & which is quiescent is omitted in writing (§ 23 f): (a) in the middle of the word, e. g. אַבָּ וּ אַ 1 S 25⁸; אַנּ Nu 11¹¹, cf. Jb 1²¹; Ju 4¹⁹, cf. Jb 32¹⁸. In the *imperfect* הְּשֶּׁנָה Jer 9¹⁷, Zc 5⁹, Ru 1¹⁴ (but the same form occurs with Yôdh pleonastic after the manner of verbs in Ez 23⁴⁹, according to the common reading; cf. § 76 b and Jer 50^{20}); in Piclתושמה (after elision of the N, cf. § 75 00) Gn 3139; and also in Niphal בות ביות Lv 1148; cf. Jos 216. (b) at the end of the word; און 1 K 1212 Kethibh; הַחֶּמִי 136, cf. Is 5310 הַחֶלִי for הַחֶלִי perfect Hiph'il of חָלָה formed



after the manner of verbs N"); in the imperfect Hiph'îl vi v 5516 Kethîbh; 11 ψ 1415; 'IN I K 2119, Mi 115; in the infinitive, Jer 3235; in the participle, 2 S 5², 1 K 21²¹, Jer 19¹⁵, 39¹⁶, all in Kethîbh (מבי), always before N, hence

perhaps only a scribal error).

5. In the jussive, imperfect consecutive, and imperative Hiph'il a number of cases ℓ occur with i in the final syllable; cf. NE Is 3614 (in the parallel passages 2 K 1829, 2 Ch 3215 אָיָבִיא ; אַיביא (before אַ); אַרָא 2 K 2111 (cf. 1 K 16², 21²²); אַם אַר 2 K 6²⁰; אַן 10t 4²⁰, 2 K 11¹², ψ 78¹⁶, 105⁴³; imperative שר זקיא Jer זקיא; הוציא Is 438 (in both cases before y). If the tradition be correct (which at least in the defectively written forms appears very doubtful) the retention of the i is to be attributed to the open syllable; while in the closed syllable of the 3rd sing. masc. and fem., and the 2nd sing. masc. after 1 consecutive, the î is always reduced to ē. In the examples before y considerations of euphony may also have had some influence (cf. § 75 hh).—In Ez 40³, Baer reads with the Western school וְיָבֵיא, while the Orientals read in the Kelhîbh ויבוא, and in the Qerê ויבוא.

On the transition of verbs 8" to forms of 7" see § 75 nn.

\$ 75. Verbs ל"ה, e.g. לל"ל to reveal. Paradigm P.

Brockelmann, Semit. Sprachwiss., p. 149 ff.; Grundriss, p. 618 ff.-G. R. Berry, 'Original Waw in 7" verbs' in AJSL. xx. 256 f.

classes, viz. those originally " and those originally "," which in Arabic, and even more in Ethiopic, are still clearly distinguished. In Hebrew, instead of the original) or ' at the end of the word, a n always appears (except in the ptcp. pass. Qal) as a purely orthographic indication of a final vowel (§ 23 k); hence both classes are called ה"ל, e.g. בון for לין he has revealed; השל for של he has rested. By far the greater number of these verbs are, however, treated as originally "; only isolated forms occur of verbs ".

השלה to be at rest may be recognized as originally ז"ל, in the forms in which b the Waw appears as a strong consonant, cf. 1st sing. perfect Qal שַׁלֵּוְתִּי Jb 326, the participle ישלות and the derivative ישלות rest; on the other hand the imperfect is יְשׁלֵיל (with Yôdh). In עָנָה (Arab. ענה) to answer, and עַנָה (Arab. עָנָה) to be afflicted, are to be seen two verbs originally distinct, which have been assimilated in Hebrew (see the Lexicon, s. v. ענה).

² In the Mêša' inscription, line 5, ויענו and he oppressed occurs as 3rd sing.

masc. imperfect Pi'el, and in line 6, YUN I will oppress as 1st sing.

According to Wellhausen, 'Ueber einige Arten schwacher Verba' in his Skizzen, vi. p. 255 ff., the 7" verbs, apart from some true 1" and some probable ", are to be regarded as originally biliteral. To compensate for their arrested development they lengthened the vowel after the 2nd radical, as the "y verbs did after the 1st radical. But although there is much to be said for this view, it fails to explain pausal forms like מַבוֹה (see u). It seems impossible that these should all be late formations.

Of quite a different class are those verbs of which the third radical is a consonantal π (distinguished by Mappiq). These are inflected throughout like verbs tertiae gutturalis. Cf. § 65 note on the heading.

c The grammatical structure of verbs ל"ה (see Paradigm P) is based on the following laws:—

1. In all forms in which the original Yôdh or Wāw would stand at the end of the word, it is dropped (cf. § 24 g) and π takes its place as an orthographic indication of the preceding long vowel. Such an indication would have been indispensable, on practical grounds, in the still unvocalized consonantal text. But even after the addition of the vowel signs, the orthographic rule remained, with insignificant exceptions (see § 8 k, and \bar{a} in \bar{n}) \bar{a} , &c.), that a final vowel must be indicated by a vowel letter. In verbs \bar{a} the \bar{a} which is here employed as a vowel letter is preceded by the same vowel in the same part of the verb throughout all the conjugations. Thus the endings are—

ה_ in all perfects, וְלָה ,נְּלָה ,נּלָה, גּנְלָה ,&c.

הַ in all imperfects and participles, הַּלֶּב, , נֹלֶה, &c.

ה_ in all imperatives, וַלֵּה ,נַלָּה ,נַלְּה ,נַלְה ,נַלְּה ,נַלְּה ,נַלְּה ,נַלְּה ,נַלְּה ,נַלְּה ,נַלְּה ,נַלְּה ,נַלְה ,נַלְּה ,נַבְּיה ,נַבְּיה ,נוּלְה ,נבּיה ,נביה ,נביה

in the infinitive absolute (\vec{n}), &c.), except in $Hiph'\hat{u}l$, Hoph'al, and generally also $Pi\vec{v}l$, see aa and ff.

The participle passive Qal alone forms an exception, the original (or), see v) reappearing at the end, $\begin{tabular}{l} \begin{tabular}{l} \b$

The infinitive construct always has the ending ni (with n feminine); Qal אָלָהוֹם, Pi'el חוֹלָם, &c.; for exceptions, see n and y.

d These forms may be explained as follows:—in the perfect Qal רוֹשָׁ stands, according to the above, for (י) אַ , and, similarly, in Niph'al, Pu'al, and Hoph'al. The Pi'al and Mithpa'āl may be based on the forms אַבָּין, הַּחָלָשׁל (§ 52 l; and § 54 k), and Hiph'il on the form הַּלְּשֵׁל, on the analogy of the ä in the second syllable of the Arabic 'aquala (§ 53 a). Perhaps, however, the final ā of these conjugations simply follows the analogy of the other conjugations.

The explanation of the final tone-bearing \overline{n} of the imperfect is still a matter of dispute. As to the various treatments of it, see Barth, Nominal-bildung, i. p. xxx ff, with § 136. Rem., and ZDMG. xliv. 695 f., against Philippi's objections in the Zeitschrift für Völkerpsychologie, 1890, p. 356 f.; also ZDMG. lvi. 244, where Barth appeals to the rule that, in the period before the differentiation of the North Semitic dialects, final iy becomes (constr. \overline{n}), not $\hat{\imath}$; M. Lambert, Journ. Asiat. 1893, p. 285; Prätorius, ZDMG. lv. 365. The most probable explanation now seems to be, first, that the uniform pronunciation of all imperfects and participles with Seghôl in the last syllable merely follows the analogy of the impl. Qal, and secondly, that the Seghôl of the impl. Qal does perhaps ultimately represent a contraction of the original termination (=ai), although elsewhere (e.g. in the imperative of $\overline{n}^{n/2}$) at is usually contracted to $\hat{\epsilon}$.

2. When the original Yôdh stands at the end of the syllable before fan afformative beginning with a consonant (n, 1) there arises (a) in the perfects, primarily the diphthong ai ('__). In the middle of the word this ought always to be contracted to ê ('___,), but this ê is only found consistently in the passive conjugations, whilst regularly in Qal, and frequently in the other active and reflexive conjugations (especially in $Pi\bar{e}l$), it appears as \hat{i} (cf. x, z, ee). This \hat{i} , however, in the perf. Qal is not to be explained as a weakening of an original ê, but as the original vowel of the intransitive form. It then became usual also in the transitive forms of Qal (and in some other conjugations on this analogy), whereas e.g. in Syriac the two kinds of forms are still carefully distinguished.—(b) In the imperfects and imperatives, 'with the tone always appears before the afformative כָּה. On the most probable explanation of this ', see above, e.

Summary. Accordingly before afformatives beginning with a con- g sonant the principal vowel is-

In the perfect Qal î, e.g. בָּלִיתָ;

In the perfects of the other active and reflexive conjugations, sometimes ê, sometimes î, בְּנְלֵיתָ and נְנֵלֵיתָ and נְנֵלֵיתָ; and נְנִלֵיתָ;

In the perfects passive always ê, e. g. אָלָיָּן;

In the imperfects and imperatives always -, e.g. תִּנְלֵינָה ,נְּלֶּינָה , e.g. תִּנְלֵינָה ,נִּלֶינָה ,נִּלֶינָה ,נִּלֶינָה ,נִּלֶינָה ,נִּלֶינָה ,נִּלֶינָה ,נִּלֶינָה ,נִּלְינָה ,נִּלְינָה ,נִּלְינָה ,נִּלְינָה ,נִּלְינָה ,נִּלְינָה ,נִּלְינָה ,נִּיֹלְינָה ,נִּלְינָה ,נִּיֹלְינָה ,נִּיֹלְינָה ,נִּיֹלְינָה ,נִּיֹלְינָה ,נִּיֹלְינָה ,נִיֹּלְינָה ,נִיֹּלְינָה ,נִיֹּלְינָה ,נִיֹּלְינָה ,נִינְיה ,נִיֹּלְינָה ,נִינְיה ,נִינְה ,נְיִיה ,נִינְה ,נִינְה ,נְינִיה ,נְינָה ,נִינְה ,נְינָה ,נִינְה ,נִינְה ,נְינָה ,נְינָה ,נִינְה ,נְינָה ,נִינְה ,נִינְה ,נִינְה ,נִינְיה ,נִינְה ,נְינִיה ,נִינְה ,נְינְיה ,נִינְּיה ,נִינְיה ,נְינִיה ,נְינִיה ,נִינְיה ,נְינִיה ,נִינְיה ,נְינִיה ,נְינִיה ,נְינִיה ,נְינִיה ,נְינִיה ,נְינִיה ,נְינִיה ,נִינְיה ,נְינִיה ,נְייִיה ,נְינִיה ,נְינִיה ,נְייה ,נְינִיה ,נְינִיה ,נְינִיה ,נְייה ,נְינִיה ,נְינִיה ,נְייה ,נְינִיה ,נְייה ,נְייה ,נְינִיה ,נְייה ,נְינִיה ,נְייה ,נְיה ,נְיה

The diphthongal forms have been systematically retained in Arabic and Ethiopic; only as an exception and in the popular language is the diphthong contracted. In Aramaic the contracted forms predominate, yet the Syriac, for example, has in Qal 2nd pers. sing. gelait (but 1st pers. sing. וֹלִית), and so too the Western Aramaic וְּלֵיתָ, but also וְּלֵיתָ, but also

3. Before the vocalic afformatives (3, -, 7) the Yôdh is usually h dropped altogether, e.g. בלי (ground-form gălăyû), יְּבִּלִּי, participle fem. i, plur. masc. i; yet the old full forms also not infrequently occur, especially in pause, see u. The elision of the Yôdh takes place regularly before suffixes, e.g. 723 (see U).

4. In the 3rd sing. fem. perfect, the original feminine ending n_i was appended to the stem; hence, after elision of the Yêdh, arose properly forms like $\eta_{\bar{a}}$, with \bar{a} in the final syllable with the tone. This form, however, has been but rarely preserved (see below, m). The analogy of the other forms had so much influence, that the common ending T was added pleonastically to the ending T. Before the $\overline{n}_{\underline{\tau}}$ the vowel of the ending $\overline{n}_{\underline{\tau}}$, which thus loses the

k 5. Finally, a strongly-marked peculiarity of verbs n''s is the rejection of the ending n in forming the justive and the imperfect consecutive. This shortening occurs in all the conjunctions, and sometimes also involves further changes in the vocalization (see o, y, bb, gg). Similarly, in some conjugations a shortened imperative (cf. § 48 k) is formed by apocope of the final n. (see cc, gg).

I 6. The ordinary form of the imperfect with the ending ¬¬ serves in verbs ה"ל to express the cohortative also (§ 48 c); cf. Gn 1²⁶, 2¹⁸, 2 Ch 25¹⁷, &c. With a final ¬¬ there occur only: in Qal, אַשָּׁעָה ע 119¹¹⁷, הַּבְּיִבְּיִה (with the 'retained, see below, u) ψ 77⁴; and in Hithpa'ēl וֹשִׁלְּעָה Is 41²³ (with Tiphḥa, therefore in lesser pause).

REMARKS.

I. On Qal.

ת. The older form of the fem. of the 3rd sing. perf. אַבָּאָ, mentioned above, under i (cf. § 74 g), is preserved in אַבָּאָ (before N) Lv 25²¹ (cf. 2 K g)³ Kethibh)¹; likewise in Hiph'il אָבָּאָר (before N) Lv 26²⁴; אָבָּאָר Ez 24¹²; and in Hoph'al אַבָּאָר (before ¹) Jer 13¹٩.—The 2nd sing. fem. is also written אַבְּיבָּי, thus in the textus receptus אַבְּיבָּי, 2 S 14², and always in Baer's editions (since 1872), as in most other verbs; אַבְּיבָּי, וֹבְּיבָּי, וֹבְּיבָּי, וֹבְּיבָּי, וֹבְּיבָּי, וֹבְיבָּי, וֹבְּיבָּי, וֹבְּיִבְּי, וֹבְּיבִּי, וֹבְיבָּי, וֹבְיבִּי, וֹבְּיבִּי, וֹבְּיבִּי, וֹבְיבִּי, וֹבְיבִּי, וֹבִּי, וֹבְיבִּי, וֹבְיבִּי, וֹבְיבִּי, וֹבְיבִּי, וֹבְיבִּי, וֹבְיבִי, וֹבְיבִּי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִּי, וֹבִי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִי, בּבִּי, וֹבְיבִי, בּבִּי, וֹבְבִי, וֹבְיבִי, וֹבְיבִי, וֹבְיבִי, בּבּבּי, וֹבְּבִי, וֹבְּיבִי, וֹבִּי, בּבּבּי, בּבּיי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּבּי, בּבּי, בּבּבּי, בּבּבּבּי, בּבּבּי, בּבּבּבּבּי, בבבּבּי, בבבּ

יות In the Siloam inscription also (see above, § 2 d), line 3, הית may be read מְּנִת מְּנִים as well as [הַנְּתָּ[ה]

² All these infinitives construct in δ , in the Pentateuch, belong to the document called E; cf. § 69 m, second note.

probably these forms are simply to be attributed to a Masoretic school, which in general marked the difference between certain forms by the use of \hat{e} for \bar{e} , and conversely \bar{e} for \hat{e} ; cf. the analogous examples in § 52 n, and especially § 75 hh, also Kautzsch, Grammatik des Bibl.-Aram., § 17, 2, Rem. 1.—On the reading תְּבְּשִׁינָה Ct 3^{11} (for תְּבִּשְׁינָה, on the analogy of the reading תְּבִּשְׁינָה, &c., § 74 h), see Baer's note on the passage.

3. The shortening of the imperfect (see above, k, and the note on hh) occasions O

in Qal the following changes:

- (a) As a rule the first radical takes a helping S^oghôl, or, if the second radical is a guttural, a helping Pathah (according to § 28 e). Thus בְּלֵבֶּוֹ for בְּלֵבֶּוֹ ; וְבָּלֵבְּוֹ and he despised, Gn בְּלֵבֶּוֹ and he built; שׁלֵבֵוֹ he looks; מוֹ and he destroyed, Gn בְּלֵבֵוֹ הַ

- (e) The verbs הָּהְ to be, and הַּהְּה to live, of which the shortened imperfects \$ ought to be yihy and yihy, change these forms to יְהָי and יְהִי , the second Yôdh being resolved into î at the end of the word; but in pause (§ 29 n) בָּרִי , בָּהִי , בַּרִי , and into î at the end of the word; but in pause (§ 29 n) בַּרִי , with the original a modified to \$eghôl with the tone (cf. also nouns like בַּרִי , בַּרִי , בַּרִי , and § 93 x). For בַּרִי , הַּרִי הַרָּי , or however, in Dt 3218, since no verb הַּיִּשְׁ exists, we must read either בַּרִי , or better הַבְּי הַרְּי (Samaritan אַבְּי), as imperfect Qal of בָּעָּה בָּר , there occurs once, from הַּהָּ to be, the form אַרְה וֹה he will be, Ec 113, but no doubt אַרָּה is the right reading.

The full forms (without apocope of the $\pi_{\frac{1}{2}}$, cf. § 49 c) not infrequently t occur after $w\bar{u}w$ consecutive, especially in the 1st pers. and in the later books, e.g. $\pi_{\frac{1}{2}}$ and I saw, twenty times, and Jos 7^{21} in $K^{e}thibh$, but never in the Pentateuch (8) iffteen times, of which three are in the Pent.); also in the

3rd pers. אַנְאָשָׁה Ez 1828, Jb 4216 Çerê; מוֹלְשָׁה and he made, four times (but מוֹלַבְּיָּה) over 200 times); cf. also Ju 192 (וַתְּוְנָה); i K 1029 (וַתְּעָלָה); bt 116 (תְּוַצְנָה), and Gn 2448. So also occasionally for the jussive, cf. Gn 19, 4134, Jer 286.—For the well attested, but meaningless אָרָיָה Jb 621 (doubtless caused by the following וֹתְּיִרְאוֹנָ ye see, with Ginsburg.

4. The original 'sometimes appears even before afformatives beginning with a vowel (cf. above, h and l), especially in and before the pause, and before the full plural ending בו בי מו היים בי מו הי

6. The defective writing is rare in such forms as חַלְּבוֹל \$\frac{1}{2}\$ \$\frac{1}{5}^{3}\$; 'זַבְּעֹ זְּל \$\frac{1}{2}\$ \$\f

II. On Niph'al.

others (cf. Nöldeke, ZDMG. xxx. 185), קוָה from אָנָה, not Pi'lel of נאו ; thence, according to § 23 d, אוֹנָאוֹן they are beautiful (for גאָוֹן) Is 52^7 , Ct 1^{10} ; but in ψ 93 5 , where Baer requires, read יאָנָאַן with ed. Mant., Ginsb.

8. The apocope of the imperfect causes no further changes beyond the rejection y of the אַרָּי, e.g. יְּבֶּלְ from אַרְּיְבֶּלְ: in one verb middle guttural, however, a form occurs with the Qames shortened to Pathal, viz. אַרַיִּלְיִנְ (for אַרָּיִי) שְׁ 100¹³, as in verbs אַרִּיי, but in pause אַרְּיִּבְּיִלְּהְ verse 14. Cf. bb.—The infinitive absolute בּוֹלְלוֹת emphasizing an infinitive construct, 2 S 6²⁰, is very extraordinary; probably it is a subsequent correction of an erroneous repetition of אַרְלָּהְּאָרָה cocurs in Ju 13²¹, 1 S 3²¹ for אַרְהָּיִלְּה ir regular הַּבְּלָּה Ez 36³ has probably arisen from a combination of the readings אַלְלָּבְּלָּה (Qal) and אַלְלָּבְּלָּה (Niph'al). Similarly the solecism הְּבָּלְה בָּבְּלָּה (בַּבְּלָּה (נִיּבְּלָּה (וֹבְּבָּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה (תַבְּלָּה)); but it is more correct, with Wellhausen, to explain the pofrom a confusion with pol and to read, in fact, וֹבְלֵּה (בַּבְּלָּה (בַּבְּלָּה (בַּבְּלָּה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָה (בַּבְּלָּה (בַּבְּלָה)); but it is more correct, with Wellhausen, to explain the participle fem.

III. On Pi'el, Pô'el, Pu'al, and Hithpa'el.

9. In the 1st and 2nd persons of the perfect Pi'il the second syllable in z most of the instances has '__ on the analogy of Qal (see f), as אָלְהִיל, וְּלַפּיֹרָה ; always so in the first plur., and before suffixes, e.g. אַלָּהְיל, בּפּׁרָל Gn 37²٥ בּפִּילְיל Gn 37²٥ בּפִּיל על 44²٥. The form with '_ is found only in the 1st sing. (e.g. Jo 4²¹; Is 5⁴, 8¹¹ along with the form with i). On the tone of the perf. consec. Pi'el of הייל, see § 49 k.—Hithpa'ël has (besides '_ Jer 17¹६) as a rule '_ (Pr 24¹⁰, I K 2²⁶, Jer 50²⁴). On the other hand, Pu'al always has '_ , e.g. עַשִּׁיתִי עִּ עִּיִּתִי (Pr 24¹⁰) occurs in Is 10¹².

10. The infinitive absolute Pi'el takes the form בַּלֵּה בַּלָּה (like בַּלָּה, the more aa frequent form even in the strong verb, see § 52 0); with ô only in \$\psi\$ 40^2 in \$\bar{p}\$; with ôth Hb \$3^{13}\$ ערות (cf. above, \$n\$). On בוה and הרו , infinitives absolute of the passive of \$\mathcal{Q}al\$, not of \$Pô'vl\$, see above, \$n\$.—As infinitive construct בוה occurs in \$Pi'vl\$, Ho 60 (only orthographically different from בוה if the text is correct); בול בול בול (on the \$\mathcal{R}\$ see \$rr\$); בול 2 Ch \$24^{10}\$, \$31^1\$, for which in \$2\$ \$K\$ \$13^{17.19}\$,

Ezr 9^{14} ער־כַּלָה with infin. abs.; in Pu'al ער־כַּלָה ψ 1321.

י In Nu אַלְיּלּ, according to verse וֹס, אַרְאָּרּ (בּּתְאַאָּרּ) is intended to be read for אַרְאָר (imperfect Pi'el from אָרָאָר).

on קבין Ju 513, see § 69 g. Finally, on דְלִילּן, which is referred to Pi'al by some,

as a supposed imperative, see above, u.

12. Examples of apocopated imperatives in Pi'ēl and Hithpa'ēl are: 13, also נפה for בוה command thou, לבו open thou, ע 11918.22; מן prepare thou, ע 618; כום for נפה prove thou, Dn 112; בְּבָּה feign thyself sick, 2 S 135; cf. Dt 224.—On בַבָּה Ju 929, cf. § 48 l.—In ψ 1377 אולַ rase it, is found twice instead of אוֹע (for 'arrú) for rhythmical reasons (cf., however, יְעֶרוּ in the imperfect, 2 Ch 2411).

13. Examples of forms in which the Yôdh is retained are the imperfects אָרָמִירּן Is 4018, cf. verse 25 and 465; דְּרָמִירּן they cover them, Ex 155; participle Pu'al מְחַהְיָם Is 25°; for אַרַבּׁוּךְ Is 16° (from רָחַה) read with Margolis, אַרַבּּיָּךָ.

IV. On Hiph'il and Hoph'al.

14. The 3rd sing.perfectHiph'il sometimes has $S^egh\^{o}l$ in the first syllable instead of i (§ 53 p), especially in הַנְלָה (but perfect consecutive הַנְלָה 2 K 2414), הַנְלָה י הלאה; also with suffixes, e. g. הַלְאָני וּ Ch 87, הֶלְאָני Jb 167, הַּבְּרָה Ex 218. The איתי או הראיתי Mi 63. On הלאחיך Na 35, cf. § 53 p. The forms with ê in the second syllable (also written defectively, as וובלוי Jer 216) are found throughout in the 1st sing. (except Pr 518), rarely in the 2nd sing. masc., and never in the 1st plur. In the other persons they are about equally common with i, except in the 2nd plur., where i predominates. Before suffixes the forms with i predominate throughout; cf., however, \hat{e} in Ex 4^{12} , Mi 63, Pr 4^{11} . On the tone of the perf. consec. Hiph. of 7'', see § 49 k. In Hoph'al only ___ occurs in the 2nd syllable.

15. In the infinitive Hiph'il of רבה to be abundant, besides the construct הרבות we find the absolute הרבה taking the place of the common form, which had come to be used invariably (but König calls attention to its use as infinitive construct in Ez 2120) as an adverb, in the sense of much; in 2 S 1411 the ערבות for the Kethibh הַרְבִּית, an evident scribal error for הַרְבַּוֹת. Cf. Gn 4149, 2217, Dt 2863; the pointing הרבה Jer 422 probably arises from regarding this form as a noun.—On המרוֹת Jb בוף (with Dages f. dirimens) see § 20 h.—In 2 K 324 nion (before N) is probably infinitive absolute, used in order to avoid the hiatus, cf. § 113 x, and on a similar case in Qal, see above, n,-

On the infinitives with elision of the 7, ef. § 53 q.

16. The shortened imperfect Hiph'il either takes no helping vowel, as [15] let him enlarge, Gn 927; יֵרְדְּ he shall subdue, Is 412; וַיִּשׁלָן and he watered, Gn 2910, &c.; and he showed, 2 K 114 (see § 28 d): or else has a helping vowel, as (for בוֹלְם, see § 27 יי), e.g. 2 K 1811; בוֹלְם ע 10524; המוֹל בע 56; עוֹלְם 2 Ch 339; וארב i.e. probably אַבְּרֶב Jos 243 Kethibh (יַאַרָבָה) פּיּיפּ).—Examples of verbs first guttural: אַנַיל Nu 232, &c., which can be distinguished as Hiph'il from the similar forms in Qal only by the sense.—The apocopated imperative Hiphil always (except in verbs מ"ב, e.g. הַהָּ, הַהָּ, § קה ל c) has a helping vowel, Seghôl or Pathah, e.g. בול increase thou (for harb, הובה ψ 514 Qerê, also Ju 2038; where, however, it cannot be explained the text stands; זוֹך let alone (for קוֹד מוֹנוֹם) ווֹנְרָ תובה Dt 914, &c.; הַעלה (for הַעָּלֵה Ex 81, 3312; but for הָשָׁע 3914, which could only be imperative Hiph'il of yyy (= smear over, as in Is 610), read with Baethgen שׁנֵעה look away.—The imperfect Hiph'il with Yôdh retained occurs only in יְנַה Jb 192, from יַנַה. Cf. u.



V. In General.

17. In Aramaic the imperfect and participle of all the conjugations terminate $\hbar\hbar$ in & or The Hebrew infinitives, imperatives, and imperfects in, less frequently 8_ or _, may be due to imitation of these forms. On the infinitive construct Pi'el בה, see above, aa; imperative Qal אות Jb 376 (in the sense of fall); imperfect ירא let him look out, Gn 4133 (but see above, p); אין he will do, Is 643; אל-תחוה Jer 1717; אל-הוא consent thou not, Pr 110; אל-תחוה do thou not, 2 S 1312 (the same form in Gn 2629, Jos 79, Jer 4016 Qerê); אהיה (so Baer and Ginsburg, after cod. Hillel, &c.) I will te, Jer 311; אַנְעָשָׁה Jos 924; Dn 113. Cf. also in Niph'al יפוצה Lv 59; תובנה (according to Qimhi) Nu 2127; in Piel הולה Lv 187.8.12-17, 2019, in each case הולה beside הולה beside הולה with a minor distinctive; ינקה (Baer אַזָרה) Na 13; אַזָרה Ez 5¹² (with Zaqeph; Baer אורה). The fact, however, that a great number of these forms occur in pause and represent at the same time a jussive or voluntative (Jos 79), suggests the view that the Sere is used merely to increase the emphasis of the pausal form, and at the same time to make a distinction in sound between the jussive or voluntative and the ordinary imperfect. Elsewhere (Gn 2622, Lv 59, Jer 4016, Dn 113; according to Baer also Mi 710, Zc 95) the pronunciation with ê is probably intended to soften the hiatus caused by a following & or y; cf. the analogous cases above, § 74 l.

וצֿל. In two verbs the rare conjugation Patēl or its reflexive (§ 55 d) occurs: kk מְלְהַוֹּלְי archers, Gn 21¹6 (from הְּשְׁהַוֹּלִי but most frequently in שַׁהְהוֹ to bend, Pa'tēl הַּשְׁהַוֹּלִי not in use, whence reflexive הְשִׁהְוֹלִי to bow oneself, to prostrate oneself, and pers. in הְשִׁהְוֹלִי and 1st pers. in יְהִי, imperfect יְשִׁהְּחַוֹּלִי, consecutive 3rd sing. masc. אַלְהַהְּיִלְי for wayyištahu (analogous to the noun-forms, like הַשְּׁהְחַרְוֹלִי, יִי בְּהִשְּׁהְחַרְוֹלִי, בּרִישְׁהְּחַרְוֹלִי, בּרִישְׁהְּחַרְוֹלִי, בּרִישְׁהְּחַרְוֹלִי, בּרִישְׁהְּחַרְוֹלִי, בּרִישְׁהְּחַרְוֹלִי, בּרִישְׁהְּחַרְוֹלִי, in Ez 8¹6 בּרִשְׁהְּחַרְוֹלִי, is still more certainly a scribal error for בּרִשְׁהְחַרְוֹלִי, בּרִישְׁהְחַרְוֹלִי, בּרִישְׁהְּחַרָּוֹלִי, בּרִישְׁהְּחַרָּוֹלִי, בּרִישְׁהְּחַרָּוֹלִי, בּרִישְׁהְּחַרְיִלְיִם בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְּחַרְיִים בּרִישְׁהְרָּוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁתְּבְיוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָבְיִים בּרִישְׁהְרָוֹלִים בּרִישְׁהְרָבְיִים בּרִישְׁהְרָבְיִים בּרִישְׁהְרָבְיִים בּרִישְׁהְרָּבְיִים בּרִישְׁהְרָבוֹלִים בּרִישְׁהְרָבְיִים בּרִישְׁהְרָבְיִים בּרִישְׁהְרָבְיִים בּיים בּרִישְׁהְרָבוֹלִים בּרִישְׁהְרָבְיִים בּרִישְׁהְּבְּיִבְּתְּבְּיִים בּרִישְׁהְבּים בּרִישְׁהְבּים בּיּבְּים בּרִישְׁהְבּים בּרִישְׁהְבּים בּיּבְּים בּרִישְׁהְבּים בּיּבְּים בּיִבְּים בְּיִים בְּיִבְּיִים בּיִּיְיְים בְּיִבְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בּיּבְים בְּיִּים בְּיִים בּיוֹים בּיּבְּים בְּיִים בְּיבְּיּבְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיוֹים בְּיוֹים בְּיִים בְּיִים בְּיִים בְּיּבְיּים בְּיִים בְּיִים בְּיבְּיל בִּיְיְים בְּיבְּילְים בְּיִים בְּיִים בְּיבְּיבְּים בְּיבִים בְּיבְּים בְּיבְּיל בְּיִים בְּיבְּיבְּים בְּיבְיבְּיל בְּיִים בְּיִים בְּיִים בְּיבְּיבְילְים בְּיבְיבְים בְּיבְיבְיבְיבְּיבְּיבְיּים בְּיבְּיבְיבְּיבְּיבְּיבְּים בְּיבְּיבְּיבְיבְּיבְּיבְיבְּי

19. Before suffixes in all forms ending in ה a connecting vowel is employed \$\mu\$ instead of the ה and the connecting vowel which precedes it (§ 58 f), e.g. instead of the ה and the connecting vowel which precedes it (§ 58 f), e.g. first Gn 24²⁷; in pause y IK 2³⁰, &c., even with lesser disjunctives, \$\psi\$ 1185, Pr 8²², or with a conjunctive accent, I S 28¹⁵ (but Baer עָלַבֶּי Jb 30¹⁹; cf. § 59 h; קֹבֶי in pause Jr 23³⁷) or like אָלָה Dt 32⁶; קֹבָר first like אָלָה אָלָה Dt 32⁶; הַבַּבּר הַבְּּבָר first like אָלָה אָלָה hiph'il הַבְּּבּר הַבְּּבְר הַבְּּבְר הַבְּּר הַבְּּבְר הַבְּּבְר הַבְּּר הַבְּּבְר הַבְּּר הַבְּּבְר הַבְּּר הַבְּּר הַבְּּר הַבְּּר הַבְּּר הַבְּּר הַבְּּר הַבְּּר הַבְּּר הַבְּר הַבְר הַבְּר הַבְּר הַבְּר הַבְּר הַבְּבְר הַבְּבְּר הַבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּר הַבְּבְּבְּר הַבְּבְּר הַבְּבְּבְי הַבְּבְּר הָבְּבְּבְּבְּבְי הַבְּבְּבְּבְי הַבְּבְּבְי הַבְּבְּב בְּבְּבְּבְי הַבְּבְי הַבְּבְּבְי הַבְּבְּבְּבְי הַבְּבְּבְי הַבְּבְּבְי הַבְּבְי הַבְּבְי הַבְּבְּבְי הַבְּבְי הַבְּבְּבְי הַבְּבְי הַבְּבְּבְי הַבְּבְי הַבְּבְּבְי הַבְּבְי הַבְּבְי הַבְּבְּבְי הַבְּבְּבְי הַבְי

Only very seldom does the imperat. or impf. end in __ before suffixes, e.g. mm

¹ Possibly these examples (like the cases of $S^egh\^{a}$ in pause, see n) represent the view of a particular Masoretic school, which was intended to be consistently carried out.

VI. The Relation between Verbs 7" and 8".

nn 20. The close relation existing between verbs 8" and 7" is shown in Hebrew by the fact that the verbs of one class often borrow forms from the other, especially in the later writers and the poets.

21. Thus there are forms of verbs N">---

he will fill, Jb 821.

§ 76. Verbs Doubly Weak.

1. In a tolerably large number of verbs two radicals are weak α letters, and are consequently affected by one or other of the anomalies already described. In cases where two anomalies might occur, usage must teach whether one, or both, or neither of them, takes effect.

Thus e.g. from יְבֵּר to flee, the imperfect is יְבוֹי in Na 3⁷ and יְבֵּר in Gn 31⁴⁰ (on the analogy of verbs מְ"בַּ); Hiph'îl הֵבֶר (like a verb עַ"ע), but the imperfect Hoph'al again יְבַר (פַ"ן).

- 2. The following are examples of difficult forms, which are derived b from doubly weak verbs:
- (a) Verbs מְ"ב and א" (cf. § 66 and § 74), e.g. אַטְּיָ to bear, imperative אַשְּׁ (ψ 10¹² אַטְּיִ, of which אַטְּ עְּלְּזֹ is probably only an orthographic variation); infinitive construct אַטְּי (for אַשְּׁי ; see the analogous noun-formations in § 93 t), also אַטְי Is 1¹⁴, 18³; Gn 4¹³ אַטְּי ; ψ 89¹٥ אַטׁ (perhaps only a scribal error); after the prefæ בוּ always אַטְי (otherwise the contracted form only occurs in אַטְּי וֹשְׁאַרָּן , with rejection of the אַט ; imperfect אַטְּאָרָן for אַטְאָּיִרָּן Ru 1¹⁴; wholly irregular are אַטְּיְלָּיִאָּ Ez 23⁴⁰ (so Baer after Qimhi; textus receptus, and also the Mantua ed., and Ginsburg, אַטְּאִינְה) and אַטְּיִי בוּ S 19⁴³ as infinitive absolute Niph'al (on the analogy of the infinitive construct Qal ?); but most probably אַטִּי is to be read, with Driver.
- (b) Verbs משל מות מות מות (cf. § 66 and § 75), as הַטְּיָל to bow, to incline, הַטְּיַל to C smite. Hence imperfect Qal הַשְּיֹל, apocopated מַשְׁיַל (Gn 26²⁵ בְּשִׁיִּל) and he bowed; אינו (so, probably, also Is 63° for יְיִין 2 K 9²³ and he sprinkled (from הַטָּי); perfect Hiph'il הְשָׁה he smote, imperfect הַבָּי, apocopated הַיִּל (even with Athnah 2 K 15¹⁶; but also ten times הַבַּיוֹן, אַטַּי הַטּיַל (b) בּיִּל וֹן נוֹיִל (cf. Jb 23¹¹); imperative הַבַּה, apocopated הַהַּל hou (like מַה incline, with הַבָּה, infinitive הַבָּה, participle הַבָּיָב, Hoph'al הַבָּה, participle הַבָּיַב,
- (c) Verbs א"ם and ה"ל (ef. § 68 and § 75), as אַ לָּהְ to be willing, הַּשְּׁאָ to bake, d הַּהְאָ to come. E.g. imperfect Qal אַבְּה, קוֹא, קוֹתי יִשְּׁהָּי (ef. § 68 h) Dt 33²¹ (of. § 68 h) Dt 33²¹ (of. ਜ਼ਿਲ੍ਹਾ); imperfect apocopated אַבּי וֹן אַבְּהָּ וֹן וֹיִאָּאָה (בּיִּאָרָה בּייִ יִּאָרָה בּייִ יִּאָרָה בּייִ יִּאָרָה (of. § 68 h) Dt 33²¹ (of. הַּאָרִי וֹן יִיּאָרָה זַּיְ וֹן אַרְּהָּה זֹן (of. § 68 h) Dt 33²¹ (of. הַּאָרִי וֹן יִיּאָרָה נַּיְּאָרָה בָּיִי וֹן בּיִּאָרָה (of. אַבּיּ בְּיִּאָרָה בָּיִי וֹן בּיִּאָרָה וְּאַרְּה בָּיִי וֹן בְּיִאָּרְה וְּאַרְה וְּאַ בְּיִּרְה בְּיִּאָר בְּיִּאָר בְּיִּאָר בְּיִי וְּאַרְה בְּיִּאָר בְּיִּאָר בְּיִי וְּאַרְה בְּיִּאָר בְּיִי וְּאַרְה בְּיִּאָר בְּיִי בְּיִּאָר בְּיִי בְּיִּאָר בְּיִי בְּיִּאָר בְּיִי בְּיִי בְּיִּאָר בְּיִי בְּיִּאָר בְּיִי בְּיִּאָר בְּיִי בְּיִי בְּיִי בְּיִי בְּיִּאָר בְּיִי בְּיִבְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִבְּיִי בְּיִי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּיִי בְּיִבְּי בְּיבְיי בְּיִבְּי בְּיִבְּי בְּיבְיי בְּיבְּיי בְּיבְּי בְּיבְּיבְי בְּיבְּיבְי בְּיִבְיי בְּיבְיי בְּיבְּי בְּיבְּיבְי בְּיבְיי בְּיבְּיבְי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְּיי בְּיבְיי בְּיבְייִי בְּיִבְייִי בְּיִבְיי בְּיבְייִי בְּיִי בְּיִי בְּיִבְייִי בְּיִי בְּיִי בְּיִי בְּיִבְייִי בְּיִבְיי בְּיִי בְּיִבְייִי בְּיִי בְּיִי בְּיִבְייִי בְּיִי בְּיִבְייִי בְּיִי בְּיִבְייִי בְּיִבְייִי בְּיִי בְּיִי בְּיִי בְּיִייִי בְּיִייִי בְּייִי בְּיִיי בְּיִיי בְּיִבְייִי בְּיִי בְּיִיי בְּיִי בְּיִיי בְּיִיי בְּיִי בְּייִי בְּיִי בְּיִבְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִיי בְּיִיי בְּיי בְּייִיי בְּיִי בְּייִי בְּיי בְּיי בְּיי בְּיִיי בְּיִיי בְּיִיבְייִי בְּיִי בְּיִיי בְּיִיי בְּיִיי בְּיִיי בְּייִי בְּיִיי בְּיי בְּיבְּיי בְּיי בְּיִיי

quiescent, is made audible again by the helping $S^egh\acute{o}l$ (unless perhaps there is a confusion with the *imperfect consecutive Hiph'il* of $\red{58}$).

(d) Verbs "חַ and אַ" (cf. § 69, § 70, and § 74), as אַצְיָ to go forth, imperative אַצָּ go forth, with הַ paragogic אַצָּ Ju 9²⁰ in principal pause for אַצָּי 2nd fem. plur. אַבָּ לַּאָד (tf 3¹¹; infinitive אַבָּ Hiph'il אַבָּאָן to bring forth.—אַבָּי to fear, imperfect אַיִין and אַיִין (or אַיִּן), imperative אַיָן; imperfect Niph'al אַיַן עַרְּאַ 130⁴, participle אַנוֹרָאַ עַרְּאַרָּאַן.

ל (e) Verbs "ם and ה"ל (cf. § 69, § 70, and § 75), e.g. ל"ה to throw, Hiph'il to confess, to praise, and יְרָה to throw (both properly verbs "שׁב), and הַבְּי to be eautiful. Infinitive הֹין, הֹין יִי imperative יִרֵה ; imperfect consecutive וְלִיךְּ Ez 31⁷ (cf. also יְרָה וֹיִן 16¹³); with suffixes שׁב וֹיִנְם we have shot at them (from הַבְּי Nu 21³٥; perhaps, however, it should be read with the LXX וְלִינָם and their race (also in the very corrupt passage ψ 74° בִּינִי is probably a substantive, and not the imperfect Qal with suffix from וְלִינָם for וַיִּבָּוֹ for אַנִינָם (§ 69 u). Hiph'il הַהֹּרָה וֹיִנְיִ infinitive absolute 2 Ch 7³); imperfect יִּוֹנְה מִּרְכֹּב (As 13¹¹, cf. בֹּיִב (As 13¹¹) 2 K 13¹¹.

ַלְאָלֹהָ Gn 3038) only in Jer 916, ψ 4516, and 1 S 107 Kethibh.

ה דבראון ו S 25³⁴ פיזל (the Kethibh הוראון evidently combines the two readings יוֹלְבֹאן and יוֹלְבֹאן; cf. Nestle, ZAW. xiv. 319), read יוֹלְבֹאן; on the impossible forms Dt 33³⁶ and Jb 22²¹ cf. § 48 d.—In the perfect Hiph'il הַבְּיאוֹן; on the impossible forms Dt 33³⁶ and Jb 22²¹ cf. § 48 d.—In the perfect Hiph'il הַבְּיאוֹן; the latter form is also certainly intended in Nu 14³¹, where the Masora requires 'חַבּיאוֹן, cf. 2 K 9², 19²5, Is 43²3, Jer 25¹3, Ct 3⁴. Before suffixes the ē of the first syllable in the 3rd sing. always becomes Hateph-Seghôl, e.g. הַבְּיאוֹן הַבּיאוֹן; elsewhere invariably Hateph-Pathah, e.g. בּבּיאוֹן or יוֹבְּאוֹן הַבּיאוֹן. On the other hand, ē is retained in the cfc moreover, הַבּיאוֹן (הַבְּאוֹן הַבּיאוֹן). Cf. moreover, הַבְּבִיאוֹן (הַבְּאוֹן הַבּיאוֹן הַבּיאוֹן (הַבּאוֹן הַבּיאוֹן (הַבּאוֹן הַבּיאוֹן הַבּיאוֹן (הַבּאוֹן הַבּיאוֹן הַבּיאוֹן הַבּיאוֹן (הַבּאוֹן הַבּיאוֹן הַבּיאוֹן (הַבּאוֹן הַבּיאוֹן הַבּיאוֹן הַבּיאוֹן (הַבּאוֹן הַבּיאוֹן הַבּייִין הַבּייִין הַבּייִין (הַבִּייִן הַבּייִן הַבּייִן (הַבּייִן הַבּייִן הַבּייִן (הַבּייִן הַבְּיִין (הַבּייִן הַבְּיִן הַבְּיִּן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִין (הַבְּיִּרְיִן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִין הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִן הַבְּיִּן הַבְּיִין הַבְּיִין הַבְּיִין הַבּיִן הַבְּיִן הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִן הַבְּיִן הַבְּיִין הַבְּיִן הַבְּיִּין הַבְּיִין הַבְּיִין הַבְיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִּין הַבְיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִּיְן הַבְּיִּיְיִין הַבְּיִּיְיִין הַבְּיִין הַיִּיִין הַבְּיִין הַבְּיִין הַבְּיִין הַבְּיִבְּיִיּיְלְיִבְיִיּיִיְיִיּיִבְיּיִין הַבְּיִין הַלְּיִבְיּיִים הַבְּיִייִיְיִבְיּיִים

(g) The form לַּחְיֵּה to live, in the perfect Qal, besides the ordinary development to אַרְיָה (fem. הְּיִּהְה , הְּיִהְה , is also treated as a verb אַר, and then becomes הַ in the 3rd pers. perfect, in pause יְּהָ, and with wāw consecutive יְּהַן Gn 3²², and frequently. In Ly 25³⁶ the contracted form יְּהַן is perhaps st. constr. of יַּהַ life, but in any case read יְּהַן perfect consecutive as in verse 35. The form הַּיְהַן occurs in Ex 1¹⁶ in pause for הַּיָּהַן (3rd fem.) with Dageš omitted in the 'on account of

the pausal lengthening of \ddot{a} to \ddot{a} .

§ 77. Relation of the Weak Verbs to one another.

In this manner the following classes are related in form and b meaning:

ו. Verbs א"ץ and y"ץ in which the first and third consonants are the same in both, as being essential to the meaning; e.g. מוּה מוּה to become poor; מַרָּשׁ to feel; מוֹרָ to feel; מוֹרָ to feel; מוֹרָ to feel; מוֹרָ לַ מִשְׁשׁ to feel;

2. Verbs מוֹם and מוֹם; e.g. בַּיֵב and בַּצַב to place, שְּבְּשׁ and יְשׁם (yāqōš) to lay C snares. Moreover, stems belonging to the classes mentioned in I (especially מוֹשׁ) are frequently related also to verbs מוֹם and מוֹם, to be good; חַבַּן and חַבּם and חַבָּם and מוֹם to be good; חַבַּן and חַבּם to blow; בְּשַׁן and מוֹם to blow; בּשִּׁן and מוֹם are less frequently connected with these classes, e.g. שֹׁחַב and דּשׁם to thresh, &c.

3. Verbs א"ה and ה"ה (in which the first two consonants form the real d body of the stem) are sometimes related to each other, and sometimes to the above classes. To each other, in אָבָה to crush, אַבְּה and הַבְּה to meet (cf. § 75 m); to verbs of the other classes, in מְצָה and מְצָה to suck, הַהְּדָ and הַבּר to thrust, &c.

4. Verbs "ע"ע and ל"ה, on which ef. Grimm, Journal of Bibl. Lit., 1903, p. 196; e. g. קנף and הָנָה to sigh, הְבָּק and הָבָּק to be quiet, הְנָה and הָנָה to incline, הַבָּל and בָּלָה to end, הְלָה and מְלֵל to despise, שְׁנָה to end, הַלָּל and שְׁנָה to despise, שְׁנָה to end down, שַׁבָּה and שַׁבָּה to plunder.

5. Verbs "y and מְשׁרָּל ; e.g. מְהוּל (New Hebrew; in O. T. only מְהוּל f Is 122) to circumcise, קוֹם and מְהַרְ to exchange, קוֹנוֹרָה (in מְנוֹרָה a light) and נָה to shine; cf. also בָּבר arts, Ex 711 with מַל secret, from לִם.

§ 78. Verba Defectiva.

It often happens, when two kindred weak verbs are in use with a the same meaning, that both are *defective*, i.e. do not occur in all the forms. Since, however, those tenses and forms which are not in use in the one verb are generally supplied by the other, they mutually complete one another, and thus form together, as it were, an entire

verb, as in Greek $\tilde{\epsilon}\rho\chi o\mu a\iota$, aor. $\tilde{\eta}\lambda\theta o\nu$, fut. $\tilde{\epsilon}\lambda\epsilon'\sigma o\mu a\iota$, and in Latin fero, tuli, latum, ferre, &c., but with this difference, that in Hebrew the roots of these verbs are almost always closely related.

b The most common verbs of this kind are-

to be ashamed. Hiph'il הְבִישׁ (inferred from הְבִישׁׁוֹם, but also הֹבִישׁ, no the analogy of verbs מוֹם, as if from בשׁ, on the analogy of verbs מוֹם, also in Is 305 the $Q^{r}r\acute{e}$ requires באש הבוש הארש, הביש.

בים to be good. Perfect בום; but imperfect ממב and Hiph'il יָטֵב from יָטֵב (but cf. במיבֿר K 1000).

ולי to be afraid. Imperfect און (from און to be afraid.

יָבֵן to awake, only in the imperf. יְבֵּץ; for the perfect, the Hiph'il יָבֵן is used (from יְבָּן)

רְבַּן to break in pieces. Imperfect רְּשְׁבָּן (from רְשׁבָּוּ). Imperative רְשׁבּּוּ Niph'al רְבֹּין Pi'al רְבֵּין (from רְשׁבָּין). Pélel רְצֵיִם (from רְשׁבָּוּ). Reflexive רְצִוֹּפִּוּחָה. Hiph'il רְיבֹּין. Also רְבַּצִים Jb וּבֹּייִ

עָנֵב (Qal in post-biblical Hebrew, in Aramaic and Arabic) to place, whence (possibly) Niph'al באב מוער (see above, § 71); but Hithpa'āl אוריבו וויינג איינג איינ

אַחְשֶׁ to drink, used in Qal; but in Hiph. הְשָּׁחְ to give to drink, from a Qal הְשָּׁלָּ which is not used in Hebrew.

On יַלַה) to go, see above, § 69 x.

Rem. 1. To the same category belong also, to a certain extent, those cases where the tenses or moods not in use in one conjugation, are supplied by forms having the same meaning in other conjugations of the same verb. Thus:

קֿחָלָ to add. The infinitive (but cf. § $69 \bar{h}$, note) and imperfect, unused in Qal, are supplied by the Hiph'il הְּוֹמִיף (on קְּחֵה' as imperfect indicative, see § 109 \bar{d} , cf. also § 109 i).

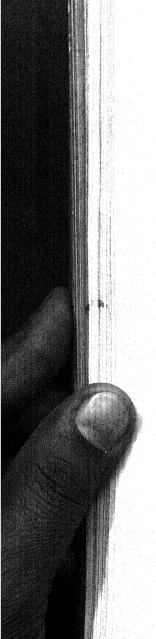
to stumble. Perfect from Qal, imperfect from Niph'al.

נגש to approach, unused in perf. Qal, instead of which Niph'al בַּיָּט is used; but imperfect אַנֵיץ, imperative אַנַין, and infinitive אַנַין from Qal only are in use.

הְחָם to lead. Perfect usually הְחָה in Qal, so imperative הַחַם, but imperfect and infinitive always in Hiph'il.

קרב to be poured out. Perfect Niph'al און with imperfect Qal און, but the perfect Qal and imperfect Niph'al are not in use.

2. The early grammarians often speak of mixed forms (formae mixtae), i.e. forms which unite the supposed character and meaning of two different tenses, genders, or conjugations. Most of the examples adduced are at once set aside by accurate grammatical analysis; some others appear to have arisen from misapprehension and inaccuracy, especially from erroneous views of unusual plene forms. Others, again, are either merely wrong readings or represent an intentional conflation of two different readings.



CHAPTER III

THE NOUN

§ 79. General View.

For the literature, see De Lagarde, Uebersicht über die im Aram., Arab. und Hebr. übliche Bildung der Nomina, Göttingen, 1889; Index and Additions, 1891; J. Barth, Die Nominalbildung in den semitischen Sprachen, first half, Simple nouns, Leipzig, 1889; seecond half, Nouns with external additions, 1891; second edition, with indices of words and subjects, 1894; E. König, Historisch-kritisches Lehrgebäude, &c., ii. 1, Leipzig, 1895, see above, § 3f.—Of these three important works the first two especially have given rise to various articles. In support of De Lagarde: Hommel in ZDMG. xliv, p. 535 ff. (against De Lagarde and Hommel: Barth, ibid., p. 679 ff.), and dealing with the Index, ZDMG. xlv, p. 340 ff.—Against Barth (though with many points of agreement): Philippi in the Zeitschrift für Völkerpsychologie, 1890, p. 344 ff. (answered by Barth in ZDMG. xliv, p. 692 ff.), and ZDMG. xlv, p. 149 ff. (answered by Barth in LDMG. xlvii, p. 10 ff.), also in the Beiträge zur Assyriologie, ii (1892), p. 359 ff. 'Die semitische Verbal- und Nominalbildung,' and lastly, in ZDMG. xlix, p. 187 ff.—Cf. also A. Müller, 'Semitische Nomina. Bemerkungen zu de Lagarde und Barth, 'ZDMG. xlv, p. 221 ff.—The main points at issue in the works of De Lagarde and Barth are indicated below, § 83 d.—Brockelmann, Semit. Sprachuss., p. 104 ff.; Grundriss, p. 329 ff.

1. Since, according to § 30 α , most word-stems are developed into α verbal stems as well as into noun-stems, it has become customary (especially in the Lexicon) to refer the noun to the most simple ground-form of the verbal formation, viz. the 3rd pers. sing. perfect Qal, and, as it were, to derive it from that form. This is usual, not only in those noun-stems which can be directly connected with a corresponding verbal stem (Nomina verbalia or derivativa, § 83 ff.), but also with Nomina primitiva, i.e. those of which no verbal stem is now found in Hebrew (see § 82), as well as finally with Nomina denominativa, which have evidently been derived from other nouns (§ 86).

The adjective agrees in form entirely with the substantive. On the formation of adjectival ideas by giving to abstracts a concrete sense, see § $83\ c$.

2. A special inflexion of the noun to express the various cases does b not exist in Hebrew; only a few ancient and almost extinct traces of case-endings have survived (§ 90). The syntactical relation of a noun can therefore in general only be inferred from its position in the sentence, or from its being joined to prepositions. In either case, the form of the noun undergoes no change (except for the *construct*

state, § 89), and the representation of case-relations belongs therefore almost exclusively to the syntax (§ 117 ff.). The comparative and superlative of adjectives also can be expressed only by a syntactical combination (§ 133). On the other hand, several changes in the forms of nouns are occasioned by the additions of the plural, dual, and feminine terminations, as well as of the pronominal suffixes, and also by the close connexion of two nouns, by means of the construct state.¹

§ 80. The Indication of Gender in Nouns.

Brockelmann, Grundriss, p. 404 ff.; 'Ueber die Femininendung at, ah, a' in Semit. Sprachwiss., p. 106 f.; Grundriss, pp. 105, 405 ff.; 'Die Femininendung Tim Semit.' (Sitzung d. orient.-sprachwiss. Sektion d. schlesischen Gesellschaft, Feb. 26, 1903); against him J. Barth, ZDMG. 1903, p. 628 ff.; Brockelmann's reply, ibid., p. 795 ff.; and Barth again, ibid., p. 798 ff.

a 1. The Hebrew, like all Semitic languages, recognizes only two genders in the noun, a masculine and a feminine. Inanimate objects and abstract ideas, which other languages sometimes indicate by the neuter, are regarded in Hebrew either as masculine or feminine, more often the latter (see the Syntax, § 122 q).

2. The masculine, as being the more common and important gender,

has no special indication.

c (a) Most commonly a tone-bearing הַ , e.g. בּוֹס equus, הַשְּׁכּוֹל equus, אָבְּרִיְה e.g. אַבְּרִיְה e.g. אַבְּרִי פּוּס equus, אַבְּרִי פּוּס f nouns ending in י_, like אָבְּרִי the feminine (by § 24 b) is הַעָּבְרִי, cf. § 86 h. As in the 3rd sing. fem. perfect (הַבְּיִבְּרָ, &c.), this הַ seems to have arisen by the rejection of the final ה, and the lengthening of the ă in the open syllable, whereupon the ה was added as an orthographic indication of the final long vowel: cf. the exactly similar origin of such forms as הַּלֵי for יַבְיּבְּר, § 75 c. It must, however, be

¹ To speak of these changes as a declension of the Hebrew noun, as is usually done, is accordingly incorrect.

² In Mal יוֹשְׁחֶתְ (so e.g. ed. Mant.) would stand for הַמְשְׁהָּף, the ptcp. fem. Hoph'al; but הְשִׁיְהְ (so Baer and Ginsb.) is also supported by good authority.

noticed that in Arabic (see m and note) the pausal form of at is ah, of

which a trace may be preserved in the Hebrew 17.

(b) Simple א with nouns ending in a vowel, e.g. אַרָּהִיּרִי Jew, יְהִּרִּיִּת Jewess. The same ending א is very frequently added to stems ending in a consonant, but only (except before suffixes) by means of a helping vowel, which, as a rule, is Seghôl, but after gutturals Pathah, e.g. אַבְּיִּלְּה sefore suffixes, e.g. אַבְּיִּלְה killing; before suffixes, e.g. אַבְיּלָה an acquaintance, fem. אַבְיּלָה הוֹיִל מוֹיִל מוֹיל מו

Rem. r. The fem. form in $\overline{\Pi}_{\underline{\underline{\hspace{1cm}}}}$ is in general less frequent, and occurs $\mathcal E$ almost exclusively when the form in $\overline{\Pi}_{\underline{\underline{\hspace{1cm}}}}$ is also in use. It is only in the participles and infinitives that it is the commoner, e.g. $\overline{\Pi}_{\underline{\underline{\hspace{1cm}}}}$ more common

than לֵבֶת, קֹטְלָה than לֵבֶת.

¹ In the list of Palestinian towns taken by Pharaoh Shoshenq, the feminine town-names all end in t. Cf. also the Meša' inscription, line 3, און הבסטר this high place; line 26, בו הבסטר the highway [see also Driver, Tenses, § 181, note].

ħ (c) אַרָ, the Aramaic orthography for הַרָּ, chiefly in the later writers;
אַן loathing, Nu 11²0; אַהְה a terror, Is 19¹¹; אַטֵּי sleep, ψ 12⁻²; אַרָה a lioness,
Ez 19² (unless בְּבֵּיא בִּיֹי is intended); אַרְטָּה מַמְּרָא בּוֹי of also אַטְּי threshing (participle Qal from בְּרָא) Jer 50¹¹; אַרָּא בּוֹיל בְּיֹי bitter, Ru 1²⁰. On the other hand, according to the western Masora, הַרְחַץ baldness is to be read in Ez 2⁻³¹; see

Baer on the passage.

i (d) הַ הַּוּרְהָּר הַ הַ הַּוּרְהָּר הַ (\$ 27 u), only in הַּוּרְהָּר הַ וּ בּוּרְהָּר הַ וּ וּ בּוּרְהָּר הַ הַ (unless it is again a forma mixta combining the active ptep. masc. הַוּוּרָה and the passive ptep. fem. לְנָה for לְנָה for בָּלָּה בַּלָּה ז K 286 42 (\$ 90 i, and \$ 48 d).

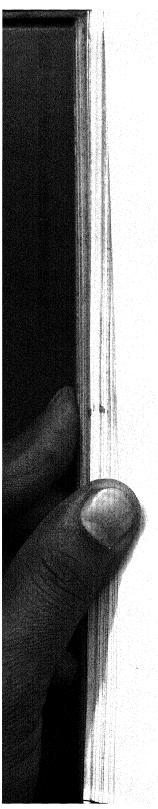
k (e) הַּבְּלְּרָה without the tone, e.g. הַחָּהָ, Dt 14¹⁷ [Lv 11¹⁸ בַּעָרָה; הְּחָבָּה an oven heated, Ho 7⁴; cf. Ez. 40¹⁹, 2 K 15²⁹, 16¹⁸. In all these examples the usual tone-bearing ה_ is perhaps intended, but the Punctuators, who considered the feminine ending inappropriate, produced a kind of locative form (see § 90 c) by the retraction of the tone. [In 2 K 16¹⁸, Is 24¹⁹, Ez 21⁵¹ (note in each case the following ה), and in Jb 42¹³, Ho 7⁴, the text is probably in error.]

(f) '__, as an old feminine termination, preserved also in Syriac (ai; see examples in Nöldeke's Syrische Gram, § 83), in Arabic and (contracted to ê) in Ethiopic, very probably occurs in the proper name אַרָּב Sarai, cf. Nöldeke, ZDMG. xl. 183, and xlii. 484; also אַלָּב ten (fem.) undoubtedly arises from an original 'esray; so Wright, Comparative Grammar, p. 138; König, Lehr-

gebäude, ii. 427.

3. It is wholly incorrect to regard the vowel-ending Π_{-}^{-} as the original termination of the feminine, and the consonantal ending Π_{-}^{-} as derived from it. The Ethiopic still has the Π throughout, so too the Assyrian (at, it); in Phoenician also the feminines end for the most part in Π, which is pronounced at in the words found in Greek and Latin authors; less frequently in N (see Gesenius, Monumm. Phoen., pp. 439, 440; Schröder, Phön. Sprache, p. 169 ff.). The ancient Arabic has the obtuse ending (ah) almost exclusively in pause; in modern Arabic the relation between the two endings is very much as in Hebrew.

² In this ending the $\overline{\cap}$ h can only be considered consonantal in the sense that the $\overline{\cap}$ was originally aspirated, and afterwards 'the mute $\overline{\cap}$ was dropped before h, just as the old Persian mithra became in modern Persian mithr'; so Socin, who also points to the Arabic pausal form in ah, and observes that among some of the modern Beduin an h is still heard as a fem. ending, cf. Socin, Divan aus Centralarabien, iii. 98, ed. by H. Stumme, Lpz. 1901. In Hebrew this consonantal termination was entirely abandoned, at any rate in later times,



 $^{^1}$ In I S zc^{27} also, where the Masora (see Baer on Jos 5^{11}) for some unknown reason requires אַנמחָרָת, read with ed. Mant., Jablonski, Opitius, and Ginsburg, ממחבת

§ 81. Derivation of Nouns.

Brockelmann, Grundriss, p. 329 ff.

Nouns are by their derivation either primitive, i.e. cannot be a referred to any verbal stem at present extant (see § 82), such as I father, I mother (but see both words in the Lexicon; according to Stade and others I, I, &c., are children's words and terms of endearment, and so really primitive nouns), or derivative, i.e. either Derivativa verbalia (§§ 83-5), e.g. I, high, I, high place, II, height, from II to be high, or less frequently Derivativa denominativa (§ 86), e.g. I, the place at the feet, from I, foot.

Rem. ז. The earlier grammarians consider the verb alone as stem, and betherefore all nouns as verbals, dividing them into (a) Formae nudue, i.e. such as have only the three (or two) radicals, and (b) Formae auctae, such as have formative letters or syllables added at the beginning or end, e.g. מַלְלָבָּת,

The formative letters used for this purpose are מַלְבָּהָת, and the treatment of nouns formerly followed this order.

According to the view of roots and stems presented in § 30 d, nouns (other C than denominatives) are derived not from the verbal stem, but either from the (abstract) root or from the still undefined stem. In the following pages, however, the arrangement according to the verbal stem is retained as being

simpler for the beginner. Cf. § 79 α.

2. Compound nouns as appellatives are very rare in Hebrew, e.g. בְּלְבֵּעֵל d worthlessness, baseness. On the other hand, they very frequently occur as proper names, e.g. יְהוֹנְלָהָן (man of God), יְהוֹנְלָהָן (Yahwe raises up), יְהוֹנְלָהָן (Yahwe gare), &c.²

§ 82. Primitive Nouns.

The number of primitive nouns in the sense used in § 81 is small, since nouns, which in other languages are represented as independent noun-stems, can easily be traced back in Hebrew to the verbal idea, e.g. names of animals and natural objects, as שַׁעִּיר he-goat (prop. shaggy, from שִׁעִּיר (שְּׁעֵּר nop. prickly, also from שִּׁעִּיר (שְּׁעֵר (prop. prickly, also from שְׁעִּיר (prop. pia, sc. avis), אַ פָּוֹל (from בַּוֹב בּיִב to shine, to be yellow). Thus there remain only a few nouns, e.g. several names of members of the body in men or beasts, to which a corresponding verbal stem cannot be assigned at all, or at any rate only indirectly (from other Semitic dialects), as שִׁי horn, שִׁ eye.

¹ From this vox memorialis the nomina aucta are also called by the older grammarians nomina heemantica.

² G. Rammelt (Über die zusammengesetzten Nomina îm Hebr., Halle, 1883, and Leipzig, 1884) recognizes as appellatives only צַבְּרָבָּע (cf. below, § 85 w) and the latter certainly incorrectly [see, however, Nöldeke, ZATW. 1897, p. 183 ff.]). In p. 8 ff. the author gives a list of 'logical compounds', i. e. new terms formed by composition with the negatives אָבָרָי, בְּבָּרִי, בְּבָּרִי, בְּבָּרִי, בְּבָּרִי, בְּבִּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בְּבִּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בְּבִּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְיִי, בַּבְּרִי, בַבְּרִי, בַּבְּרִי, בַּבְרִי, בַּבְּרִי, בַּבְרִי, בַּבְּרִי, בַּבְּרָי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבְּרִי, בַּבּרִי, בַּבְּרִי, בַּבּרָּרָי, בַּבְּרִי, בַּבְּרִי, בַּבְּרָי, בַּבְּרָי, בַּבְּרָי, בַּבְּרִי, בַּבְּרָי, בַּבְּרָי, בַּבְּרָי, בּבּבּרָּי, בַּבְּרָי, בּבּרָרָי, בַּבְּרָי, בַּבְּרָי, בּבּבּרָּרִי, בַּבְּרָי, בַּבְּרָי, בַּבְּרָי, בַּבְּרָּי, בַּבְּרָי, בַּבְּרָּי, בַּבְּרָי, בַּבְּרָּי, בַּבְּרָּי, בַּבְּרָּי, בַּבְּרָי, בַּבְּרָי, בַּבְּרָי, בַּבְּרָּי, בַּבְּרָּי, בַּבְיּי, בַּבְּיּי, בַּבְּיּי, בַּבְּיּי, בַּבְיּי, בַּבְּיּי, בּבְּיּיּי, בַּבְיּי, בּבּבּיּי, בּבְיּי, בּבְיּי, בְּבִּיּי, בְּבִּיּי, בְּבִּיּי, בְּיִבְיּי, בְּיִיּי, בְּיִיּיּי, בְּיִיּיִי, בְּיִּיּי, בְּיִיי, בַּבְיּיי, בַּבְיּיִיי, בַּבְיּיי, בַּיּיי, בּבּ

§ 83. Verbal Nouns in General.

1. In Hebrew, as in Greek and Latin, the verbal nouns are connected in form and meaning primarily with certain forms of the verb, especially the participles and infinitives, which are themselves, even in their ordinary form, frequently used precisely like nouns, e.g. אַר enemy, אַר to know, knowledge. Still oftener, however, certain forms of the infinitive and participle, which are seldom or never found as such in the strong verb, though in use in the weak verb and in the kindred dialects, came to be commonly used for the verbal noun; e.g. the participial form אַרָּבָּר, the infinitives of the (Aramaic) form מִּבְּיִלָּה , מְשִׁלָה , מְשִׁלָּה , קִּשְׁלָה , קִשְּלָה , אָבְשְׁלָה , פֹנוּ (§ 45 d), &c. Others (as the Arabic shows) are properly intensive forms of the participle.

2. As regards their meaning, it follows from the nature of the case that nouns which have the form of the infinitive regularly denote the action or state, with other closely related ideas, and are therefore mostly abstract; while the participial nouns, on the contrary, denote for the most part the subject of the action or state, and are therefore concrete. Moreover, it is to be noticed, that a particular meaning is attached to many of the special forms of derivative nouns, although

it does not appear equally in them all.

C Rem. It need not appear strange, when we consider the analogy of other languages, that a noun which in form is properly abstract afterwards acquired a concrete sense, and vice versa. So in English, we say his acquaintance, for the persons with whom he is acquainted; the Godhead for God himself; in

Hebrew אורע acquaintance and an acquaintance.

d The inner connexion in thought between Semitic noun-forms and the corresponding verbal forms is investigated in the works of De Lagarde and Barth (see the titles at the head of § 79) on very different lines, but with many points of agreement. De Lagarde starts from the fact that language consists of sentences. A sentence which consists of only one word is called a verb, and anything which serves as a complement to it is a noun. The oldest form of the sentence is the imperative. Closely related to it are three kinds of sentences of the nature of verbal forms, differing according as the property of the particular object of sense is to be represented as invariable (form qatula), or as liable to change (form qatula), or, finally, as a circumstance which takes place before our eyes (form qatala). Like the imperative, these three forms of sentences have also been transformed into nouns, by means of certain phonetic changes, -especially by the omission of the final vowels and the addition of different terminations to the last consonant of the stem. But just as the forms of the verbal sentence undergo numerous modifications (in the tenses, moods, and conjugations), so also do the nouns, sometimes by assimilation of the unessential to the characteristic vowel (qutul, qitil), sometimes by the lengthening of the characteristic vowel (qatûl, qatîl, qatîl, qatîl), or else through the displacement of the accent and the consequent reduction of the noun to a monosyllabic form (qati, quil, qiti), or, finally, by their being formed from the derived stems (or conjugations), e.g. qattal, qattal; qittil, gittâl. &c. Further modifications arise from the use of the various imperfect



and infinitive forms, and also from the employment of the prefix m. Lastly, denominalia are formed from deverbalia by appending certain suffixes.

De Lagarde does not, however, claim to be able to show in the case of each particular noun the sense it conveyed in primitive times; the origin of a number of nouns can now no longer be detected. In those, however, which are clearly derived from verbs, the original meaning is chiefly deter-

mined by the characteristic vowel.

Barth's system is based on the thesis that 'all Semitic nouns, adjectives, and participles are derived from either the perfect or the imperfect stem'. Thus, e.g. לְשְׁבֵּל is the infinitive of the perfect stem, בְּבֵּל infinitive of the perfect stem, בְּבֵל infinitive of the imperfect stem, בְּבֵל infinitive of the second vowel is always alone characteristic and essential, the first vowel unessential, and therefore variable. Further modifications of the simple form are effected by strengthening (sharpening) the second or third consonant, by lengthening the characteristic vowel (instead of which, however, the feminine termination may also be used), or by 'metaplasm', i.e. by the use of noun-forms derived from one of the two intransitive stems for the other, e.g. quil for qill, and vice versa.

In nouns of the perfect stem, the vowels i and u indicate intransitive formations, the vowel a a transitive sense. In nouns of the imperfect stem on the contrary, u and i, being characteristic vowels, indicate a transitive and a an intransitive sense: for yaqtilla is imperfect of the transitive perfect qatala, and yaqtilla imperfect of the intransitive perfects qatilla and qatulla, &c. This explains how nouns, apparently identical in form, may yet in sense belong to different classes: a qutl-form from a u-imperfect has a transitive meaning, but the same form from a u-perfect has an intransitive meaning. This double system of perfect and imperfect forms runs through the whole scheme of noun-formation, not only the forms connected with the conjuga-

tions, but also the forms with prefixes and suffixes.

Against the whole theory it has been urged that it postulates for the development of the language a much too abstract mechanism, and further, that the meanings of words as we find them may in many cases be due to a modification of the original sense. But though many of the details (e. g. the alleged unessential character of the vowel of the first syllable) remain doubtful, yet the agreement between the characteristic vowel of certain noun formations and that of the perfect or imperfect stem, is supported by such a number of incontestable instances, that there can be no doubt as to a systematic, intimate connexion between the two. At the same time it must be admitted that De Lagarde has put forward many important and suggestive points, and both scholars agree in laying stress on one characteristic vowel as indicative of the meaning.

§ 84°. Nouns derived from the Simple Stem.

Preliminary remark.—From the statement made above, § 83 d, it follows that d an external similarity between forms is no proof of their similar origin, and, vice versa, external difference does not exclude the possibility of their being closely related both in origin and meaning.

I. Nouns with One Vowel, originally Short.

R. Růzička, 'Beiträge zur Erklärung der nomina segolata,' in Sitz.-ber. d. böhmischen Ges. d. Wiss., Prag, 1904.

1. Nouns with one of the three short vowels after the first radical: present

ground-form qăți, qiți, quți.

The supposition of monosyllabic ground-forms appeared to be required by the character of forms now existing in Hebrew, as well as in Arabic, &c. But there are strong reasons for believing that at least a large proportion of these forms go back to original dissyllabic bases with a short vowel in each syllable. When formative additions were made, the vowel of the 2nd syllable was dropped, i.e. before case-endings in Assyrian and early Arabic, and before pronominal suffixes in Hebrew. From the forms thus produced, the bases qull, qull have been assumed, although they never appear in Hebrew

except in the singular and then in connexion with suffixes.

In support of this view of a large number of original dissyllabic bases, we must not, however, appeal to the Seghol or Pathah under the 2nd consonant of the existing developed forms, בְּבֶּל, &c. These are in no sense survivals or modifications of an original full vowel in the 2nd syllable, but are mere helping-vowels (§ 28 e) to make the monosyllabic forms pronounceable, and consequently disappear when no longer needed. Under certain circumstances even (e.g. in בְּשִׁיף) they are not used at all. Actual proofs of such original toneless full vowels in the 2nd syllable of existing Segholates are—

I. Forms like Arab. málik, for which rarely malk, corresponding to the

Hebrew ground-form; cf. De Lagarde, Uebersicht, p. 72 ff.

2. In Hebrew בְּרֶךְ , בְּּבֶר , בְּּרֶךְ , בְּּבֶר , the connective forms of בְּרֶךְ , &c., which latter can only come from ground-forms gădir, yärik, käbid, kütip.

3. The forms treated under e, which are in many ways related to the Segholates proper, in so far as they are to be referred to original dissyllabic

bases.

4. The plurals of Hebrew Segholates, since, with very rare exceptions, they take Qames under the 2nd radical before the termination ביב, fem. אָבָרִים, fem. אָבָרִים, of the absolute state, as מַבְּרִים, מְּבְּרִים, אָבְּרִים, אָבָּרִים, &c. This Qames (see note 1 on \$ 26 e) can only be due to a lengthening of an original short vowel in the 2nd syllable, and hence it would seem as though the vowel were always ä. This is impossible from what has been said, especially under 1 and 2. Hence the explanation of the consistent occurrence of Qames in the plurals of all Segholates can only be that the regularly formed plurals (i.e. from singulars with original ä in the 2nd syllable) became the models for all the others, and ultimately even for some really monosyllabic forms.²

(a) From the strong stem the above three ground-forms are further developed to בְּשַׁלְ, בְּשְׁלְ, בְּשֶׁלְ (cf. § 27 r and in § 93 the explanations of Paradigm I, a-c); without a helping vowel (§ 28 d) שֵׁלֵיל truth. If the second

"It is worthy of notice that St. Jerome also (cf. Siegfried, ZAW. iv. 76) frequently represents the vowel of the first syllable by a, e.g. gader, aben, ader, areb, for תָּבֶב , אֶבֶר , אֶבֶר , אֶבֶר , אֶבֶר , לֶבֶּר , לֶבֶּר , לֶבֶּר , לֶבֶּר , לֶבֶּר , לַבְּר , לֵבֶר , לַבְּר , לַבְּר , לַבְּר , לַבְּר , לַבְּר , לַבְּר , לֵבְר , לִבְּר , לְבִּר , לִבְּר , לִבְּר , לִבְּר , לְבִּר , לִבְּר , לְבִּר , לִבְּר , לִבְּר , לִבְּר , לִבְּר , לִבְּר , לִבְּר , לְבִּר , לִבְּר , לְבִּר , לְבִּר , לְבִּר , לְבִּר , לְבִיר , לְבִיב , לִבְּר , לְבִיב , לִבְּר , לְבִיב , לְבִיב , לְבְּר , לְבִיב , לְבִיב , לְבִיב , לְבִיב , לְבִיב , לְבִיב , לְבְיב , לְבִיב , לְבְיב , לְבִיב , לְבְיב , לְבְיב , לְבִיב , לבּיב , לביב , לביב

727, &c

¹ According to Delitzsch (Assyr. Gram., p. 157 f.) the same is true in Assyrian of the corresponding gall-forms. Without case-endings they are kalab, šamas, aban (בּבֹלֶב, שֵׁבֶּלֶּי, שִׁבֶּלֶּי,), with case-endings kalbu, šamsu, abnu. On the other hand, acc. to Sievers, Metrik, i. 261, Hebrew ground-forms probably have a twofold origin: they are shortened according to Hebrew rules partly from old absolute forms like kilbu, sifru, quasu, and partly from old construct-forms like the Assyrian types kalab, sifr, quaus.

² On the other hand, Ungnad, ZA. 1903, p. 333 ff., rejecting all previous explanations, maintains that the a in m^elākhim, m^elākhih is inserted merely to facilitate the pronunciation. From gatim arose gati^atim, then gatalim and finally g^etātim. See, however, Nöldeke, 'Zur semit. Pluralendung,' ZA. 1904, p. 68 ff., who points out that the Semitic nouns fa'l, fi'l, full with their corresponding feminines fa'la, &c., on assuming the plural termination commonly take an a before the 3rd radical, but that no satisfactory account can be given for it. M. Margolis, 'The plural of Segolates' (Proc. of the Philol. Assoc. of the Pacific Coast, San Francisco, 1903, p. 4 ff.), and S. Brooks, Vestiges of the broken plural in Hebrew, Dublin, 1883, explain m^elākhim as a pluralis fractus.

or third radical be a guttural, a helping Pathal, takes the place of the helping Seghôl, according to § 22 d, e.g. אַרַלְּ seed, רְצֵלֵּ eternity, שְׁלֵּשׁ work; but with middle הוו or הוו, note הַהְלֵּ bread, הַתְּלֵ (as well as בַּהָלֵ) womb, הְּלֵּעׁ tent, הְשָׁבֵּׁ thumb; so with final אין, אֵישֶׁ a wild ass, &c.; with a middle guttural also the modification of the principal vowel ă to è does not occur, e.g. בַּהַלְ הַלָּ רְנֵּעָרְ בְּלַעַרְ הַלַּ בְּיִלְ בְּעַרְ בְּלַעָרְ הָבְּעָרְ בְּעַרְ בְּעָרְ בְּעַרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעָרְ בִּעְרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִרְ בְּעִרְ בְּעָרְ בְּעִרְ בְּעִבְּעִי בְּעִבְּי בְּעִרְ בְּעִרְ בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִבְּי בְּעִי בְּעִבְּי בְּעִי בְּעבְּי בְּעבְּי בְּעבְּעבְיי בְּעבְּיִי בְּעבְּי בְּעבִּי בְּעבִי בְּעבְיי בְּעבְייִי בְּעבְיי בְּעבְיי בְּעבְיי בְּעבְיי בְּעבְיי בְּיבְיי בְּעבְייִבְּי בְּעבְיי בְּעבְיי בְּיבְיי בְּיִי בְּעבְיי בְּעבְיי בְּעבְיי בְּיבְיי בְּעבְיי בְּיבְיי בְּעבְיי בְּיבְיי בְּעבְיי בְּיבְיי בְּעבְיי בְּעבְיי בְּיִבְיי בְּעבְיי בְּיבְיי בְּעבִיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיִי בְּיִיי בְּיִי בְיבְיי בְּיבְיי בְּיבְיי בְּיבְייִי בְּיִבְייִי בְּיִי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבִיי בְּיִי בְּיִי בְּיִיבְיי בְּייִי בְּיִי

Examples of feminines: מַלְכָּה (directly from the ground-form malk, king), b מַּתְרָה a covering (also אָבְלָה לָם, אָבְלָה food (also אָבֶל with a middle guttural girl, מָּהָרָה purity (also מָהַרָה Cf. § 94, Paradigm I.

(b) From weak stems: (a) from stems "y, e.g. 78 nose (from 'anp, hence C with formative additions, e. g. 'BY for 'anpî, my nose); iy a she-goat (groundform 'inz); fem. אַטָּה wheat; (β) from stems צ"ע (§ 93, Paradigm I, l-n); אַ a morsel, Dy people (so, when in close connexion with the next word; unconnected יַעָם; with article לָעָם, לֶּעָם, &c.); בו in the sense of much, but בין great, numerous (in close connexion also בון); דע evil, with the article in close connexion הַרַע, unconnected הָרָע; with the a always lengthened to a, הַרָּע; sea; fem. קוֹנה life, and with attenuation of the a to i, הוֹנה measure; from the ground-form qitl, a mother; fem. a shearing; from the ground-form quit, Pin statute, fem. הקח. (γ) from stems נ"ץ (Paradigm I, g and i); מינת death (from má-ut, the u passing into the corresponding consonant, as in Tim middle) or contracted יום day, שוֹם whip, שוֹם a bull; fem. עולה perverseness (also contracted עוֹלַת); from the ground-form quil, צור מיפלה a storm. (δ) from stems ""y (Paradigm I, h); I" an olive-tree (with a helping Hireq instead of a helping Seghôl) from zá-it, the i passing into the corresponding consonant; or contracted הֵיל bosom, ב הֵיל צ ב אונ (elsewhere הַיל) host; fem. grey hair; from the ground-form מַיֹּבָה judgement; fem. בִּינָה understanding. (ε) from stems ל"ל (Paradigm I, k); partly forms such as בָּבֶּר weeping, הַנֵה murmuring, בַּרָי a present, הַצָּה the end, partly such as אַרי בָּרָי a lion (ground-form băky, 'ary); cf. also the forms from stems originally ל"ל, swimming (ground-form salew); fem. שׁלָנוּה rest, אוֹנוּ exaltation; from stems מליה ל"י a fat tail, and with attenuation of a to i אליה מבירו captivity, also שבית, formed no doubt directly from the masc. שׁבִי with the fem. termination הן with the fem. termination from the ground-form qill, אֲרָנָה (from h̄iṣy); fem. עָרָנָה joy, קרָנָה and עָרָיָה and עָרָיָה nakedness; from the ground-form quit, אום (from böhw) waste, אוה emptiness; , for אני a ship (directly from אני a fleet).

The masculines as well as the feminines of these segholate forms may have deither an abstract or a concrete meaning. In the form אָבָּיל the passive or at any rate the abstract meaning is by far the more common (e.g. אָבָיל youthfulness, abstract of אָבָיל by; אָבֵיל food, &c.).1

¹ M. Lambert also (REJ. 1896, p. 18 ff.), from statistics of the Segholates, arrives at the conclusion that the qatl-form is especially used for concretes (in nouns without gutturals he reckons twenty concretes as against two abstracts), and the qitl-form, and less strictly the qutl, for abstracts.

2. Nouns with one of the three short vowels under the second radical (present ground-form qetāl, qetāl, qetāl), e.g. אַבְּין honey, אַבְּין sickness, ווֹיִן sickness, ווֹיִן sickness, ווֹיִן sickness, ווֹיִן sickness, ווֹיִן terror; and so always with middle א, אַבְּין a well, אַבְין honey, אַבְּין sickness, like the segholates mentioned in No. I (see above, a), are, probably, for the most part to be referred to original dissyllabic forms, but the tone has been shifted from its original place (the penultima) on to the ultima. Thus dibā's (originally dibā's) as ground-form of אַבְיּיִן is supported both by the Hebrew אַבְּיִין (with suffix of the first person), and by the Arabic dibs, the principal form; bi'i' (according to Philippi with assimilation of the vowel of the second syllable to that of the first) as ground-form of אַבְּיִי is attested by the Arabic bi'r; for אַבִּיֹן (Arabic bu's) similarly a ground-form bu'u's may be inferred, just as a ground-form qu'u'u underlies the infinitives of the form

II. Nouns with an original Short Vowel in both Syllables.

g 4. The ground-form attil, fem. attilat, developed to בְּבָּרָ (§ 93, Paradigm II, c-e) and אָבָרָף, is frequently used as participle of verbs middle e (§ 50 b), and hence mostly with an intransitive meaning; cf. בְּבִּי old, an old man; בְּבֹּרִי heavy; fem. אַבְּבָּרִי cattle, אַבְּבָּרִי and אַבְּבָּרִי darkness.—From verbs בּבִּרי irregularly, דְבִּילִית the branches of it, Jer 1116, &c., generally referred to a sing. דְּבִּילִית Ho 14¹ their women with child (from הַבְּיִבְיּוֹתְי, st. constr. בַּבַּרִית plur. st. absol. and constr. הַבְּרַר שׁלֵּבְי by Jb 2123.

h בּ. The ground-form מַזְּמוֹן, developed to בְּרֹבְ (also written מְּבַּוֹבְי), generally forms adjectives, e.g. מְבֹּרְ בְּרֹב מְּבוֹל piebaid, רְבוֹב מְּבּ מִּבְּרֹנ מִיבְּר מִּבְּיב מִּבְּר מִיבּי מִּבְּר מִּבְּיב מִּבְּר מִיבּי מִּבְּר מִּבְּי מִּבְּי מִּבְּי מִּבְּי מִּבְּי מִּבְּי מִּבְּי מִּבְּי מִבְּי מִבְּי מִּבְּי מִבְּי מְבְּי מִבְּי מִבְּי מְבְּי מִבְּי מְבְּי מְבְּיוֹם מְּבְיבְים מְבְּיוֹם מְבְּיבְים מְבְּיבְים מְבְּיבְּים מִבְּים מְבְּיבְים מִבְּים מְבְּיבְים מִבְּים מְבְּיבְּים מִבְּים מְבְּיבְּים מִבְּים מְבְּיבְים מִבְּים מְבְּיבְים מִבְּים מְבְּיבְים מְבְּיבְּים מְּבְיבְּים מִבְּים מְבְּיבְים מִּבְּים מְבְּיבְים מִּבְּים מְּבְּים מְבְּיבְים מִּבְּים מְּבְיבְּים מִּבְּים מְּבְּים מְבְּיבְים מְּבְיבְּים מְּבְּיבְים מְבְּיבְים מְּבְיבְּים מְבְּיבְים מְבְיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְיבְיבְים מְבְיבְיבְים מְבְיבּים מְבְיבְיבְים מִבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּבְיבְים מְבְיבְיבְים מְבְּיבְיבְים מְבְּיבְיבְים מְבְּיבְיבְים מְבְיבְים מְבְּיבְים מְבְּיבְיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְיים מְבְּיבְים מְבְּיבְיים מְבְּיבְים בְּבְיבְיים בְּבְיבְיים בְּבְּיבְיים בְּבְּיבְיים בְּבְּיבְיים בְּבְיבְיבְים בְּבְּיבְיים בְּבְיבְּים בְּבְיבְים בְּבְּבְיבְים בְּבְיבְבְים בְּבְיבְּבְיבְּבְיבְּבְיבְים בְּבְּבְיבְבְּבְיבְּבְיבְים בְּ

¹ On this theory cf. Stade, Hebräische Grammatik, § 199 b; De Lagarde, Übersicht, p. 57 f.; A. Müller, ZDMG. xlv, p. 226, and especially Philippi, ZDMG. xlix, p. 208.

² In St. Jerome's time these forms were still pronounced sadaca (אַנְקָלָּהָ), saca (אַנְלָּהָרָּה), nabala (הַבְּלָּהְ), &c., see Siegfried, ZAW. iv. 79. Moreover, the numerous abstracts of this form (e.g. even בְּצְלָהָה a splintering, אַנְוּיִרָּה a crying, &c.) are undoubtedly to be regarded (with Barth, Nominabildung, p. 87) as feminines of infinitives of the form attalk, the lengthening of the second syllable being balanced, as in other cases, by the addition of the feminine termination.

the ground-form מְשַׁנְבֶּה (glorious), הְבַּהְה (delicate), עֲנַבְּה (glorious), אָבָהָה (delicate), אָנֵבְּה, אָנַבְּה, אָנַבְּה מ, בָּרָדִּים stores, &c.

6. The ground-form aital develops to קְּמֶל (cf. § 93, Paradigm II, Rem. 1), i e. g. לְשֵׁל heart, בְּעָה a bunch of grapes, קשֶׁל strong drink; from a verb לְשֶׁל, probably of this class is רֵעָה, generally contracted to בְּעָה friend, ground-form ri'ay: the full form is preserved in רַעָּה his friend, for בּעִיהוֹר .

III. Nouns with an original Short Vowel in the First and a Long Vowel in the Second Syllable.

8. The ground-form qățil develops to קְמִיל (cf. § 93, Paradigm IV, a and b). l Here also forms of various origin and meaning are to be distinguished:
(a) adjectives used substantivally with a passive meaning to denote duration in a state, as אָמִיר a prisoner, מַמְיּלוּ an anointed one. These proper qățil-forms are parallel to the purely passive qaţûl-forms (see m), but others are due to a strengthening of original qaţil-forms. These are either (b) intransitive in meaning, as אָמִיר small, and, from אֹמָי stems, יְטִי pure, עַנִי poor (see § 93 vv), or (c) active, as אַמִיר (prophet), קֹמִיל a speaker (prophet), קֹמִיל an overseer.—Of a different kind again (according to De Lagarde, infinitives) are (d) forms like אַמִּיל the ingathering, rintage, אַמִּיֹר ploughing time, אַצִּיֹר ploughing time, אַמִּיל rintage (s) § 84b f.

10. The ground-form qiţâl or quţâl 2 in Hebrew changes the i to vocal Šewâ, n

י In Na יי only the Qerê requires בְּלְבֹּ (in the constr. state) for the Kethibh

² On the fu'âl-forms (regarded by Wellhausen as original diminutives) see Nöldeke, Beiträge (Strassb. 1904), p. 30 ff. He includes among them נָּתְלֶּיָת tow, and מַחֹרִים hemorrhoids.

and develops to אָסְ (cf. § 93, Paradigm IV, c) or אוֹרָם, with â obscured to â (as above, k). Cf. אָסְ (cf. § 93, Paradigm IV, c) or אַסְטּר, with â obscured to â (as above, k). Cf. אָסְיִי (cf. § 19 honour, אַסְטּר (Arab. kitâb), אַסְרָּבּן book (Arab. kitâb), אַסְרָבּן book (Arab. kitâb) in a dream, אַסְרָבּן an ass (Arab. kimâr), אַלְּבּוֹרָה (God (Arab. 'llâh); with אַ prosthetic (§ 19 m), אָרִבּן מוֹרָם arm (twice: usually אָלָבוֹרָם fem. אַלָּבוֹרָה good news (Arab. bitârât); tattooing.

וו. The ground-form atti seems to occur e.g. in Hebrew אֲלִיל foolish, אַלִיל a foolish, חַוְיר a swine (the prop. name חַוְיר points to the

ground-form qiţil, cf. Arab. hinzir).

ף בולש , e. g. וְבוּל , e. g. קְמוּל , The ground-form gițul or quitul, Hebr. קמוּל, e. g. מְבוּל a boundary, לְבוּשׁ a garment; fem. מְּמוּנָה strength, אָמוּנָה faithfulness.

q Rem. When the forms qetûl and qetôl begin with እን, they almost invariably take in the singular a Sere under the እ instead of the ordinary Hateph-Seghôl; cf. ይገል a crib, ነነርል thread, ነነርል faithful, ገነርል hyssop, ገነርል a waist-band, ገርል a bond, ገርል an 'ephod'; cf. § 23 h, and the analogous cases of Sere for Hateph-Seghôl in verbal forms § 52 n, § 63 p, § 76 d.

IV. Nouns with a Long Vocal in the First Syllable and originally a Short Vowel in the Second Syllable.

7' וֹזָג The ground-form qáṭāl, in Hebrew, always changes the â into an obscure פֿ, לְשִׁיְּלֵי, e. g. בְּיִלְיִעָ (צְּ פָּזָּ, Paradigm III, a), Arab. 'âlām, eternity; בְּיִלְּתְּ (Arab. ḥâtām) a seal (according to Barth a loan-word of Egyptian origin), fem. בּיִּלְיִי (from hôtāmt); שִּיֹלְיי worm (unless from a stem בּיִלְיי, like בְּיֹלִי from בְּיִלְיי, see the analogous cases in § 85 b). On the participles Qal of verbs בּיֹלִי (צָּ פָזָ, Paradigm III, c), cf. § 75 e; on the feminines of the participles Qal, which are formed with the termination \$\mathbf{n}\$, see below, \$s\$.

Rem. Of a different kind (probably from a ground-form qautat) are such forms as אָנוֹל (or אָנוֹל Ez בסי in the same verse) a wheel; אָנוֹל a young bird, אָנוֹל הַינוֹל

wax, &c.

14. The ground-form aftil also becomes in Hebrew almost invariably (לְבֵּילָ). Besides participles active masc. Qal this class includes also feminines of the form אַבָּילָּי, if their ground-form aftil (§ 69 c) goes back to an original aftil. The substantives of this form, such as אַבְּילִינָּ priest (Arab. kāhīn), were also originally participles Qal. The fem. of the substantives has ē (lengthened from i) retained before the tone, e.g. אַבְּילִינִ a woman in travail (cf. also אַבְּילִינָּ הַבְּילִינִּ הַּבְּילִינִּ הַ a buckler, ψ 91²); the participles as a rule have the form אַבְּילִי, &c., the original i having become Śewā; however, the form with Sere occurs also in the latter, Is 296.8, 34°, ψ 682°, 1181° (all in principal pause; in subordināte pause 2 S 13²°, Is 33¹², with a conjunctive accent, Ct 1°).

t 15. The ground-form quital, Hebrew אָבֶיף (as יוּבֶל river, Jer 178) or אָבָיף e.g. באָר מינים מיני

not ⊃iy.

V. Nouns with a Long Vowel in each Syllable.

u וה. קימול, e.g. קימול, e.g. קימול, smoke. The few forms of this kind are probably derived from the ground-form qiţâl (qiţţâl?), i.e. the original â has become an obscure ô.

§ 84^b a-e] Formation of Nouns from Intensive Stem 233

§ 84^b. Formation of Nouns from the Intensive Stem.

This includes all forms which have arisen, either through the α doubling of the middle radical, or the repetition of one or of two consonants of the simple stem.

VI. Nouns with the Middle Consonant sharpened.

As in the corresponding verbal stems (cf. § 52 f), so also in some nounformations of this class, the Dages in the second radical expresses an intensification of the idea of the stem, either emphasizing the energy of the action or relation, or else indicating a longer continuance of the relation or state. Other nouns of this character are evidently only by-forms of the nouns derived from the simple stem, which were treated in the last section: cf. the instances adduced under f and g, and Barth, Nominalbildung, Introd., p. x.

- 17. The ground-form aŭtti is mostly lengthened in Hebrew to אָבָי cf. b מַלְאָל a stag, fem. אַבְּיֹלְ, constr. st. אַבְּאָל (from 'ayyātt); cf. also the fem. (originating from Qal) מְּלִבְּיֹלְ a flame (according to § 27 q for tähhābhā), אַבְּיִלְ ary land (for harrābhā), אַבְּיִלְ and אַבָּיִלְ and אַבָּיִלְ and אַבָּיִלְ and אַבָּיַלְ and אַבָּילַ מּר אַבּילָ אַבְּילַ בּיּלִ אָּבְּילָ מִילִּ מִילָ מִילְ מִּילְ מִילְ מִּילְ מִילְ מִּילְ מִילְ מִילְ מִילְ מִילְ מִּילְ מִילְ מִילְ מִילְ מִּילְ מִּילְ מִּילְ מִילְ מִילְ מִילְ מִילְ מִּילְ מִילְ מִּילְ מִילְ מ
- 18. The ground-form attal appears in אַרָּאָה dry, אָרָאָה haughty (the i being C lengthened to ē according to § 22 c), if these forms go back to original sthhay, gi"ay. On the analogy, however, of the adjectives denoting defects (see a below), we should rather expect a ground-form attal; moreover, 'iwwalt, ground-form of the fem. און foolishness, goes back to an original iwwilt, see § 69 c.
 - 19. The ground-form quițtal and quițtul; cf. the fem. בַּפֶּׁמֶת spelt, כָּמֹנָת coat.
- 20. The ground-form $q lpha \mu i i$; from the intensive stem, the infinitives Pi'il of d
- 21. The ground-form attil, in Hebrew lengthened to בְּחֵל Of this form are a considerable number of adjectives which denote a bodily or mental fault or defect. Cf. אַל disabled, בּוֹל מעוד hump-backed, אַל biind, שִׁל deaf (for hirres), רְחַבָּים lame, רְחַבְים bald, שֹבְּשׁ perverse; רְחַבָּים open-eyed follows the same analogy.
- 22. The ground-form gățțâl, cf. the remarks in b above, on the nomina copificum; moreover, to this class belong infinitives Pitl of the Aramaic form בַּקְנֵים a searching out; בְּלְצִיה a request; with middle guttural (see § 22 c) בְּלְצִיה contumely; but cf. also בְּלְצִיה Ez 35¹², with full lengthening of the original à before א; הַּקְטָּה comfort. From the attenuation of the ă of this form to i, arises undoubtedly:
 - 23. The ground-form qǐṭṭâl, e.g. אבּר husbandman (Arab. 'akkâr).
- 24. The ground-form $q\ddot{u}t\dot{t}\dot{c}\dot{t}$, most probably only a variety of the form $q\ddot{u}t\dot{t}\dot{c}\dot{t}$ with the \ddot{a} attenuated to \ddot{c} (as in No. 23), and the \dot{a} obscured to \dot{c} (as in n and

r); cf. רוֹבַּן hero (Arab. găbbâr), רוֹם! caviller, רוֹבּץ (piper or chirper) a bird, רוֹבּיל drunkard. On the other hand, לוֹן born probably arises from yullod, an old participle passive of Qal, the ŭ being dissimilated in the sharpened syllable before ô: so Barth, ibid., p. 41 f.

25. The ground-form qăṭṭil, בְּמִיל, almost exclusively of persons, who possess some quality in an intensive manner, e.g. אָבִּיר strong, צַדִּיק righteous, בַּרִיהַ

fugitive (for barrîaḥ), עַרִיץ violent (for ʿărrîș).

That some of these are only by-forms of the quill-class (see above, remark on a), appears from the constr. st. פּרִיץ avenous, Is 35° (but פַּרִיצִים, בַּרִיצִים, פַּרִיצִים, מַבּייצים always), and according to Barth (ibid., 35 a) also from the constr. st. אַבִיר (but also אַבִּיר וּ S 218) of אַבִּיר. However, the form אָבִיר, as a name of God, may be intentionally differentiated from אֲבִּיר, a poetic term for the bull.

In the same way אַפִּיר prisoner, טַרִים eunuch (constr. st. always חָרִים, plur. , constr. st. סְרִיסִי Gn 407, but in the book of Esther always with suffix מְרִיסָין, &c.), and עַתִּיק weaned, may be regarded as by-forms of the

qățîl-class with passive meaning, see § 84ª l.

26. The ground-form qăṭṭûl, קַמוּל, e.g. חֲנוּן gracious, בַחוּה compassionate (with virtual strengthening of the II), MID diligent (for harris), probably, again, to a large extent by-forms of the quitul-class, § 84ª m. The same applies to substantives like אָשׁרָל a step (in אָשׁרָל, as well as עָפוּד, &c.), עַפוּד pillar; fem. חַבּוּרָה a stripe (also חֲבַרָחוֹ, חוֹם security : cf. Barth, ibid., § 84.

27. The ground-form quittil; besides the infinitives absolute Pivl of the form קַנוֹל, also קַנוֹל jealous (as well as קָנוֹל, an obscured form of qăṭṭâl, see e).

28. The ground-form attiul, קשול, e.g. צפוי a coating of metal, ישלום requital, strong; frequently in the plural in an abstract sense, as מַלְאִים reproach, מַלְאִים filling (the induction of a priest), נחמים consolations, compassion, bereave ment, שׁלְחִים dismissal, ישׁפורים observance.

VII. Nouns with the Third Consonant repeated.

k 29. The ground-form gățiăl, e.g. אַמְנָה quiet, fem. שׁמִנָה (with sharpening of the second Nûn, in order to keep the preceding vowel short); קענון green, plur. רַעַנָנְים.

30. The ground-form qatta, in Hebrew 5002; of this form are e.g. the

infinitives Pi'lēl (prop. Pa'lēl), cf. § 55 d.

31. The ground-form gattal; so the plur. בְּבְנִנִּים ridges (with sharpening of the Nûn, as in No. 29).

32. The ground-form qitlal, in MITTE a brood.

33. The ground-form quitlat, in אכולל faint.

34. The ground-form qățiil, e.g. עַבְּטִים plunder, מַנִרִיר rain-storm, שַבַּרִיר glittering tapestry, Jer 4310 Qerê; with attenuation of the a to i במרירים all that maketh black, Jb 3b (but the better reading is בַּמִרִירֵי).

35. The ground-form qățlûl, e.g. אַפרוּר 4310 Jer 4310 Keth.; מַפּוּפִים adulteries.

VIII. Nouns with the Second and Third Consonants repeated.

36-39. Çetălțăl, qetălțil, qetălțil; qetălțil, qetălțil (in fem. and plur. often with the last consonant sharpened for the reason given in a above); cf. 72727 פריסולפל, אוֹרְסְלְּכֹּיִי slippery places, אוֹרְסְלְכִּיִּי crooked (ways); בּוֹרְלְּלִילִּי slippery places, אוֹרְסִיְּלִי crooked (ways); בּיִלְּלִילִי strtuous; also words denoting colours, אַרְסִיְּלִי (Lv 1342.49 in pause) reddish, fem. אַרְסִיְּלִי plur. קּבּיי ווּ אַרְסִיּלִי יִי פִּיּנְמוּלִוּ ווֹ אַרְיַרְלַי יִי פִּיּנְמוּלוּ וּ אַרְסִיּלִי יִ פִּיּנְמוּלוּ וּ אַרְסִיְּלִי יִ פִּיּנְמוּלוּ וּ אַרְכִּיְלִי יִ פִּיּנְמוּלוּ וּ ווֹ אַרְכִי יִּבְיִי יְבִילְּלִי יִ יְבִייְבְיִי יִּבְיִי יִּבְיִי יִי יְבִילְּלִי יִ יְבִייְבְיִי יִּי וְבְּיִבְּלוּ (fem.) blackish; אָרְבְּיִבְּי מִי מוּשׁבּוּטוּ (augmented from אָּפוּנְי מְלֵּיְלְיוֹלוּ נְיוֹי שִׁרְיִי שְׁלְּבְּיִלְיוֹי (fem.) blackish; אָרְבְּיִבְּי מְשִּבְּיי מוּשׁבּיי שְׁלְּבְיּלְי (augmented from אַרְבְּיְבְיְי מָּלְּבִיוֹי (שְּבְּיבְיי שְׁלְבִּילִי מוּ שְׁלִּבְייִי מוּ שְׁלִּבְיי שְׁלְבִּילִי מוּ שְׁלְבּיִי בְּיִי שְׁלְבְּלִיוֹי עוֹי שְׁלְבִּילִי מוּ שְׁלִּבְיי שְׁלְבִּיי שְׁלְבִּיי שְׁלְבְּיִי בְּיִי בְּיִרְיִי בְּיִרְיִי בְּיִי בְייִי בְּיִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּיִי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּיִיי בְּייִי בְּיִייִי בְּייִי בְּייִיי בְּייִייִי בְּייִי בְּייִי בְּייִיי בְּייִיי בְּיִיי בְּייִי בְּייִיי בְּייִיי בְּייִיי בְּייִי בְּייִיי בְּייִיי בְּייִיי בְּייִי בְּייִיי בְּייִי בְּייִי בְּיִיי בְּייִיי בְּייִי בְּיי בְּיִי בְּייִי בְּיִיי בְּייִי בְּיִיי בְּיִיי בְּיִיי בְּיי בְּייִי בְּייִיי בְּייי בְּייִיי בְּייִיי בְּייִיי בְּייי בְּייי בְּיבְייי בְייִי בְייִיי בְּייי בְּיבְּייי בְייי בְּייי בְּייי בְּיבְייי בְּייי בְּייי בְּייי בּייי בְּיבְייי בְּייי בְּייי בּ

IX. Nouns in which the Whole (Biliteral) Stem is repeated.

Naturally this class includes only isolated forms of the stems "" and y"" o (on Thus:— \$\frac{1}{2}\$ see \\$ 96 under Thus:—

עָלַבֵּל a wheel, and, with attenuation of the first ă to ז, בּלְבַּל (from גָּלְבֵּל, (from בְּבָב מּם, מוֹנְלְבֵּל (for kirkar) a talent; cf. also בּוֹבָם star (from käwkäb, Arabic kaukäb, for בַּבְבַם), חִבְּטָּם bands, for בַּבְבַּם probably a whirring locust.

בּלְבֵּל infin. Filpēl (prop. Palpīl) from בּלְבֵּל; fem. מַלְמֵלָה a hurling (from p

42. ברב perhaps a ruby (for kădkŭd), from ברבד.

43. קרָלוּ the crown of the head (for qudqud), from קרד; fem. אַלְבֹּלֶת a skull (for gulgutt), from לולב.

44. בַּרְבַּרִים girded, from בַּקְבּוּק a bottle, from בַּקבּוּם; בּרְבַּרִים fattened birds (?).

§ 85. Nouns with Preformatives and Afformatives.

These include nouns which are directly derived from verbal forms a having preformatives (Hiph'il, Hoph'al, Hithpa'el, Niph'al, gc.), as well as those which are formed with other preformatives (n, n, n), and finally those which are formed with afformatives. The quadriliterals and quinqueliterals also are taken in connexion with these formations, inasmuch as they arise almost always by the addition or insertion of one or two consonants to the triliteral stem.

X. Nouns with Preformatives.

Or perhaps more correctly with Jacob, ZAW. 1897, p. 79, 'declaration,' i.e. the part of the meal-offering which 'announces the sacrifice and its object'.

offering) is a nomen verbale of Hiph'il, answering to the Aramaic infinitive of

offering) is a nomen vertice of high state, suff. April Lv 22, &c. the causal stem ('Aph'il), hence with suff. April Lv 22, &c.

ל אני אינון איין אינון אינון

47. Nouns with ' prefixed, as יְלְקוֹם oil, יְנְשׁוּךְ wallet, יִנְשׁוּךְ יִנְשׁוּךְ יִנְשׁוּךְ יִנְשׁוּךְ יִנְשׁוּךְ יִנְשׁוּרְ יִנְשׁוּרְ יִנְשׁוּרְ יִנְשׁוּרְ יִנְשׁוּרְ יִנְשׁוּרְ עִי״ׁי a range; from a verb יִרְיב an adversary. Of a different character are the many proper names which have simply

adopted the imperfect form, as יֵצְחָק, אָנָהָל, &c.

As regards the formation of these nouns, it is to be remarked that the preformative D was originally in most cases followed by a short $\check{\alpha}$. This $\check{\alpha}$, however, in a closed syllable is frequently attenuated to $\check{\imath}$; in an open syllable before the tone it is lengthened to $\check{\alpha}$ (so also the $\check{\imath}$, attenuated from $\check{\alpha}$, is lengthened to $\check{\imath}$), and in the shield (with suff. it even becomes unchangeable $\hat{\alpha}$. But in an open syllable which does not stand before the tone, the α

necessarily becomes $\tilde{S}^e w \hat{a}$.

The following forms are especially to be noticed: (a) ground-form māqtāl, in Hebrew מְלֵאבָה וֹ e.g. מַבְּבֶּל food; fem. מְלָאבָה kingdom, מַלְאָבָה a knife, מְלֵאבָה (for מְאַבֶּל מַנְיּ מַנְאָבָה by § 23 c) business; from a verb וֹ"ם, וֹחָם a gift; from verbs ו"ם, מְלֵאבָה מּ going forth, מִישְׁב a seat; from verbs ו"ם, מִישְׁב the best (from maitāb); with ' (or ') assimilated, אַבְּע מַ bed; from verbs מְשָׁבְּר, ע"ע מָבָּר מָּבֶּר, a screen, and with the shortening of the ă under the preformative, מְשֶׁבְּ bitterness (from מַבְּי bitterness (from מַבְּי bitterness (from מַבְּי bitterness (from מַבְּי מָבֶר מַבְּ מַבְּר מַבְּ מַבְּר מַבְּר מַבְּ מַבְּר מַבְּ מַבְּר מַבְּ מַבְּ מַבְּר מַבְּ מַבְּר מַבְּ מַבְּר מַבְּ מַבְּיבָּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּים מִבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּיבְּ מַבְּ מַבְּיבְּ מַבְּ מַבְּ מַבְּיבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּבָּ מַבְּ מַבְּ מַבְּ מַבְּבָּ מַבְּ מַבְּ מַבְּיבְּ מַבְּ מַבְּיבְ מַבְּ מַבְּ מַבְּ מַבְּ מַבְּיבְּ מַבְּ מַבְּ מַבְּיבְּ מַבְּ מַבְּבְּ מַבְּ מַבְּיב מַבְּ מַבְּיבְ מַבְּ מַבְּיבְ מַבְּ מַבְּיבְ מַבְּ מַבְּיבְּ מַבְּיבְ מַבְּ מַבְּיבְּבְ מַבְּיבְּבְיּ מַבְּיבְ מַבְּיבְּבְ מַבְיבְּבְיבְּ מַבְּיבְ מַבְּיבְּבְיבְ מַבְּבְּבְּבְ מַבְּבְיבְ מַבְי

ל (t) Ground-form miqtäl (the usual form of the infin. Qal in Aramaic), Hebr. אָמִקְטָּא, e. g. קּמְלָא, e. g. קַּמְלָא, e. g. מִלְּבָּרָה, e.g. מִלְּבָּרָה, מָּמִרְטָּא, מִלְּבָּרָה (in Jer 2³¹ also, where Baer requires הַּמִּרְבָּּר, read with ed. Mant., Ginsburg, &c. בְּבָּרָה (מְתַלְבָּר fem. מִלְבָּרָה (with S^oghôl instead of i, but in constr. st. מִרְבָּבָּר Gn 41⁴³; cf. פְּתָּרְהָּל distance), מִלְּבָּרָה a watch; from verbs "ע"ע, e. g. מֵלְבָּרָה surroundings (from mi-sāb; i in the open syllable being lengthened to ē; but cf. also מָלֵבְּרָה Is 33⁴ as constr. state from ppw with sharpening of the first radical; cf. § 67 g); from verbs המיל,

מקנה a possession, fem. מקנה

י In בְּמְתַּקּים Ct 5¹⁶, Neh 8¹⁰, the first syllable is artificially opened to avoid the cacophony; on the ă of the second syllable cf. § 93 ee.

(c) Ground-form măqiil, Hebr. מַלְשֵׁלֵן, e.g. מַשְּׁעֵן a support (fem. מַשְּׁעֵנָה), i מַסְנֵּכְה a smith, מֵעֲשֵׂר a tithe; fem. מֲבָשֶׁלָה a ruin; from a verb מָבָשֶׁלָה an overthrow, מַנְלָה a pillar; from verbs מָנֵן, ע"ע a shield; fem. מַנְלָה a roll (from מארה, (בלל), a curse (for me'irra from מארה); from a verb מוקש מין מ מארה מוקש מין

(from măwqiš).

(d) Ground-form migtil, Hebr. מְלְבֶּטְל, e.g. מְלָבֶּטָ mourning, הַבְּוֹבָ an altar k(place of sacrifice); from a verb y"y, e.g. コロロ (コロロ?) consessus; (e) groundform mägtül, Hebr. מֵלְכֹּלֵת ; fem. מַשְבֹּרֶת food, מַשְבֹּרֶת wages ; from a verb ע"ע, fem. מַכְּבָּה a covering (from מַבֶּה). Also from צ"צ, according to the Masora, מעוו מעני a refuge, with suffixes מעווי and מעווים, plur. בועוים, but, very probably, most if not all of these forms are to be referred to the stem it to flee for safety, and therefore should be written מְשׁוֹן, &c. The form מָשׁוֹ, if derived from the stem עון, would mean stronghold.—Cf. also מָרָהָ faintness, developed to a segholate, probably from מָרֹהָ, for mărōkh from כָּבֹן, like מֵרֹם soundness of body, from DDA.

With a long vowel in the second syllable: (f) ground-form magtal, with \hat{a} ℓ always obscured to ô, e. g. מָהָסוֹר want, מַלְקוֹם booty; from verbs מָנוֹר, e. g. מָנוֹר , e. g. מָנוֹר fear, fem. מגוֹרָה and מגוֹרָה (with the ô depressed to û in a toneless syllable; cf. § 27 n), מְקְמוֹל אָ cc., Is 225. (g) Ground-form migtâl, in Hebr. again מָקְמוֹל, e.g. מַסְתּוֹר a corert, מְבְשׁוֹל a stumbling-block (cf. above under i, makhšēlā); fem. מבמורת a fishing-net; (h) the ground-forms magtil, migtil (cf. מָקִים) are found only in participles Hiph'il; the fem. מַבְלִינִית, cheerfulness, is a denominative formed from a participle Hiph'il; (i) ground-form magtal, as מלבויש a garment.

Rem. On D as preformative of the participles of all the conjugations except M Qal and Niph'al, cf. § 52 c. Many of these participles have become substantives,

as מופרת snuffers, משחית destroyer, destruction.

49. Nouns with prefixed. Besides the participles Niph'al (ground-form n năqtăl, still retained e.g. in נוֹלֶךְ for năwlād, but commonly attenuated to nǐqtăl, Hebr. נקטל) and the infinitive Niph'al of the form נקטל, the prefix ו is found in נויד wrestlings, Gn 308, which is also to be referred to Niph'al, and נויד boiled pottage (stem וויך).

- 50. With w prefixed, e.g. אַלְהְבֶּה a flame. On this Šaph'ēl formation, cf. § 55 i. O 51. Nouns with ה prefixed. Examples of this formation are numerous, אָן especially from weak stems, for the purpose of strengthening them phonetically (see Barth, ibid., p. 283), and notably from verbs 1"2 and 1"y. They may be classified as follows:—(a) the ground-form tagial in DDIF ostrich (?); from verbs א"ם, בּוֹשְׁיִם a settler; fem. הְבְּהַוֹּח expectation, הַבְּהַוֹּח (from the Hiph'il ל"ה) correction; from a verb תימן, פ"י the south; from verbs ל"ה and הוכים לוְדָה thanksgiving, and תוֹרָה law, both from Hiph'il; from a verb אוֹרָה and א"ב, הוֹצְאוֹת issues; probably belonging to this class, from verbs הַבֶּל ע"ע confusion, and מַטָּם and מַטָּה a melting away (developed from בָּלֵל and מָטָם, from בָּלֵל and מָטָם, from בָּלֵל.
- (b) Tiqtăl, e.g. fem. אָפָאָרָת and תְּפָאָרָת glory; from a verb ל"ה, e.g. קּייָה, e.g. ל"ה, e.g. מוֹלָייָה אָ hope; (c) tăgiil, e.g. אישבין chequer work; fem. הווה deep sleep (probably from the Niph'al נְרַדָּם); from a verb מְלֹבֶחָה, כּ״וֹל correction (from the Hiph'il-stem, like the constr. st. plur. הַפַלָּה ע"ע generations); from verbs תַּהַלָּה מָש"ע praise, הַפַּלָה prayer (from the Piel of the stems 527 and 528).

r With a long vowel in the second syllable: (d) tiqtāl, as בוחף the ocean, the deep (for tham; in Assyrian the fem. tiāmtu, constr. st. tiāmat, is the usual word for sea), unless it is to be derived with Delitzsch, Prolegomena, p. 113, from the stem און, (e) täqtāl (in Arabic the usual form of the infinitive of conjugation II. which corresponds to the Hebrew Pi'āl), e.g. from a verb איל, fem. איל הוא ווע ליים וו

XI. Nouns with Afformatives.

\$ 52. Nouns with ל affixed. Perhaps מַלְיבֶל (?), and probably iron, יאַבִיל garden-land (Seghôl in both cases is probably a modification of the original ă in the tone-syllable), בְּרָעֵל bloom, cf. § 30 q.—According to Prätorius, ZDMG. 1903, p. 530 ff., al is an affix of endearment in the proper names מָרֶבֶל (little lizard?) הַמִּבֶל (also מַבָּרָשׁר.).

t 53. Nouns with ם affixed. With an original am as afformative, אַלְכִים stibule (although the ā in the sing. remains unchangeable), plur. אַלְכִּים a swarm of gnats, the ם is radical. With original afformative um, מוֹרָם (also מְיִרִם) naked (from עִירְפִים Gn 3⁷, parallel form מִירִם plur. עִירְפִים Gn 2²⁵. —To this class also belong the adverbs in am and am, mentioned in § 100 g, and many proper names, as בּרְשׁׁם, also וּבְּרִשׁׁם, and (מַרְבֹּים (מַרְבֹּים (מַרְבֹּים), בּרְשׁׁבִּים (מַרְבֹּים), מַרְשׁׁם, מַרְבָּים, מַרְבֹּים, מִבְּלָם), בּרְשׁׁבִּי (מָרִבּים, מַרְבָּים, מִבְּרָם) בּרְשׁׁבִּי is to be read.

י The plurals נְצְּלָים flowers, Ct 2¹², and לְּמִשׁלִים flowers appear to be formed directly from the singulars ((נְצָה בֹּה)) and with the insertion of ân (which in 'סְבִּר is obscured to ôn). See Nöldeke, Mand. Gr., p. 169, Rem. 3; similarly, according to Hoffmann, 'Einige phöniz. Inschriften,' p. 15 (Abh, der Gött. Ges. der Wiss., xxxvi), עַּבֶּב בִּשְׁנָב wares, Ez 2γ¹⁴¹¹⁶ from עַּבָּב בֹּשָׁבַּב.

Rem. A large number of proper names now ending in היים or i used to U be classed as nouns originally formed with the affix i... The subsequent rejection of the final Nún seemed to be confirmed by the form מַלְּבְּוֹלִי , Orce used (Zc 12¹¹¹) for אַבְּוֹלִי (and conversely in Pr 27²٥ κειλίδλ καμάν, ος κειλίδλ καμάν (α conversely in Pr 27²٥ κειλίδλ καμάν, ος κειλίδλ καμάν or Σαλωμάν, and especially that in patronymics and tribal names (§ 86 λ) a Nún appears before the termination î, as אַבְּוֹלִי הַיִּ מִּלְּבִּי from אַבְּיִּלִי (modern name Sailún). Wetzstein, however (in Delitzsch's Commentary on Job, 1st ed., p. 599), explained the Nún in אָבִּילִי בַּיִּלְנִי (בִּינִוֹלִי , בַּיִּלְנִי (בִּינִוֹלִי , בַּיִּלְנִי (בַּינִוֹלִי , בַּינִינְי (בַּינִינִי , בַּינִינְי (בִּינִינְי , בַּינִינְי , בַּינִינְי , מַנְבִּינִינְי , מַנְבִּינִינְי , מַנְבִּינִינְי , מַנְבִּינִינְי , מַנְבִּינִינְי , מַנְבִּינִינְי , מַנְבְּינִינְי , מַנְבִּינִינְי , מַנְבְּינִינְי , מַנְבְּינִי , מַנְבְּינִינְי , מַנְבְּינִי , מַנְבְּינִינְי , מִינְבְּינִיי , מְינִינְי , מִינְינְי , מַנְבְּינִי , מַנְבְּינִי , מִינְבְּינִי , מַנְבְּינִי , מִינְבְּינִי , מִינְינִי , מַבְּינִי , מְבְּינִי , מִינְבְּינִיי , מִינְינְי , מִינְינְי , מִינְבְּינִי , מִינְבְּינִי , מִינְבְּינִי , מְבְּינִי , מְבְּינְיִי , מְינִינְי , מִינְינְי , מִינְיְי , מְיִנְיְי , מְינִינְי , מְינִינְי , מְינִינְי , מְינִינְי , מְינִינְי , מְינִינְי , מְינְיּי , מְינִינְי , מְינִינְי , מְינִינְי , מְינִיי , מְינִיי , מְינִיי , מְינִיי , מְינִי ,

On the afformatives י__, ית, וֹת, see below, § 86 h-l.

XII. Quadriliterals and Quinqueliterals.

§ 86. Denominative Nouns.

1. Such are all nouns formed immediately from another noun, a whether the latter be primitive or derived from a verb, e.g. 11272 eastern, immediately from DIR the east (verbal stem DIR to be in front).

2. Most of the forms which nouns of this class assume have already b been given in §§ 84 and 85, since the denominatives, as secondary (although in some cases very old) forms, invariably follow the analogy of the verbal derivatives. As, for instance, the verbals with a prefixed b (§ 85 e to b) express the place, &c., of an action, so the denominatives with b local represent the place where a thing is found or its neighbourhood (see e).

The most common forms of denominatives are-

1. Those like the participle Qal (§ 84° s), e. g. אַנְעׁ a porter, from יַשַּׁעַר a gate; a herdsman, from בַּק a herd; בוֹם a vinedresser, from בַּקב a vineyard.

2. Those like the form qățiāl (§ 84^b b), e.g. nýp an archer, from nýp a bow. d

¹ Derenbourg (REJ., 1883, p. 165) infers from the above examples and a comparison of the Arabic 'usfur, sparrow (from safara, to chirp), that y was especially employed to form quadriliteral names of animals.

Both these forms (c and d) indicate customary occupations, inhering in the subject, like Greek nouns in $\tau\eta s$, $\tau\epsilon \acute{v}s$, e. g. $\pi o\lambda \acute{t}\tau \eta s$, $\gamma \rho a\mu\mu a\tau\epsilon \acute{v}s$.

4. Nouns with the termination וְ ִ or וְּוֹ expressing adjectival ideas: קַרְמוֹן; פּמְבּרוֹן, from קַרְמוֹן; אָרָמוֹן posterior, from וְמִינְיוֹן מּמְבּרוֹן, probably also בְּיִנְיוֹן coiled, hence coiled animal, serpent, from לְנִינְוֹן מּעּרִוֹם coiled, hence coiled animal, serpent, from מְנִינְיוֹן מּעּרִוֹן נְיּשְׁרֹן prass. Also abstracts, e.g. אָרָמֹנִי blindness, from אַרָמֹנִי מּרְשְּׁרִי Cf. § 85 u.— With a double termination (ôn or ân with זֹי יִדְעֹנִי reddish, יִדְעַנִי a knowing (spirit); basilisk; הְחַמֵּנְיוֹת merciful [fem. plur.].

g' אָשׁרוֹן (cf. the Syriac אַישׁרוֹן) in אַישׁרוֹן (iitile man (in the eye), apple of the eye, from שׁבּוֹל ; on the other hand שׁבּוֹל (iitile man (in the eye), apple of the eye, from אַבּוֹל ; on the other hand מַלְּבּוֹל (man (in the eye), apple of the eye, from אַבּיל ; on the other hand מַלְּבּוֹל (man (in the eye), regarded as a diminutive, is properly an adjectival form from מְלֵּבְּוֹל (man creature); in the same way אַבּיל (is a denominative from ישׁרְל (בְּיבִּיל), properly upright (righteous people), and not a diminutive (pious little people, and the like); finally, שׁבְּיל וֹבְּיל וֹבְּיל וֹבְּיל (pious little people, and the like); finally, שׁבְּיל וֹבְּיל וֹבְּיל (pious little people, and the like); finally, שׁבְּיל וֹבְּיל (pious little people, and the like); finally, שׁבְּיל וֹבְּיל וֹבְיל (man מַבְּיל (man

2 Instead of '_ we find in a few cases (a) the ending '_ (as in Aram.), e.g. בילי (crafty, or, according to others, churlish) if it stands for בּבִילֵי and is not rather from a stem הבי ; כלה or הוֹרָי ; כלה white cloth, Is 19° in pause; perhaps also בֹּלִי a swarm of locusts, Am 7¹ (בִּלִי אוֹרָבְי ; hardly בּבִי וֹרָ וֹנִינוֹתְי Is 38²º, Hb 3¹º; but certainly in proper names as בּרִוֹלֵי (ferreus) Barzillai;² and (b) הַבָּי,

^{[1} Cf. Barth, § 212; König, ii. 1, 413. Diminutives in Semitic languages are, however, most commonly formed by inserting a y after the second radical, e. g. Aram. אָלְילִילּ, Syr. אָלִילִילֹּ, Arab. בּבּבּׁבּׁ a very young man, kulaib, a little dog, &c. Since Olshausen (§ 180), אינ a little (Is 2810.13, Jb 36²) has commonly been regarded as an example of the same form, to which others have added בּיבִּילִילָּ Is 3¹8 (as though a foreign dialectical form for sumais, little sun), and בּיבִילִי Is 3¹8 (as though a foreign dialectical form for sumais, little sun), and אַכִּילִילָּ 2 S 13²0, as a contemptuous diminutive form of אַכִּילִילָּ, יבּילִילָּ, 167, W. Wright, Arab. Gramm² i. § 269, De Lagarde, Nominalbildung, pp. 85–87, König ii. 1, p. 143 f. The existence of the form in Hebrew is disputed by Barth, § 192 d.]

arising from ay, in אָשֶׁה belonging to fire (אֵשׁ), i. e. a sacrifice offered by fire ; לְבָנֶה

(prop. milky) the storax-shrub, Arabic lubnay.

The ending היים is found earlier, e.g. in ישָארית remainder, ראש remainder, מוֹנוֹת remainder, מוֹנוֹת remainder, מוֹנוֹת remainder, מוֹנוֹת remainder, מוֹנוֹת remainder, הַבְּמוֹנוֹת remainder, הוֹנוֹת remainder, הוֹנוֹת remainder, הוֹנוֹת remainder, הוֹנוֹת wisdom (in Pr 120, 9¹, joined to a singular; so also הַבְּמוֹת Pr 14¹, where, probably, הוֹנְלוֹת should likewise be read) and in הוֹלְלוֹת Ec 1¹७, &c., with the

parallel form הוללות Ec 1013.

§ 87. Of the Plural.

Brockelmann, Grundriss, i. 426 ff., and on the feminines, p. 441 ff.; M. Lambert, 'Remarques sur la formation du pluriel hébreu,' REJ. xxiv. 99 ff., and 'Les anomalies du pluriel des noms en Hébreu,' REJ. xlii. 206 ff.; P. Lajčiak, Die Plural- u. Dualendungen im semit. Nomen, Lpz. 1903; J. Barth, 'Beiträge zur Pluralbildung des Semit.,' ZDMG. 1904, p. 431 ff., i. 'the ai of the constr. st.'

1. The regular plural termination for the masculine gender is בי., a always with the tone, e. g. בים horse, plur. בים horses; but also very often written defectively ב., especially when in the same word one of the vowel letters, ז or ', precedes, e. g. Gn וַבִּינִם E. Nouns in '... make their plural in בַּיִּנִם אַבְּרִים a Hebrew, plur. שָׁבִּרִים (Ex 3¹⁵); but usually contraction takes place, e. g. שָׁבִּרִים; עִבְּרִים crimson garments, from שִׁבִּיִּם.

Nouns in הּ בּ lose this termination when they take the plural b ending, e.g. אָלִים seer, plur. אֹנְים (cf. § 75 h).—In regard to the loss of the tone from the בּ יִים in the two old plurals שִׁלִים water and שִׁלִים heaven, cf. § 88 d and § 96.

The termination בייה is sometimes assumed also by feminines (cf. c שָׁנָה women, § 96 under שָׁנִים ; אִישָּׁה years, from יְשָׁנִים ; שְׁנָה ewes, from יְשָׁנִים ; שְׁנָה ewes, from יְשָׁנִים ; אָיָה ewes, from יִבְּיִים ; שְׁנָה so that an indication of gender is not necessarily implied in it (cf. also below, m-p).—On the use of this termination in to express abstract, extensive, and intensive ideas, cf. § 124.

^{1. [}See a complete list of instances in König, Lehrgetäude, ii. 1, p. 205 f.]

The ending îm is also common in Phoenician, e. g. צרנם Sidonii; Assyrian has âni (acc. to P. Haupt originally âmi, cf. § 88 d); Aramaic has în; Arabic ana (nominative) and ina (in the oblique cases, but in vulgar Arabic in is also used for the nominative); Ethiopic an. Cf. also the verbal ending | in the 3rd plur. perf. (§ 44 l) and in the 3rd and 2nd plur. impf. (§ 47 m).

Less frequent, or only apparent terminations of the plur. masc. are-(a) 7-, as in Aramaic, 2 found almost exclusively in the later books of the O. T. (apart from the poetical use in some of the older and even the oldest portions), viz. מְלְבִין kings, Pr 318, צרנין ו K 1183, דָצִין the guard, 2 K 1113, תְּמִין wheat, Ez 49; defectively און islands, Ez 2618; ימִין days, Dn 1213. Cf. also מְדִּין carpets, Ju 510, in the North-Palestinian song of Deborah, which also has other linguistic peculiarities; עָיִין heaps, Mi 312 (before ה ; cf. § 44 k); מִלִּין words (from the really Aram. אבים), Jb 42, and twelve other places in Job (beside מְלִים, ten times in Job) ; further, חֵלִּים Jb 2422, אַהָרין, and שוֹמִמין La 14, آلوا إلى 43.—The following forms are doubtful :

(with the D rejected, as, according to some, in the dual יַדְי for יַדְי for יַדְי for Ez 1318, cf. § 88 c), e.g. מְנִים stringed instruments, ψ 45° for מָנִים (unless it is to be so written)3; wy peoples, ψ 1442, and, probably, also La 314 (in 2 S 2244 it may be taken as אָמ my people ; cf. in the parallel passage ψ 1844 אָמ ; also in Ct 82 the i of וכלני is better regarded as a suffix); see also 2 S 238 as compared with I Ch II11, and on the whole question Gesenius, Lehrgebäude, p. 524 ff.

More doubtful still is-

(c) - (like the constr. state in Syriac), which is supposed to appear in e.g. $\ensuremath{\mbox{vir}\mbox{ir}}\mbox{princes},\mbox{Ju}\mbox{}\m$ st. שָׁרִים, which also has good authority, or with LXX שָׁרִים; for חַלּוֹנֵי ום׳; for Jer 2214 (according to others dual, see § 88 c, or a loan word, cf. ZA. iii. 93) read חֹבֵי On הוֹבֵי and חוֹבַי, which have also been so explained, see above, § 86 i. חשופי Is 204 (where the right reading is certainly השופי) must be intended by the Masora either as a singular with the formative syllable = = bareness or, more probably, as a constr. st. with the original termination ay (cf. § 89 d) to avoid the harsh combination $h^a s \hat{u} f \hat{e} + \hat{v} \hat{e}^4$; in אַליבי the Lord (prop. my lord, from the plur. majestatis, אַרנים lord, the ay was originally a suffix, § 135 q.

(d) בּ a supposed plural ending in בָּנִים = בָּנָּים gnats (or lice), and בַּנָּים ladder (supposed by some to be a plur. like our stairs); but cf. on the former, § 85 t.

2. The plural termination of the feminine gender is generally indicated by the termination m (often written defectively n _, e. g. song of praise, psalm, plur. תְּהַלּוֹת (only in post-biblical Hebrew

² So also always in the Meša' inscription, e.g. line 2 שלשן thirty; line 4

מלכן kings; line 5 ימן רבן many days, &c.

3 According to some this $\hat{\imath}$ is simply due to a neglect of the point (§ 5 m), which in MSS, and elsewhere marked the abbreviation of the plur, ending.

¹ On the connexion between all these endings see Dietrich's Abhandl. zur hebr. Gramm., Leipzig, 1846, p. 51 ff.; Halévy, REJ. 1888, p. 138 ff. [cf. also Driver, Tenses, § 6, Obs. 2].

⁴ Prätorius, ZDMG. 1903, p. 525, regards חֵשוֹפֵי as an instance of the affix of endearment (cf. בְּלוֹבֵי מְחֵוֹמֵן) transferred to an appellative, but such an explanation is rendered unlikely by the meaning of this isolated instance.

בּפֶר הְּהַלִּים, as in the headings of the printed editions, as well as הַּהְלִּים the Book of Psalms); אַבֶּּר הְּחַלִּים a letter, plur. הְּאַרוֹת, e.g. מִצְּרִית, plur. מִצְּרִית, היוֹח, e.g. מִצְּרִית, בּיִּמִּר הוֹח הַּיִּבּיוֹת, e.g. מִצְּרִיּוֹת, e.g. מִצְּרִיּוֹת, an Egyptian woman, plur. מִלְבִיּוֹת; and those in הוֹ either make מַלְבוֹּת, בּיּנוֹת kingdom, plur. מַלְבִיּוֹת, Dn 8º²² (cf. מַלְבִיּוֹת cells, Jer 37¹⁶), or are inflected like נְיִנְיִנְיִּת testimonies (pronounced 'ēdhe'wôth for 'ēdhūwôth).

It is only from a mistake or disregard of these feminine endings אַב and \u03bb יים that some words ending with them form their plural by the addition of יים or אַב הָּנִית, e.g. חֲנִיתִים spear, plur. חֲנִיתִּוֹם ; חֲנִיתוֹם; אַנְיּתִים whoredom, plur. בְּקַתוֹת (by the side of בְּקַתוֹת widowhood; יים pits, אַבְּתוֹת pits, מוּשׁנוּל pits, מוּשׁנוּל amulets (if connected with Assyr. kâsu, to bind), &c.

The termination -ôth stands primarily for -âth (which is the form it has in l Arab., Eth., in the constr. st. of Western Aramaic, in Eastern Syriac, and also in Assyrian; on the change of \hat{a} into an obscure \hat{c} , see § 9 q). On the other hand, it is doubtful whether this $\hat{a}th$ is to be regarded as a lengthened and

stronger form of the singular fem, ending ath (cf. 8 80 b).

How the changeable vowels of a noun are shortened or become \check{S}^ewa in consequence of the addition of the plural endings is explained in §§ 92-5.

3. Words which in the singular are used both as masculine and m feminine (§ 122 d), often have in the plural parallel forms with the masculine and feminine terminations, e.g. בְּעָ cloud, plur. בְּבִילִ and each form may be treated either as masculine or feminine, according to the usage of the particular word.—But even those words, of which the gender is invariable, sometimes have both plural forms, e.g. בּוֹרִים masc. a generation, plur. בּוֹרִים and שִׁנִים fem. a year, plur. שְׁנִים and שִׁנִים (see the Rem.). In these words the gender of both plural forms remains the same as in the singular, e.g. אַרֵיוֹת sac. a lion, plur. בּוֹרִים masc., Zp 3³ דּוֹרוֹת sac., Jb 42¹²6.

Sometimes usage makes a distinction between the two plural forms of the n same word. Thus, שֵׁנִים days שֵׁנִים (only twice, in the constr. st. Dt 327, ψ 90¹⁵) and שׁנֹוֹת (also only in the constr. st. and before

suffixes) are rarer poetic forms.

4. A considerable number of masculines form their plural in ni, p while many feminines have a plural in ni... The gender of the singular, however, is as a rule retained in the plural.

Undoubted instances of masculines with (masculine) plural in הו are: בּאָל father, אַנְאָל treasure, אוֹבָ and בְּלֵל tidl, הַלְלָּה מִּלְבָּה מִלְבָּה father, אַנְאָל treasure, אוֹבָ and בַּלִיל night, הַבְּלוֹב altar, הַלְבָּב heart בָּאר heart, הַלוֹל tablet, לֵּאר הוֹב מִלְבָּה table, הַלְּבָּל table, הַלָּב table, אוֹבָּל trumpet.

- ד. 5. A strict distinction in gender between the two plural endings is found, in fact, only in adjectives and participles, e.g. מֹלְכִים boni, חוֹבִים bonae, קֹלְכִים fem. So also in substantives of the same stem, where there is an express distinction of sex, as מֹלְבִים filiae; מִלְבִים reges, מִלְבִים reginae.
- \$\$ Rem. I. In some few words there is added to the plural ending הוֹ a second (masculine) plural termination (in the form of the constr. st. במותו בין, cf. \$ 89 c), or a dual ending בְּיַבְּי, e.g. הְּבָּשְׁ a high p'ace, plur. הְבְּעִוֹתוֹ בְּי בֹּמִתְּי בְּעָהְי בֹּעְהְי בְּעָהְי בַּעְהְי בַּעְהְי בְּעָהְי בַּעְהְי בְּעָהְי בַּעְהְי בַעְהְי בַּעְהְי בְּעָהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בַּעְהְי בּעְהְי בּעבוּתְי בּבּעבוּתְי בּעבוּתְי בּעבוּתְי בּעבוּתְי בּעבוּ
- t 2. Some nouns are only used in the singular (e.g. בּוֹלְּהְשׁׁׁׁהַ man, and collectively men); a number of other nouns only in the plural, e.g. בּוֹלְהְיׁׁ men (the old sing. אוֹלָה is only preserved in proper names, see § 90 0; in Eth. the sing. is met, man); some of these have, moreover, a singular meaning (§ 124 a), as בּוֹלָה face. In such cases, however, the same form can also express plurality, e.g. בּוֹלָה means also faces, Gn 407, Ez 16; cf. בּוֹלָה God, and also gods (the sing. בּוֹלָה, a later formation from it, occurs only ten times, except in Job forty-one and in Daniel four times).

§ 88. Of the Dual.

Cf. the literature on the Semitic dual in Grünert, Die Begriffs-Prüponderanz und die Duale a potiori im Altarab. (Wien, 1886), p. 21; Brockelmann, Grundriss, p. 455 ff.

a 1. The dual is a further indication of number, which originated in early times. In Hebrew, however, it is almost exclusively used to denote those objects which naturally occur in pairs (see e). The dual termination is never found in adjectives, verbs, or pronouns. In the noun it is indicated in both genders by the termination D:

§ 88 b, c

appended to the ground-form,¹ e.g. בּ לְּשׁלֵים both hands, יוֹפֿיִים two days. In the feminine the dual termination is always added to the old ending ath (instead of דְּבָּי, but necessarily with ā (since it is in an open syllable before the tone), thus בַּלְּשָׁלָּת e.g. בְּשִׁלְּשׁלָּ both lips. From a feminine with the ending בַּלְּשָׁלָּת, e.g. בְּשִׁלְּשׁלָּ (from nºhušt) the dual is formed like בַּהִשְׁלַתְּל double fetters.

With nouns which in the singular have not a feminine ending, the b dual termination is likewise really added to the ground-form; but the latter generally undergoes certain changes in consequence of the shifting of the tone, e.g. אַבְּילֵשׁ wing (ground-form kɨnaph), dual אַבְּילִשׁ, the first a becoming Sewā, since it no longer stands before the tone, and the second a being lengthened before the new tone-syllable. In 1 K 16²⁴, 2 K 5^{23b} the form אַבְּילִשׁ (which should be צַּילַשִּׁ) evidently merely points to the constr. st. אָבֶּילִשׁ, which would be expected before אַבָּילִי (f. בַּבְּילִי) in 2 K 5^{23a}, and on the syntax see § 131 d. In the segholate forms (§ 84a a) the dual ending is mostly added to the ground-form, e.g. אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְילִי (only in the book of Daniel), as well as אַבְילִי (only in the book of Daniel), as well as אַבְילִי (only in the book of Daniel), as well as אַבְילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (only in the book of Daniel), as well as אַבְּילִי (of hands) Ec 10¹⁸ from the sing.

Rem. 1. Certain place-names were formerly reckoned as dual-forms (so in $oldsymbol{c}$ earlier editions of this Grammar, and still in König's Lehrgebäude, ii. 437), viz.— (a) those in إَدِرًا and أَ__, e.g. اَدَرًا Gn 3717a (locative جَرَاة, but in 17b إِدَرًا أَمْرًا أَمْرَا أَمْرًا أَمْرًا أَمْرًا أَمْرًا أَمْرًا أَمْرًا أَمْرًا أَمْرًا أَم and קרָתן א ב א פֿרָתן Jos 2182, identical with קרַתַּתַּים in I Ch 661 (cf. also the Moabite names of towns in the Mêša' inscription, line וס קריתן = Hebrew קריַתְּיִם = הורנן Jer 4822; lines 31, 32 בֵּית דְבַלְתַּיָם = בת רבלתן קווים; חרוֹנֵים = הורנן Is 15⁵, &c.); (b) in בילָים , Jos 15⁵⁴ הְעִינָם (= מִילַיָם Gn 38²¹). The view that and D_ arise from a contraction of the dual terminations | (as in Western Aramaic, cf. also nom. ani, accus. aini, of the dual in Arabic) and by seemed to be supported by the Mera' inscription, where we find (line 20) לאתו two hundred = מאתון, Hebrew מאתון. But in many of these supposed duals either a dual sense cannot be detected at all, or it does not agree at any rate with the nature of the Semitic dual, as found elsewhere. Hence it can hardly be doubted that it and by in these place-names only arise from a subsequent expansion of the terminations | and | so Wellhausen, Jahrbücher für Deutsche Theologie, xxi. 433; Philippi, ZDMG. xxxii. 65 f.; Barth, Nominalbildung, p. 319, note 5; Strack, Kommentar sur Genesis, p. 135. The strongest argument in favour of this opinion is that we have a clear case of such an expansion in the Qerê perpetuum (§ 17 c) יְרוֹשֶׁלֵים for ברשלם (so, according to Strack, even in old MSS. of the Mišna; cf. Urusalim in the Tel-el-Amarna tablets, and the Aramaic form ירושלם): similarly in

¹ On dual endings appended to the plural see § 87 s and § 95 o at the beginning.

the Aramaic אָמֶרְיֹחָ for the Hebrew שְׁמְרוֹן Samaria.—We may add to this list יַבְּיִרָּם, אָמֶרְיֹחָ the river country (in the Tel-el-Amarna letters nârima, na'rima), בְּבְּיִרָם בַּנְעָבְיִים the river country (in the Tel-el-Amarna letters nârima, na'rima), na'day (Měša' inscription, line 15 מצרם אור מוּבְּבִּיִים midday (Měša' inscription, line 15 בֵּיןְבַּיִּבְּ בַּנִים בַּיִּבְּיִּבְּיִם in the evening, if the regular expression בֵּיןבְּיִבְּיִבְּ בַּיִּרְבַּיִּים Ex 126, 1612, &c., is only due to mistaking מַבְּבִּין for a dual: LXX πρὸς ἐσπέραν, τὸ δειλινόν, ὀψέ, and only in Lv 235 ἀνὰ μέσον τῶν ἐσπερινῶν. The Arabs also say el 'išâ'ân, the two evenings, cf. Kuhn's Literaturblatt, iii. 48.

Instead of the supposed dual יָדֵי Ex וּפְיּמי read בְּיַבִּים. On חַלּוֹנֵי (generally

taken to be a double window) Jer 2214, see above, § 87 g.

2. Only apparently dual-forms (but really plural) are the words א water and א בנין heaven. According to P. Haupt in SBOT. (critical notes on Isaiah, p. 157, line 18 ff.), they are to be derived from the old plural forms (found in Assyrian) māmi, šamāmi, whence the Hebr. מים, מים arose by inversion of the i, māmi, māimi, maim. It is simpler, however, to suppose that the primitive singulars may and šamay, when they took the plural of extension (§ 124 b), kept the tone on the ay, thus causing the im (which otherwise always has the tone, § 87 a) to be shortened to im. Of. the analogous formations, Arab. tardaina, 2nd fem. sing. imperf. of a verb א היים, for tarday + ina, corresponding to taqtulina in the strong verb; also bibl. Aram. בנין the abs. st. plur. of the ptcp. Qal of א מווי (לאי), which otherwise always ends in in with the tone, e.g. in the ptcp. Qal of the strong verb, וֹבְּיִלוֹי sacrificing.

e 2. The use of the dual in Hebrew is confined, except in the numerals 2, 12, 200, &c. (see § 97), practically to those objects which are by nature or art always found in pairs, especially to the double members of the body (but not necessarily so, cf. בְּיִלִּייִן and בְּיִלִּייִן arms, never in the dual), e.g. בְּיִלִייִן both hands, בְּיִלִייִן both ears, בּיִבְּיִיִּיִי teeth (of both rows), also בּיִלְיִיִינִי a pair of sandals, בּיִלְיִינִי a pair of scales, Lat. bilana, &c.; or things which are at least thought of as forming a pair, e.g. בּיִלְיִינִי two (successive) days, Lat. biduum; שִׁבְּיִנִייִ two weeks; בּיִבְּיִינִייִ two years (in succession), Lat. biennium; two cubits.¹

It is not impossible that Hebrew at an earlier period made a more extensive and freer use of the dual, and that the restrictions and limitations of its use, mentioned above, belong to a relatively later phase of development. The

¹ But for דְּרֶבְּׁיִם Pr 28^{0.1s} (which the Masora takes as two roads leading from the cross-ways) זְּרֶבְּׁיִם is to be read.

Arabic literary language forms the dual in the noun, pronoun, and verb, almost as extensively as the Sanskrit or Greek; but in modern Arabic it has almost entirely disappeared in the verb, pronoun, and adjective. The Syriac has preserved it only in a few stereotyped forms, with which such duals as the Latin duo, ambo, octo may be compared. In the same way, the dual of the Sanskrit is lost in the modern Indian languages, and its full use in Old Slavonic has been restricted later, e.g. in Bohemian, just as in Hebrew, to pairs, such as hands, feet, eyes, ears. On the Germanic dual, see Grimm's Gramm., 2nd ed., i. p. 814.

§ 89. The Genitive and the Construct State.

Philippi, Wesen und Ursprung des Stat. Constr. im Hebr..., Weimar, 1871, p. 98 ff: on which cf. Nöldeke in the Gött. Gel. Anzeigen, 1871, p. 23.—Brockelmann, Grundriss, p. 459 ff.

1. The Hebrew language no longer makes a living use of case- α endings,1 but either has no external indication of case (this is so for the nominative, generally also for the accusative) or expresses the relation by means of prepositions (§ 119), while the genitive is mostly indicated by a close connexion (or interdependence) of the Nomen regens and the Nomen rectum. That is to say, the noun which as genitive serves to define more particularly an immediately preceding Nomen regens, remains entirely unchanged in its form. The close combination, however, of the governing with the governed noun causes the tone first of all to be forced on to the latter,2 and the consequently weakened tone of the former word then usually involves further changes in it. These changes to some extent affect the consonants, but more especially the vocalization, since vowels which had been lengthened by their position in or before the tone-syllable necessarily become shortened, or are reduced to $\check{S}^{e}vvd$ (cf. § 9 a, c, k; § 27 e-m); e.g. דָבֶר אֵלהִים word of God (a sort of compound, as with us in inverted order, God's-word, housetop, landlord); ין hand, די hand, און היי וויין און אין אין אין אין אין דּבָּרִים the hand of the king; דְּבָרִים words, דַּבָּרִי the words of the people. Thus in Hebrew only the noun which stands before a genitive suffers a change, and in grammatical language is said to be dependent, or in the construct state, while a noun which has not a genitive after it is said to be in the absolute state. It is sufficiently evident from the above that the construct state is not strictly to be regarded as a syntactical and logical phenomenon, but rather as simply phonetic and rhythmical, depending on the circumstances of the tone.

1 On some remains of obsolete case-endings see § 90.

The same phenomenon of the tone may also be easily seen in other languages, when two words are closely connected in a similar way. Observe, for example, in German the natural stress on the last word in 'der Thron des Königs'; though here the other order of the words (inadmissible in Hebrew) 'des Königs Thron' exhibits the same peculiarity.

- b Very frequently such interdependent words are also united by Magqeph (§ 16 a); this, however, is not necessary, but depends on the accentuation in the particular case. On the wider uses of the constr. st. see the Syntax, § 130.
- c 2. The vowel changes which are occasioned in many nouns by the construct state are more fully described in §§ 92-5. But besides these, the terminations of the noun in the construct state sometimes assume a special form. Thus:
 - (a) In the construct state, plural and dual, the termination is ביי פֿרָעה (פֿ. g. מַיבֹיִם horses, עֵיבֵי פֿרָעה the horses of Pharaoh; עֵיבֵי eyes, עֵיבֵי the eyes of the king.
- the series of the dual has evidently arisen from (cf. מְלַדְּלֵם), but the origin of the termination in the constr. st. plur. is disputed. The Syriac constr. st. in ay and the form of the plural noun before suffixes (יְבַּיּבֶּים), אַכּבּי, אַ פוּ א) would point to a contraction of an original in as in the dual. But whether this ay was only transferred from the dual to the plural (so Olshausen, and Nöldeke, Beitr. zur sem. Sprachwiss., Strassb. 1904, p. 48 ff.), or is to be regarded as the abstract, collective termination, as in אַלָּיִה (see f) and אַלְיִה (so Philippi, ThLZ. 1890, col. 419; Barth, ZDMG. 1904, p. 431 ff.), must be left undecided.
- e (b) The original ת_ is regularly retained as the feminine termination in the construct state sing. of those nouns which in the absolute state end in תַּלְבָּה e.g. מֵלְבָּה queen, אַבְּטְּ the queen of Sheba. But the feminine endings תַלְבָּה, חַבְּה, and also the plural תוֹ, remain unchanged in the construct state.
- f (c) Nouns in ה (cf. § 75 e) from verbs ה"ל (§ 93, Paradigm III c) form their constr. st. in ה , e. g. האָה seer, constr. האָר. If this ה is due to contraction of the original '_, with ה added as a vowel letter, we may compare 'T, constr. 'T sufficiency; 'ה, constr. 'ה life; אין ביא constr. אין ביא valley.

On the terminations i and '- in the constr. st. see § 90.

- § 90. Real and Supposed Remains of Early Case-endings.

 ¬— local, in compound proper names, and in the

 Construct State.
- K. U. Nylander, Om Kasusändelserna i Hebräiskan, Upsala, 1882; J. Barth, 'Die Casusreste im Hebr.,' ZDMG, liii. 593 ff.
- a 1. As the Assyrian and old Arabic distinguish three cases by special endings, so also in the Hebrew noun there are three endings which, in the main, correspond to those of the Arabic. It is, however, a question whether they are all to be regarded as real remnants of former case-endings, or are in some instances to be explained other-



wise. It can hardly be doubted (but cf. h, Rem.) that the (locative) termination $h_{\frac{1}{2}}$ is a survival of the old accusative termination a, and that h in certain compound proper names is the old sign of the nominative. The explanation of the h as an old genitive sign, which, as being no longer understood in Hebrew, was used for quite different purposes, and the view that h is a form of the nominative termination h, are open to grave doubts.

In Assyrian the rule is that u marks the nominative, i the genitive, and a the accusative, i in spite of the many and various exceptions to this rule which occur' (Delitzsch, Assyrische Granm., \S 66). Similarly, the Arabic case-endings in the fully declined nouns (Triptoles) are: -u for the nominative, -i for the genitive, and -a for the accusative; in the Diptoles the ending -a represents the genitive also. In modern Arabic these endings have almost entirely disappeared, and if they are now and then used, as among the Beduin, it is done without regularity, and one is interchanged with another (Wallin, in ZDMG. v, p. 9, xii, p. 874; Wetzstein, ibid., xxii, p. 113 f., and especially Spitta, Gramm. des arab. Vulgärdialekts von Agypten, Lpz. 1880, p. 147 ff.). Even as early as the Sinaitic inscriptions, their regular use is not maintained (Beer, Studia Asiatica, iii. 1840, p. xviii; Tuch, ZDMG. iii. 139 f.). Ethiopic has preserved only the -a (in proper names -ka), which is, however, still used for the whole range of the accusative, and also (the distinction of case being lost) as a termination of the constr. st. to connect it with a following genitive.

- 2. As remarked above, under a, the accusative form is preserved c in Hebrew most certainly and clearly in the (usually toneless) ending $\overline{n}_{\overline{\tau}}$, originally \check{a} , as in the old Arabic accusative. This is appended to the substantive:
- (a) Most commonly to express direction towards an object, or motion to a place, e.g. אַבְּלֵהְ seaward, westward, אַבְּלֵהְ eastward, אַבְּלֵּהְ eastward, אַבְּלֵּהְ eastward, אַבָּלָהָ eastward, אַבָּלָהָ eastward, אַבָּלָה (from אַבָּלָה (from אַבָּלָה (from אַבְּלָּהָה (קּבָּלָה (from אַבְּלָּהָה (קּבָּלָה (from אַבְּלָּה (from אַבְּלָה (from אַבְּלָה (from אַבְּלָה (from אַבְּלָה (from אַבְּלָה to the mountain, Gn 14¹⁰, &c., אַבְּלָה to the earth, אַבְּלָה into the house, אַבְּלָה (קּבְּלָה (קּבְּלָה (קּבְּלָה (אַבְּלָה (מַבְּלָה (מַבְּלְה (מַבְּלָה (מַבְּלְה (מִבְּלָה (מַבְּלָה (מַבְּלָה (מַבְּלָה (מַבְּלָה (מַבְּלָה (מִבְּלָה (מִבְּלְה (מִבְּבְּל (מָבְּלְה (מִבְּלְה (מִבְּה מָבְּלְבְּה (מִבְּלְה (מִבְּבְּל (מָבְּלְה (מִבְּלְה מָבְּלְה (מִבְּבְּה מָבְּלְבְּה מָבְּלְבְּלָּה מָבְּלְּבְּה מָבְּלְבְּבָּבְּלְיה מָבְּלְיבְּל מָבְּבְּלְיה מָבְּלְבְּבָּבְיּבְלְבְּבְּבְבְּבָּבְּבְּבָּבְיּבְּבָּבְּבְּבְּבְּבְּבְּבְּבְּבְּבָּבְּבְּבְּב

¹ This rule is almost always observed in the Tell-el-Amarna letters (see $\S 2f$); cf. the instances cited by Barth, l. c., p. 595, from Winckler's edition.

² On this meaning of the accusative see the Syntax, $\S 118 \ d$, and cf. the Latin accusative of motion to a place, as in Roman profectus est, domum reverti, rus ire.

הְאַהְלֶה in Baer's text, Gn 186, is an error, according to his preface to Isaiah, p. v.

Rem. The above examples are mostly rendered definite by the article, or by a following genitive of definition, or are proper names. But cases like בּוֹתָה , הְּהָה show that the locative form of itself possessed a defining power.

f Rem. Old locative forms (or original accusatives) are, according to the Masora, still to be found in

(a) הַלִּילָה, in pause בּלִּילָה, the usual word in prose for night, which is always construed as masculine. The nominative of this supposed old accusative tappeared to be preserved in the form בַּלָּילָה, only used in poetry, Is 16³, constr. st. בּלְּילָה (even used for the absol. st. in pause Is 21¹¹). Most probably, however, is to be referred, with Nöldeke and others, to a reduplicated form בְּלִילִי is to be referred, with Nöldeke and others, to a reduplicated form לִּילִילִי is something, probably from בּלִילִי, Syr. lilya, &c.—Another instance is הַבְּאַהְיבָּ something, probably from בּלִילִי, proposed old accusative is אוֹלָילָה something. Similarly בְּלִילִי Is 8²³ and (in pause) Jb 3⁴¹³, הַלָּים Dho 8², and the place-name הַבְּיִלְיה וֹלְי וֹבְּלָה בֹּלֵי and the place-name בּבְּילִה בֹּלְי בֹּלְי בֹּלְי בֹּלְי בֹּלְי בֹלְי בֹלִי בֹלְי בֹלְי בֹלִי בֹלְי בֹלִי בְּבִיבְּי בֹלְי בֹלְי בֹלְי בֹלְי בֹלְי בְּבִיבְי בֹלְי בֹלְי בִּבְּי בִּבְי בְּבִיבְי בֹלְי בְּבִיבְי בֹלְי בִּבְיבְי בֹלְי בְּבִיבְי בֹלְי בִּבְי בְּבִי בְּבִי בְּבִיבְי בִּבְי בְּבִיבְי בִּבְי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִיבְ בִּבְי בִּבְי בְּבִי בְּבְי בְּבִי בְּבִי בְּבְי בְּבִי בְּבְי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבְי בְּבִי בְּבִי בְּבִי בְּבְי בְּבִי בְּבִי בְּבִי בְּבִי בְבְיבְי בְּבְי בְּבִי בְּבִי בְּבְי בְּבִי בְּבִי בְּבְיבְי בְּבְי בְּבְי בְּבִי בְּבְיבְי בְּבְי בְּבִי בְּבִי בְּבְי בְּבְי בְּבְי בְּבְי בְּבִי בְּבְיבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְיבְי בְּבְי בְּבְי בְּבְי בְּבְיבְי בְּבְי בְּבְי בְבְיבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְב

¹ Brockelmann, Sem. Sprachwiss., p. 113, also takes it as such, láylā being properly at night, then night simply. Barth, however (Sprachwiss. Abhandlungen, p. 16, note 1), refers it to an original אָלָה hike אַלָּה from אַלָּה from אַלָּה.

This termination היי usually has reference to place (hence called h היי locale²); sometimes, however, its use is extended to time, as in מִּימִים יָמִיים יִמִּים יִמִּים יִמִּים יִמִּים יִמִּים יִמִּים יִמִּים יִמִּים יִמִּים אַנּיִם הַּמִּים יִמִּים הַמּוּם from year to year. Its use in הַּלִּילָה, properly ad profanum != absit! is peculiar.

As the termination בוְּבְתָּה is almost always toneless (except in מַּוְרָתָּה constr. st. iDt 441; התה and עתה Jos 1913) it generally, as the above examples show, exercises no influence whatever upon the vowels of the word; in the constr. st. יַסְרָבְּרָה Jos 1812, 1 K 1915, and in the proper names אָב 1 K 240 , בּלַנָה 2 S 246 ו K 4¹², an ă is retained even in an open tone-syllable (cf., however, הַּרָה פּרָנַה, Gn בּוֹלָם, Gn בּצי from בַּרָמַלָה, with modification of the a to è; also בּרָמַלָה ו S 25⁵ from (בּרְמֵל). In segholate forms, as a general rule, the הבו local is joined to the already developed form of the absol. st., except that the helpingvowel before בּוֹתָה naturally becomes Šewâ, e.g. בַּוֹתָה Gn 186, &c.; וו אַנרָה Jos 17¹⁵, הְּשַּׁעֵרָה ⁸ Ju 20¹⁶, &c., but also בַּחְלַה Nu 34⁵ (constr. st.; likewise to be read in the absolute in Ez 4719, 4828) and שערה Is 286 (with Silluq); cf. Ez 4719 and בְּרָנָה (Baer, incorrectly, נְּרְנָה) Mi 412 (both in pause).—In the case of feminines ending in T_ the T_ local is added to the original feminine ending $n_{\underline{}}$ (§ 80 b), the \ddot{a} of which (since it then stands in an open tone-syllable) is lengthened to ā, e.g. הַרְצֶּׁחָה.—Moreover the termination ה_ is even weakened to ה_ in הַבָּל to Nob, 1 S 212, 229; אָלָה whither, 1 K 236.42 and דְּלֵכְה to Dedan, Ez 2513.

3. Of the three other terminations i may still be regarded as a k survival of the old nominative ending. It occurs only in the middle

[[]¹ The form clings also to a few place-names, as בְּלְּשָׁה Dt 10¹; שָׁלְשָׁה 1 S g⁴, 2 K 4⁴²; אָפְּלְתָה [Nu 33²² ¹; יְטְבְּׁלְתָה verse 33 f.; הַּלְּתָה Jos 19⁴³, &c.; אָפְּלָתָה [אָפְּלָתָה] אָפָּלְתָה [1. &c.]

י 2 Cf. Sarauw, 'Der hebr. Lokativ,' ZA. 1907, p. 183 ff. He derives the תַּבְ from the adverbs אָׁנָה , יָשְׁמָה and holds that it has nothing whatever to do with the old accusative.

³ So Qimḥi, and the Mant. ed. (Baer תַּשַּׁעְרָה), i.e. locative from שַּׁעֵר (Is 720). The reading הַשַּעְרָה (Opit., Ginsb.) implies a feminine in הַשַּׁעָרָה.

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of a few (often undoubtedly very old) proper names, viz. יְבוּמֵי (if compounded of אחו and ים, חַמִּיטֵל (for which in Jer 521 Keth. חַמִּיטֵל), מְחִישֵׁאֵל and מְחִישֵׁאֵל (otherwise in Hebrew only in the plur. מְחִישׁאֵל men; to מְתוֹּ corresponds most probably בּנוֹאֵל (בְּתוֹאֵל Gn 3281 (but in ver. 32 פֿנִים) face of God (otherwise only in the plur. פָּנִים constr. st. בשׁמוּ ___ Neh 66 (elsewhere בָּשׁמוּ), is the name of an Arab, cf. 61. On the other hand the terminations : and i are most probably to be regarded (with Barth, l.c., p. 597) as having originated on Hebrew soil in order to emphasize the constr. st., on the analogy of the constr. st. of terms expressing relationship.

In view of the analogies in other languages (see b) there is nothing impossible in the view formerly taken here that the litterae compaginis ... and i are obsolete (and hence no longer understood) case-endings, i being the old genitive and \hat{o} for the nominative sign u. Barth objects that the \hat{i} and \hat{o} almost invariably have the tone, whereas the accusative 7 __ is toneless, and that they are long, where the Arab. i and i are short. Both these objections, however, lose their force if we consider the special laws of the tone and syllable in Hebrew. The language does not admit a final i or ii, and the necessarily lengthened vowel might easily attract the tone to itself. On the other hand a strong argument for Barth's theory is the fact that these titterae compaginis are almost exclusively used to emphasize the close connexion of one noun with another, hence especially in the constr. st. Consequently it seems in the highest degree probable that all these uses are based upon forms in which the constr. st. is expressly emphasized by a special termination, i. e. the constr. st. of terms of relationship, אָבוֹי אָבוֹי from אָב father, הַאָּבִי father, הַאָּבִי from אָב father, הַאָּבי brother, $\Box \Box$ father-in-law (cf. § 96). The instances given under l and m followed

Like \hat{i} , \dot{j} is also used only to emphasize the constr. st. (see n), and must therefore have a similar origin, but its exact explanation is difficult. According to Barth, this i corresponds to a primitive Semitic \hat{a} (cf. § 9 q) and is traceable to 'abâ, 'aḥâ, the accusatives of terms of relationship in the constr. st.. which have \hat{a} only before a genitive. Against this explanation it may be objected that there is no trace of the supposed Hebrew accusatives in ion, and only of the analogous in. It is also remarkable that so archaic a form should have been preserved (except in ill) only in two words and those in quite late passages. However we have no better explanation to offer in place of Barth's.

Finally we cannot deny the possibility, in some cases, of Barth's explanation of the in compound proper names like NIDE, &c. (see above), as due to the analogy of terms of relationship with nominative in 7. But this in no way militates against the view expressed above, that in some very old names, like בתואל, בתואל, &c., the original common nominative sign has simply been preserved.

¹ Cf. the list in L. Kaila, Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alttest. Hebr., Helsingfors, 1906, p. 54.

² The name שׁמוּאֵל formerly regarded as a compound of שׁמוּאֵל name and אָל, is better explained with Prätorius, ZDMG. 1903, p. 777, as a name of affection, for שְׁמֵבְעֵ = שִׁמְנָע [but see Driver on 1 S 120]; similarly, according to Pratorius, אֵל = פֿתוּמֵל and many others.

The instances found are:

(a) Of the ending י_: אַהנוֹ his ass's colt, Gn 4011; עוֹבִי הַצֹּאוֹ l that leareth the flock, Zc בוי פנה ; (לעי האליל the dweller in the bush, Dt 3316 (on שֹׁכִנִי cf. below Jer 4916a, Ob3); appended to the feminine הַבְּתִי יוֹם הַנְבָּתִי בִּילָה whether stolen by day or stolen by night, Gn 3139 (in prose, but in very emphatic speech); י מִלְאַתִי מִשְׁבָּט plena iustitiae, Is 121; רַבָּׁתִי לָשׁ full of people, La 1 (on the retraction of the tone before a following tone-syllable, cf. § 29 e; in the same verse the second רבתי and שָׁרָתִי, see below, follow the example of בַּתִּי although no tone-syllable follows; cf. also Ho ro¹¹ below); על־דָּבְרָתִי מַלְבִּיצְּדֵק after the order of Melchizedek, ע 1104; cf. also ψ 113°, Jer 49^{16b}. To the same category belong the rather numerous cases, in which a preposition is inserted between the construct state and its genitive (cf. § 130 a), without actually abolishing the dependent relation, e.g. בַּבְּּחִי בַּגּוֹיִם she that was great among the nations, שַׂנְּהִי princess among the provinces, La 1¹; בַּמִּדְינוֹת that loveth to tread, Ho 1011; cf. also Jer 4916 a, Ob 3.—In Ex 156 1773 can only be so explained if it is a vocative referring to יהוה, but perhaps we should read בַּאָבָרָה as predicate to יָמֵינָד.

Otherwise than in the constr. st. the Hireq compaginis is only found m in participial forms, evidently with the object of giving them more dignity, just as in the case of the construct forms in $\hat{\imath}$. We must distinguish, however, between passages in which the participle nevertheless does stand in close connexion, as Gn 49¹¹, Is 22¹⁶ (קְּלָּבְי, and יִבְּיָּבְי, also in impassioned speech), Mi 7^{14} (probably influenced by Dt 33¹⁶), ψ 101⁵, 113⁷; and passages in which the $\hat{\imath}$ added to the participle with the article merely serves as an ornamental device of poetic style, e.g. in the late Psalms, 113^{5.6.7.9} (on verse 8 see n), 114⁸, 123¹.

In Kethibh the termination i also occurs four times in אושבתי, i.e. יוֹשֵבֶת, n Jer 10¹⁷, 22²³ (before ב). Ez 27³ (before ב). The Gere always

requires for it ישְׁבֶּחְ (or 'ישׁ'), except in Jer 2228 ; ef. ibid. אין מקנות' (פּלּנה, ישְׁבָּחְ ; ef. ibid. ישְׁבָּחְ (פּלּנה, פּלּנה, פּלּנה, Perhaps ישְׁבָּחָל and inally Jer בּוֹנוּ אַ אַבְּרָה (פּלּנה, אַבְּיִּה פּלּיה. Perhaps ישְׁבָּוְהְי and are formae mixtae, combining the readings ישְׁבָּוְה, &c. and יְשַבְּהָוּ (מוֹל פּלּיה, אָבֹיִה, but ישְׁבָּתְי may be merely assimilated to ישְׁבָּתְי which immediately precedes it.

The following are simply textual errors: $2 \text{ K } 4^{23}$ ההלכתי K^{eth} ., due to the preceding אתי, and to be read הַהְּלֶבֶה as in the Q^{ere} ; ψ 308 (read הַרָּבִי, וּהַבְּרִי, וּמֹלַ), 116^{3} (read קוֹל תחי), 116^{3} (read בִּרִיתִּי), 116^{3} (read בִּרִיתִּי), 116^{3} (read הַּרִּיִּ), 116^{3} (read הַרִּיִּ), 116^{3} (read הַרִּיִּ), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַּיִ), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַּיִי), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַּיִּ), 116^{3} (read הַרַיִּ), 116^{3} (read הַרַּיִּ), 116^{3} (רּבַּרְיִבְּיִרְ), 116^{3} (רַבְּרִיבְּרִי), 116^{3} (רַבְּרִיבְּרִי), 116^{3} (רַבְּרִיבְּרִי), 116^{3} (רַבְּרִיבְּרִי), 116^{3} (רַבְּרִבְּרִיבְרָּרָ), 116^{3} (רַבְּרַרְיִבְּרִיבְרִיבְּרָּרְרָרִיְיִי), 116^{3} (רַבְּרַרְרָבְּרָרִיבְרָרְרָרְרָבְּרָרִיבְּרָרְרָבְּרָּרְרָרְרָבְּרָרְרָבְּרָרְרָּרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָרְרָבְּרָבְרָבְּרָרְרָבְּרָבְרָבְּרָרְרָבְרָבְרָבְרָבְּרָבְרָבְּרָבְרָבְרָבְרָבְבָּרְרָבְּרָבְרָבְרָבְרָבְרָבְּרָבְרָבְּרָ

thrice, in Lv 2642, cf. § 128 d.

0 (b) Of the ending i (always with the tone): in prose only in the Pentateuch, but in elevated style, Gn ווֹיָת וֹיְשָׁרָי the beast of the earth (בּיִי בְּעוֹי בְּעוֹי בְּעוֹי בְּיִוֹי ver. 25); similarly in עָסָר פְּעוֹי בְּעוֹי (זְשִּׁרָי זְּשִׁרְי הַאָּרֶי וֹי אַנִּין יִי יִי יִּעְרָי בְּעוֹי בְּעוֹי יִי יִי יִי יִּעְרָי בְּעוֹי בְּעִי בְעִי בְּעִי בְּעִי בְּעִי בְּעִי בְעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְעִי בְעִי בְעִי בְעִי בְעִי בְּעִי בְעִי בְעִי בְעִי בְעִי בְעִי בְעִי בְעִי בְעִי בְּעִי בְּעִי בְעִי בְעִי בְעִי בְעִי בְעִי בְעִיי בְעִי בְעִי בְעִי בְּעִי בְעִי בְּעִי בְּעִי בְעִי בְּעִי בְעִי בְּעִי בְּעִיי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִיי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּיִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְיִי בְּיִי בְּעִיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיבְייִי בְּעִי בְּיִי בְּעִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּעִי בְּיבְייִי בְּיִייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּייִי בְּייִי בְּיִי בְּיִיי בְּיי בְייי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּייי בְּיי בְּיי בְּיי בְּייי בְּיי בְּייי בְּיי בְייי בְּייי בְּייי

§ 91. The Noun with Pronominal Suffixes.

W. Diehl, Das Pronomen pers. suffixum 2 u. 3 pers. plur. des Hebr., Giessen, 1895; A. Ungnad, 'Das Nomen mit Suffixen im Semit.,' Vienna Oriental Journal, xx, p. 167 ff.

- a With regard to the connexion of the noun with pronominal suffixes, which then stand in a genitive relation (§ 33 c) and are, therefore, necessarily appended to the construct state of the noun, we shall first consider, as in the verb (§ 57 ff.), the forms of the suffixes themselves, and then the various changes in the form of the noun to which they are attached. The nouns are also tabulated in the Paradigms of the flexion of the noun in § 92 ff. Cf. also Paradigm A in the Appendix. We are here primarily concerned with the different forms of the suffixes when added to the singular, plural, and dual.
- b 1. The Suffixes of the singular are—
 With nouns ending in a—

Vowel.	Consonant.
Sing. I. c.	'- my.
$2.ig\{ egin{matrix} m. & ar{\exists} \ f. & ar{\exists} \end{matrix} ig\}$	¬ (pause ¬ ;) thy.
3. (m. 17, 1	i (n'), in - his.
^{3.} ⟨ <i>f</i> . դ	□¬¬, ¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬

Vorvel.	Consonant.	
Plur. 1. c. 11	our.	
$_{2}.igg\{egin{mmatrix}m.& times\f.& times\f.& times\else$	your.	
$_{3}.igg\{^{m.}$ מוֹ מוֹ	$\left(\begin{array}{c} D_{\overline{\tau}} \\ (\text{poet. } iD_{\overline{\tau}}) \end{array}\right) eorum$.
(f. זֹיָדָ (זֹיִם)	i_ earun	n.

Rem. 1. There is less variety of forms in these than in the verbal suffixes; c

the particular forms are used as follows:-

(a) Those without a connecting vowel (on the derivation of these 'connecting vowels' from original stem-vowels, see note on § 58 f') are generally joined to nouns of a peculiar form (see § 96), the constr. st. of which ends in a vowel, as אַבְּישׁ, אֲבִישׁ, אָבִישׁ, אָבִּישׁ, אַבִּישׁ, אַבּישׁ, אַבּישָׁ, אַבּישָּׁ, אַבּישָּׁ, אַבּישָׁ, אַבּישָׁ, אַבּישָּׁ, אַבּישָׁ, אַבּישָׁ, אַבּישָׁ, אַבּישָׁ, אַבּישָּׁ, אַבּישָׁ, אַבּישָּׁ, אַבּישָּישׁ, אַבּישְׁ, אַבּישָּׁ, אַבּישָּׁ, אַבּישָּׁ, אַבּישְׁ, אָבְייִּשְׁ, אָבּישְׁ, אָבּישְׁ, אָבְּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּישְׁ, אַבּייִישְׁ, אַבּישְׁיּיִּישְׁ, אַבּישְׁיּיִּישְׁ, אַבְּיִישְׁ, אַבּיִּישְׁ, אַבּישְׁיּישְׁ, אַבּייִישְּיּישְׁ, אַבְּיִישְׁ, אַבִּייִּישְּיּישְׁ, אַבּייִּישְׁ, אַבּייִישְּיּישְׁ, אַבְּיִּישְׁ, אַבְיּישְׁ, אַבּייִּישְּיּישְׁ, אַבּייִישְּיּישְׁ, אַבּייִּישְׁ, אַבִּישְׁ, אַבִּישְׁ, אַבִּישְׁ, אַבּייִּישְׁ, אַבּייִישְּיּישְּיּישְּיּישְׁ, אַבּייִּישְּיּישְּיּישְּיּישְּיּישְׁ, אַבְּיִּישְּיּישְּיּישְּיּישְׁ, אַבְּייִּישְּיּישְּיּישְּיּישְּיּישְׁ, אַבְיּישְ

(b) The forms with connecting vowels (§ 58f) are joined to nouns ending d in a consonant. The connecting vowel is regularly a in the 3rd sing. fem. \overrightarrow{n} (for aha) and 3rd plur. \overrightarrow{n} , \cancel{n} , \cancel{n} , \cancel{n} , also in the 3rd sing. masc. \cancel{n} (\overrightarrow{n}), since the δ is contracted from $a[h]\hat{u}$, and in the pausal form of the 2nd masc. \cancel{n}

(a modification of original 7).

The forms with ē in the above-mentioned persons are common only with nouns in תְּבָּי (from stems מִירְטֹּ, constr. st. תַבָּ (ef. § 89 f), e.g. אַחְשִׁי (from sadaihū) his field; תְּלֵטְיֹּן its leaf, Is 130; תַּבְּעָשׁׁן the appearance thereof, Lv 134 (from mar'aihū; on the Softo see k); but תַּבְּעָשׁׁן her field. The orthographic retention of the ', e.g. מְעַשִּׁין', מְעַשִּין', gives to many forms the appearance of plurals; see the instances in § 93 ss.

2. Rare or incorrect forms are-

Sing. 1st pers. בְּי in בְּלֵי Ez 47' (certainly only a scribal error, caused $\mathcal C$ by וְיִשְׁבֵּנִי in verse 6).

¹ Also in Jer 15¹⁰ read (according to § 61 h, end) בָּלְּחָם מְלְּלְּוֹנִי ; in Ho קּלֹ probably אָפָהָם for אָפָהָם.

 3^{7} $3^{$

other books: see Driver, Samuel, p. xxxv, and on 2 S 29, 211].

Plur. ist pers. אָבְיָּר, in pause קִימְנוֹ Jb 2220 (where, however, אָבֶּנוֹ is certainly to be read); cf. Ru 3² [Is 47¹0, cf. § 61 c, h], and so always בַּלְנוֹ all of us,

Gn 42¹¹, &c. [cf. קֿנוּ, בְּנוּ, אָתָנוּ, אָתָנוּ, לְנוּ, בְּנוּ, וְעָפֵוּנוּ, אָתָנוּ, אָתָנוּ, בּוּ

2nd pers. fem. בָּנָה Ez 23^{48.49}.

3rd pers. masc. in $\frac{1}{4} \psi$ 17¹⁰ (on in in in in in the same verse, and in ψ 58⁷ see l); Di $\frac{1}{4}$ 2 S 23⁶, according to Sievers probably to call attention to the reading DiD. Fem. Tip $\frac{1}{4}$ 1 K 7⁸⁷, Ez 16⁵³ (in pause); Tip $\frac{1}{4}$ Gn 41²¹; Tip $\frac{1}{4}$ Gn 30⁴¹; Tip $\frac{1}{4}$ Ru 1¹⁹; elsewhere generally in pause (Gn 21²⁹, 42³⁶, Jer 8⁷, Pr 31²⁹, Jb 39²); finally in as suffix to a noun, only in Is 3¹⁷.

For examples of singulars with plural suffixes see t.

g 2. In the plural mass. and in the dual the suffixes are to be regarded primarily as affixed to the original ending of the construct state ('-, cf. § 89 d). This ending, however, has been preserved unchanged only in the 2nd fem. In most cases it is contracted to '-, as in the constr. st. without suffixes (so throughout the plur. and in the poetical suffix in of the 3rd sing. mass.); in the 2nd mass. and 3rd fem. sing. it is '- (cf. k). On the 1st pers. and 3rd mass. sing. see i.—Thus there arise the following

h

Suffixes of Plural Nouns.

Singular.	Plural.
1. c. $-$, pause $-$ my.	1. c. 1) < our.
2. $\left\{ \begin{array}{l} m. \ \exists \frac{1}{-}, \\ f. \ \exists \frac{1}{-}, \\ pause \ \exists \frac{1}{-}, \end{array} \right\} thy.$	2. {m. 'پڌِ اُج
3. $\begin{cases} m. \end{cases}$, poet. $n \cdot \frac{1}{2}$ his. her.	3· {m. יֹהֶים, poet. יֹהֶים, their. f. יִהָּל f. יֹהָים, יֹהָל f. יִהָּל יִהְיִהָּל יִהְּל יִהְלָּל יִהְיִים, יוֹהְיִים, יוֹים, יוֹ

Rem. ו. As אוֹטַ בוֹם represents sûsai-nû, so לוֹטָ ד and מוּסֵׁים represent sûsai-kā, h \hat{susai} - $h\bar{a}$, and the use of $S^eah\hat{o}l$ instead of the more regular Sere is to be explained from the character of the following syllable, -so P. Haupt who points to as compared with יְקְטֵלֶהוּ. In support of the view formerly adopted by us that the 'is only orthographically retained, too much stress must not be laid on the fact that it is sometimes omitted,2 thereby causing confusion in an unpointed text with the singular noun. A number of the examples which follow may be due to an erroneous assumption that the noun is a plural, where in reality it is a singular, and others may be incorrect readings. Cf. דְּרַבֶּךְ thy ways (probably דְּרַבֶּךְ is intended), Ex 3313, Jos 18, \psi 11937; for other examples, see Jos 2111 ff. (מְנֶרֶשֶׁׁהַ; but in 1 Ch 640 ff. always הָיָב), Ju 199, I K 8^{29} , Is 58^{13} , ψ 119^{41,43,98} (probably, however, in all these cases the sing. is intended); מָבֹהֶת Nu 30⁸; מַבֹּהְהָ Jer 19⁸, 49¹⁷; מְבִיאָה Dn 11⁶. For the orthographic omission of the ' before suffixes cf. also תְלִיהוּ for his friends, I S 3026, Pr 2918; Jb 4210 (but it is possible to explain it here as a collective singular); לוים our iniquities, Is 645.6, Jer 147; Ex 109, Neh 101 לוים from לוים which is always written defectively); גְּמָבֶּבֶם Nu 2983; בַּיּתְבֶם Jer 449; יַדְבֶם ע 1342; במינהם after their kinds, Gn 121 (but see c), cf. 44 and Na 28. The

י In the papyrus of the decalogue from the Fayyûm, line 16, ויקדשוו occurs for ויקדשוו Ex 2011. Gall, ZAW. 1903, p. 349, takes this as an indication that the traditional forms of the noun-suffix 'or' represent $\alpha i \vec{u}$ or $e \vec{u}$. P. Haupt aptly compares the Greek use of the iota subscript (\hat{q}) .

² So in the Meša' inscription, l. 22 מגרלתה its towers (along with ישעריה its gates). Can it have been the rule to omit 'after the termination ofth? Cf. below, n.

defective writing is especially frequent in the 3rd masc. sing. אין אונר יין, which in $Q^e r \hat{e}$ is almost always changed to יין, e.g. אָרָ הוֹדָּע his arrows, ψ 588, $Q^e r \hat{e}$ יִרְּבָּין. On יִּחְבָּין, only three times יִחְבָּין, cf. § 135 r.

2. Unusual forms (but for the most part probably only scribal errors) are—
Sing. 2nd pers. fem יוֹב (after אמיבי (after (after unchangeable; cf. Delitzsch on the passage); יבֹי (after (after unchangeable; cf. Delitzsch on the passage).—In Ez 16³¹ (after unchangeable; cf. Delitzsch on the passage).—In Ez 16³¹ (after (after unchangeable; cf. Delitzsch on the passage); 'בֹיבֹי (after unchangeable; cf. Delitzsch on the passage); 'בֹיבֹי (after unchangeable; cf. Delitzsch on the passage); it fo 16³ (after unchangeable; cf. Delitzsch on the passage); it fo 16³ (after unchangeable; cf. Delitzsch on the passage); it fo 16³ (after unchangeable; cf. Delitzsch on the passage). It fo 16³ (after unchangeable; cf. Delitzsch on the passage). It for after unchangeable; cf. Delitzsch on the passage).—In Ez 16³¹ (after unchangeable; cf. Delitzsch on the passage).—In Ez 16³¹ (after unchangeable; cf. Delitzsch on the passage).—In Ez 16³¹ (after unchangeable; cf. Delitzsch on the passage).—In Ez 16³¹ (after unchangeable; cf. Delitzsch on the passage).—In 6³ (after unchangeable; cf

3rd mase. ז'הל ב' Hb 3¹º, Jb 24²³; הוֹה 1 S 30²в, Ez 43¹۲, Na 2⁴; ז'הל (a purely Aramaic form) ע 116¹².—3rd fem. ב' Ez 41¹⁵.

Plur. The strange 2nd pers. masc. מְּבּוֹצְוֹתִיכֶּם (with î, so Qimḥi; cf. Norzi) Jer 25³⁴, is probably a mixed form combining אָבֿבּר and הַבּיצְוֹתִיכֶם; fem. בְּבַּנָה Ez 13²⁰.

3rd masc. בְיהֵׁלֶה Ez 4016; fem. יהֵלֶה Ez 111.

- 3. The termination $\mathfrak{W}^{\leftarrow}$ (also with the *dual*, e.g. ψ 587, 5913), like \mathfrak{W} and $\mathfrak{W}^{\leftarrow}_{-}$, occurs with the noun (as with the verb, § 58 g) almost exclusively in the later poets [viz. with a substantive in the singular, ψ 21¹¹, 17^{10,10}, 587, 59¹³, 83¹³; with a dual or plural, Dt 32^{27,82,87,83}, 33²⁹, ψ 2^{3,3}, 117, 35¹⁶, 49¹², 587, 59¹⁴, 73^{5,7}, 83^{12,12}, 140^{4,10}, Jb 27²³; after prepositions, see § 103, f, o, notes], and cannot, therefore, by itself be taken as an indication of archaic language. On the other hand there can be no doubt that these are revivals of really old forms. That they are consciously and artificially used is shown by the evidently intentional accumulation of them, e.g. in Ex 15^{5,7,0}, ψ 2^{3,5}, and 140^{4,10}, and also by the fact observed by Diehl (see the heading of this section) that in Ex 15 they occur only as verbal suffixes, in Dt 32 only as noun suffixes.
- 3. It is clear and beyond doubt that the Yôdh in these suffixes with the plural noun belongs, in reality, to the ending of the construct state of the masculine plural. Yet the consciousness of this fact became so completely lost as to admit of the striking peculiarity (or rather inaccuracy) of appending those suffix-forms which include the plural ending '---, even to the feminine plural in אַל פּוֹלְילָי, לְּבֹּכוֹלְי, &c.), so that in reality the result is a double indication of the plural.¹
- Such is the rule: the singular suffix, however (see b), also occurs with the ending חוֹ (probably through the influence of Aramaic), e.g. אַרוֹתי 132¹² (unless it be sing. for אֵרְהוֹתִי as, according to Qimḥi in his Lexicon, בְּקְהוֹתִי בּי בּוֹתְּלֹי, abs is for חַבְּיבֹּרָך ; חַבְּיבֹּרָל Dt 28⁵⁹ (treated on the analogy of an infin. בֹּילִיה);

¹ See an analogous case in § 87 s. Cf. also the double feminine ending in the 3rd sing. perf. of verbs 77° , § 75 i.

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קְּחֵיוֹתְףְ Ez 1652. On the other hand אָרָיִי (so Baer, Ginsb.; but Opit, אָרָיִ בְּי שִׁ בּוֹחָיִף (so Baer, Ginsb.) לי 11958, Dn 95 is merely written defectively, like אָרָיִיְרָיָּף according to Baer (not Ginsb.) in Pr 19, &c. In the 3rd plur. the use of the singular suffix is even the rule in the earlier Books (see the instances in Diehl, l. c., p. 8), e.g. בְּיִלְיִינְיִּהְ (their fathers) oftener than בְּיִבְּיִרְיִּהְ (this only in I K 1415, and in Jer, Ezr, Neh, and Ch [in I K, Jer, Ezr, however, בוּרְוֹתְי is more common]); so always בְּיִלְיִינִי וְּיִנְיִי וְיִינִייִ their names, בְּיִר with Mi 43, it appears that in many cases the longer form in בְּיִבְּי can only subsequently have taken the place of בּיִר בְּיִר בִּיִּר בְּיִר בִּיִר בְּיִר בְּיִר בִּיִר בְּיִר בְיִר בְּיִר בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִר בְּיִר בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיבְיְי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיְיבְי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְיִי בְי

4. The following Paradigm of a masculine and feminine noun O with suffixes is based upon a monosyllabic noun with one unchangeable vowel. With regard to the ending n in the constr. st. of the fem. it should be further remarked that the short \check{a} of this ending is only retained before the grave suffixes \mathfrak{D} and \mathfrak{I} ; before all the others (the light suffixes) it is lengthened to \bar{a} .

Singular.

		Masca	uline.	Femir	nine.	I.
		סום	a horse.	סוּסָה	a mare.	
Sing.	I. com.	סומי	my horse.		my mare.	
	$\sim (m.$	קוּסָדְּ	thy horse.		thy mare.	
	2 . f .	סופה	thy horse. thy horse.	מַיּסְתַּוּ	thy mare.	
	$3 \cdot \begin{cases} m. \\ f. \end{cases}$	סוסו	equus eius (suus). ຳກວຸາວຸ	equa eius (sua).	
	$3 \cdot f$	סוּסָה	equus eius (suus)). ជាភ្នំទី១	equa eius (sua).	
Plur.	I. com.	סוּלֵנוּ	our horse.	າງບໍ່ວ່າວ່	our mare.	
	m.	קוּסְכֶּם	your horse. your horse.	םֹנַסַתְּבֶּם	your mare.	
	f.	קוּסְכֶּוֹ	your horse.	בּוּסַתְּבֶּוּ	your mare.	
	m.	סוּכָם	equus eorum (su	עוא). סְוּסְתָם	equa eorum (sua).	
	$3 \cdot f$.	סוּסָוּ	equus earum (su	עוּבֶלְנוֹן. וּנְבְּלְנוֹ	equa eorum (sua). equa earum (sua).	
			Plure	al.		· ·
		Masc	uline.	Femi	nine.	q
		סוִסִים	horses.	סיסות	mares.	
Sing.	I. com.		my horses.	סוכותי	my mares.	
	$\sim (m.$	סוּמֶּיף	thy horses. thy horses.	קוסותֶיף	thy mares.	
				סוסותיוד קוסותיוד	thy mares.	
	$\int m$.	סוּסָיו	equi eius (εui). equi eius (εui).	סִוּסוֹתְיו ּ	equae eius (suae).	
	$3 \cdot f$.	םוּמֶּיהָ	equi eius (sui).	ם וסו הֶּיהָ	equae eius (suae).	
Plur	. 1. com.	סופֿינו	our horses.	סְוּסוֹתֵּינוּ	our mares.	
	m.	ם, כ <u>ָ</u> כם	your horses.	סוסותיבֶם	your mares.	
	2 $\{f.$	טניםובו	your horses. your horses.		your mares.	

פוסְוֹתֵיהֶם equae eorum (suae). פוּסְוֹתֵיהָן equae earum (suae).

3. אין פּוּמֵיהֶם equi eorum (sui). f. אָבְיהֶים equi earum (sui).

§ 92. Vowel Changes in the Noun.

- a 1. Vowel changes in the noun may be caused (a) by dependence on a following genitive, (b) by connexion with pronominal suffixes, (c) by the plural and dual terminations, whether in the form of the absolute state or of the construct (before a following genitive of a noun or suffix).
- b 2. In all these cases, the tone of the noun is moved forward either one or two syllables, while the tone of the *construct state* may even be thrown upon the following word. In this way the following changes may arise:—
 - (a) When the tone is moved forward only one place, as is the case when the plural and dual endings בִּי, הֹ and בִּי, הֹ are affixed, as well as with all monosyllabic or paroxytone suffixes, then in dissyllabic nouns the originally short vowel of the first syllable (which was lengthened as being in an open syllable before the tone) becomes Šewā, since it no longer stands before the tone. On the other hand, the originally short, but tone-lengthened vowel, of the second syllable is retained as being now the pretonic vowel; e.g. בְּלַיִּ שִׁ word (groundform dabār), plur. בְּלַבִּיֹן, with a light suffix beginning with a vowel, בְּלַבִּיֹן, plur. בְּלַבִין, אָבֹיִין, אָבֹיִי wing, dual בִּלְבַּיִנִים, with an unchangeable vowel in the second syllable: בַּלְיִנִים of the sing. בַּלְיִנִים, אָנֹלָכִי wing the suffix of the plur. בַּלְבָּיִים, אָנֹלָכִי With an unchangeable vowel in the first syllable: בּלִינִי בְּבִינִים, with suff: of the plur. בּלִינִים, אָנֹלָכִי wing the suff: of the plur. בּלַרִים, אָנֹלָכִי with suff: of the syllable: בּלְבִינִי בּלְרִים בּלִינִים בּלִים בּלִינִים בּלינִים בּלִינִים בּלְינִים בּלִינִים בּלִינִ

2 But in participles of the form אָרָי, with tone-lengthened ē (originally i) in the second syllable, the ē regularly becomes Šewā mobile before a tone-bearing affix, e.g. אַלְּיִרָּי, plur. אִיִּרִי, with suff. אִיִּרִי, &c. Likewise in words of the form אַרָּלָּר, אָרָבּי, &c. (with ē in the second syllable; § 84^b d, l, p; § 85 i and k), e.g. אַלְּבִּיל dumb, plur. אַלְבִּיִר אַרָּ

d (b) When the tone of the construct state, plural or dual, is carried over to the following word, or, in consequence of the addition of the grave suffixes to the constr. st. plur. or dual, is moved forward two places within the word itself, in such cases the originally short vowel of the second syllable becomes Šewā, while the vowel of the first syllable reverts to its original shortness, e.g. אול דְּבֵרִי הֶּשׁ the words of the people, דְבֵרִי בֶּשׁ your words, דְבִרִי בֶּשׁ their words (in all which instances the i of the first syllable is attenuated from an original a).

¹ The participles Niph'al אַרָּבְּוֹן Dt 304, וֹבְוֹדוֹן 2 S 14¹³, and some plurals of the participle Niph. of verbs א"ל form an exception; cf. § 93 00.

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(c) Before the Ševā mobile which precedes the suffix א when f following a consonant, the a-sound, as a rule, is the only tone-lengthened vowel which remains in the final syllable (being now in an open syllable before the tone), e.g. אָרָהְי, אָרָהְי, &c. (on the forms with ē in the second syllable, see § 93 qq); but before the grave suffixes בּיִי and וֹבִי in the same position it reverts to its original shortness, as בּיִר בְּי וֹ (debhārkhèm), &c. In the same way the tone-lengthened ā or ē of the second syllable in the constr. st. sing. also becomes short again, since the constr. st. resigns the principal tone to the following word, e.g. בַּר אַלְהִים (from אַרָּהַבּר (from אַרָּהָר)).

3. The vowel changes in the inflexion of feminine nouns (§ 95) are h not so considerable, since generally in the formation of the feminine either the original vowels have been retained, or they have already become $\check{S}^e w \hat{a}$.

Besides the vowel changes discussed above in a-g, which take place according i to the general formative laws (§§ 25-28), certain further phenomena must also be considered in the inflexion of nouns, an accurate knowledge of which requires in each case an investigation of the original form of the words in question (see §§ 84-86). Such are, e.g., the rejection of the π of π'' stems before all formative additions (cf. § 91 d), the sharpening of the final consonant of y''y stems in such cases as $p\pi$, $p\pi$, &c.

A striking difference between the vowel changes in the verb and noun is k that in a verb when terminations are added it is mostly the second of two changeable vowels which becomes \check{S}^ewa (מְלַלָּה, קְּתֶלְה, but in a noun, the first (קְמֵלָה, דָּבֶרִי , דָּבַרִי , דְּבַרִי , דָּבַרִי , דְּבַרִי , דְּבָּרָי , דְּבָּרָי , דְּבַרִי , דְּבַרָי , דְּבָּרִי , דְּבָּרִי , דְּבִּרְי , דְּבִּי , דְּבִּרְי , דְּבִּרְי , דְּבִּי , דְּבִּי , דְּבִּרְי , דְּבִּרְי , דְּבִּי , דְּבִי , דְּבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְבִּי , דְבִּי , דְבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְבִּי , דְבִי , דְבִּי , דְּבִּי , דְּבִּי , דְבִּי , דְבִּי , דְבִּי , דְבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְבִּיי , דְּבִּי , דְּבִּי , דְּבִּי , דְּבִּי , דְבִּי , דְבִּי , דְּבִּי , דְבִּי , דְבִּי , דְּבִּי , דְבִּיי , דְּבִּי , דְבִּיי , דְבִּי , דְּבִּי , דְבִּי , דְבִּיי , בְּיבְּיִי , , בּיבְּיי , בְּבִּיי , בְּבִּיי , בְּבִּיי , בְּבִּיי ,

¹ For the rare exceptions see § 93 l and § 97 f, note 2.

§ 93. Paradigms of Masculine Nouns.¹

Masculine nouns from the simple stem may, as regards their form and the vowel changes connected with it, be divided into four classes.
 A synopsis of them is given on pp. 264, 265, and they are further explained below. Two general remarks may be premised:

(a) That all feminines without a distinctive termination (§ 122 h) are treated like these masculine nouns, e. g. מַלֶּכֶּד f. sword, like מָּלֶבְּיּ m. king, except that in the plural they usually take the termination הַבָּבוֹת, constr. בַּוֹלִבוֹת, constr. מָלֵבְּיֹם, constr. מַלְבּוֹת (and so always before suffixes, see § 95).

b (b) That in the plural of the first three classes a changeable vowel is always retained even before the light suffixes as a lengthened pretonic vowel, whenever it also stands before the plural ending בּיב, בְּילָם, בִילֶּם, בִילֶּם, בִילֶּם, בְילֶם, בְּילֶם, בְילֶם, בְילֶם, בְילֶם, בְילֶם, בְילֶם, בְילֶם, בְילֶם, בְילֶם, בְילֶם, בּילֶם, בּילָם, בּילָם, בּילֶם, בּילֶם, בּילָם, בּילָם, בּילָם, בּילָם, בּילְם, בּילָם, בּילָם,

Explanations of the Paradigms (see pp. 264, 265).

c 1. Paradigm I comprises the large class of segholate nouns (§ 84^α a-e). In the first three examples, from a strong stem, the groundforms, mālk, sǐphr, quas have been developed by the adoption of a helping Seghôl to קַּיָל (with a modified to è), פֿרָל (i lengthened to ō).² The next three examples, instead of the helping Seghôl, have a helping Pathah, on account of the middle (d, f) or final guttural (e). In all these cases the constr. st. sing. coincides exactly with the absolute. The singular suffixes are added to the ground-form; but in c and f an ŏ takes the place of the original a, and in d and f the guttural requires a repetition of the ā and ŏ in the form of a Hateph (מַרָל , בַּעָל , בַּעָל , בַּעָל , hence קּבַּע , &c.

d In the plural an a-sound almost always appears before the tonebearing affix D.— (on the analogy of forms with original a in the

¹ A sort of detailed commentary on the following scheme of Hebrew declensions is supplied by E. König in his *Hist. krit. Lehrgeb. der hebr. Spr.*, ii. 1, p. 1 ff.

² According to P. Haupt 'The book of Nahum' in the Journ. of bibl. Lit., 1907, p. 29, the e in בַּבָּבָׁ and the o in בַּבָּבָׁ are not long but accented, and hence to be pronounced $\sigma \epsilon \phi \rho$, $\delta \zeta \nu_{\epsilon}(\dot{\chi} \dot{\chi})$, a theory unknown at any rate to the Jewish grammarians.

Paradigms g and h exhibit forms with middle u and i (§ 84^a c, γ e and δ); the ground forms maut and zait are always contracted to $m\delta th$, $z\hat{e}th$, except in the $absol.\ sing.$, where u and i are changed into the corresponding consonants 1 and 1.

Paradigm *i* exhibits one of the numerous forms in which the contraction of a middle *u* or *i* has already taken place in the *absol.* sing. (ground-form *šaut*).

Paradigm k is a formation from a stem π'' (§ $8_4^a c$, ϵ).

Paradigms l, m, n are forms from stems y''y, and hence (see § 67 a) f originally biliteral, yam, 'im, huq, with the regular lengthening to בי, בי, בי, דוֹם, דוֹם, דוֹם, דוֹם, בי, ביים, אָפִי, &c. (see § 84^a c, β).

REMARKS.

B. The constr. st. is almost always the same as the absolute. Sometimes, h however, under the influence of a final guttural or \neg , Pathah appears in the second syllable as the principal vowel (see below, s), e.g. ψ 1826; ψ 1826; ψ 1826; ψ 1826;

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Paradigms of

			I	•		
	a.	ъ.	c.	d.	e.	f.
$Sing.\ absolute$	ڞؚ۫ڕ۠ڐ	בַּבֶּר	طَرْتِنع	ַלַעַר <u>נ</u> ֿעַר	נַֿצַח	פֿעַל
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
,, construct	ڞؚٛۯۭڐ	בַּפֶּר	לָּדָישׁ	נַעַר	נַצַח	פֿעַל
" with light suff.	מַלְבִּי	סַפְּרֵי,	לוֹרִימִי	<u>ַנְעֲרִי</u>	נצָחָי	פָּעָלִי
	מַלְכְּךּ	ספֿרב	عاليا	נַערָד	נֹצְחֲדָּ	פְּעָלְד
,, with grave suff.	מלבב	סַפְּרָכֶם	לַרִשְׁבֶם	נַעַרָבֶם	נגְחֲכֶם	פָּעָלְבֶם
Plur. absolute	מְלָבִים	םְפָּרֵים	[בְּרָשִׁים]	נְעָרִים	ַנְצָחִים	פָּעָלִים
,, construct	פַּלְבֵי	ספ בי	קָרִישֵׁי	ַנְעַרי	נְצְחֵי	פָּעָלֵי
,, with light suff.	מְלָבֵי	מֿפֿבֿי	[בְּלָשִׁי]	בָּע <u>ְ</u>	נֹגַתׁי	פְּעָלֵי
,, with grave suff.	מַלְבֵיבֶם	ס פְרֵיכֶם	קָּרִשִּׁיכֶּם	נְעֲרֵיבֶּם	נֹאַחֵיכֵם	פָּעְלֵיבֶם
Dual absolute	בוְלַיִם	לַבְצַיִם	בְיְתַנַיִם	<u>ַנְעַלַיִּ</u> ם		- /
	(feet)	(two heaps)	• • • •	(sandals)		
		proper nam	-	,		
,, construct	בוְלֵי		בְּתְנֵי	נעלי		
			I	I.		
	a.	<i>b</i> .	с.	d.	е.	f.
Sing. absolute	דָבָר	חָבָם	151	មិប៉ង់	חָצֵר	שָּׁנֶת
	(word)	(wise)	(an old man		(court)	(field)
,, construct	וְּבַר	חַבַם	12]	ๆភូភ្នំ	ווצר	שַׁבֵּת
with light suff.	הברי	חבמי	זכובי	פתפי	ייעריי דוצריי	ייילדי ו

	a.	<i>b</i> .	c.	d.	е.	\widehat{f} .
Sing. absolute	דָבָר	טַבָּם	151	فِرَرَا	הַצֵּר	שָּׂדֶה
	(word)	(wise)	(an old man)	(shoulder)	(court)	(field)
,, construct	וְּבַר	חַבַם	12]	ๆភូភ្នំ	ווצר	שָּׂרָה
" with light suff.	יַבְבָרי	וַבְכִּמִי	וְקנִי	ּ הְתֵפִּי	<u>וְזִצֵרִי</u>	שָׂדִי
	أخراك	חַבְּמְרָּ			•	שָׂוִרָּ
" with grave suff.	רְבַרְכֶּם	הַבַּמְבָּם				
$Plur.\ absolute$	בְּכָרִים	חַבָּמִים	וַקנִים		חַצֵּרִים	פּֿנִים
" construct	וְרְרָנִי	חַבְמֵי	וֹלַנֵי		חַצְרֵי	פָני
" with light suff.	וְבְרַיי י	חַבָּמֵי	וַקני		חַצֵּרֵי	פָׁנֵי
,, with grave suff.	דַּבְרֵיבֶם	חַבִמֵיכֵם	וַקנֵיכֵם		חַּצְרֵיכֵּם	פְנִיכָם
Dual absolute	בְּנָפַֿיִם	חַלְצַּיִם	יָרַבַּיִם		* ": -	
	(wings)	(loins)	(thighs)			(face)
,, construct	פֿוֹפֿי					

Masculine Nouns.

(pair of tongs) (balance)

lasculine	Nouns					
			I.			
g.	h.	i.	k.	7.	m.	n.
ۻ۪ٛۯڗ	זַֿיִת	שום	פֿני	יָם	БÄ	ph
(death)	(olive)	(whip)	(fruit)	(sea)	(mother) (statute
מות	וֵית	שום	فأذر	יַם ,יָם	מַם	בָלב.
כוותי	זֵיתני	שומי	פּרָיִי	יַבּוּי	אַמָּיי	חַקי
خبائلك	וֹוְרָנְךּ	שוטף	ڤَلزَك	تَفِيك	بغفلا	ַחָלָּבּ
מְוֹתְבֶּם	וֵיתְבֶּם	שְׁוֹמְבֶּם	פָּרִיָּכֶם	<u>ו</u> פּובֶם	אָפִוּכֶּם	טֿלכֿם
[מוֹתִים]	וֵיתִים	שומים	וּבנים	<u>ו</u> פֿים	אָפוֹת	חָקִּים
מותי	וֵיתֵי	שומי.	** 7	רַפֵּיני	אָמוֹת	הַפּי
	וֵיתֵי	שומי	(kids)	רַפַּוי	אָפוֹתֵי	חַפּי
	וֹוְתֵיכֵם	שׁוֹמֵיבֶם		<u>י</u> מִיבֵם	אָמִוֹתִיבֵם	חַפּיכֶם
	עינים	יוֹמַיִם	לְחָ <u>י</u> ֹיִם	בַפַּיִם	יִשְׁבַּיִם	
	(eyes)	(two days, biduum)	(cheeks)	(hands)	(teeth)	
	עיני	· •	לְתְנֵי	בפֿי,	שׁבֵּר	
	III.				IV.	
a.	<i>b.</i>	c.		α.	<i>b</i> .	c.
עוֹלָם	וֹנֵב	: ក	ų,	פָּקיר	עָכִי	בַּתָב
(eternity)	(enem	y) (se	er) (ove	erseer)	(poor)	(writing
עולם	וֹיֵב			פְּקיד	וְעַכִּי	فَلْت
עולמי	וֹרָבִי	3	י חֹנַ	פְּקיּיד		בֿעֿבּי
עוֹלְמְדְּ	יִבְּך <u>ּ</u>	₹ • • • • • • • • • • • • • • • • • • •	ال باز	פָּקידָ		ذِرْذِ ا
עולַמְבֶּם	וּיִבְכֶּם	יבֶּם י	בָּכִם חְוֹּלְ	פקיד		ּלְּתְּבְּכֶּם
עולמים	יִבים יִבים	ים א	ים חֹוַ	פָּקיד	עַניִים	[בְּתָבִים]
עולפי	וֹיָבֵי	,	י חֹוֵ	פָּקיּה	עַכִני	[פְּתָבֵי
עולָמֵי	וֹיִבֵי	•		פַּקיד	•	[פְּתָבֵי]
עולמיבם	יָבִיבֶ ּ ם	יכֶם א		פקיד	עַניֵיבֶם	[פְּתָבֵיבֶם]
מֶלְקָחַׁיִם	וֹאוְנַיִּם וֹאוְנַיִּם			ָשְׁבַעַ <u>ֿ</u>	•	

(two weeks)



(only in Nu 117, before Maqqeph), אַרָק Ju 3²⁴ (but Ct 3⁴ הָבֶּר, הָשֵע, הָשֶׁל, גָּם as well as אַזָּר, &c.; cf., moreover, חַחַר 2 K 12° (for הַחַבָּל, infin. constr. from הַלַּכָּח.

i C. The הַ locale is, according to § 90 i, regularly added to the already developed form, e.g. לְּנְרָה עִּ עִּלְנִיְה Gn 196, to the door; but also with a firmly closed syllable בְּנְרָה Ex 40²⁴; under the influence of a guttural or אָרָצָה הַ הַוֹּרָרָה, in pause אַרְצָה (כַּוֹרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרָרָה בֹּוֹרְרָה בֹוֹרְרָה בֹוֹרְרָה בֹּוֹרְרָה בֹוֹרְרָה בֹּוֹרְרְה בֹוֹרְרְה בֹּוֹרְרְה בֹּוֹרְרְה בֹּוֹרְרְה בֹוֹרְרְה בֹוֹרְרְה בֹוֹרְרְה בֹּוֹרְרְה בֹּוֹרְרְה בֹרִרְה בֹרְרְה בֹּוֹרְרְה בֹרְרְה בֹּרְרְה בֹּרְרְה בֹּרְרְה בֹּרְרְה בֹרְרְרְה בֹרְרְה בֹרְרְרְה בֹרְרְרְה בֹּרְרְה בֹרְרְה בֹרְרְיֹבְרְרְה בֹרְרְה בֹרְרְה בֹרְרְה בֹרְרְה בֹרְרְיְה בֹרְרְיְה בֹרְרְיֹבְיּה בֹרְרְיְה בֹרְרְה בְּיֹבְיּה בְּיֹבְיֹיִי בְּיִים בְּיֹיִים בְּיֹיִים בְּיִים בְּיֹבְיֹיִים בְּיֹבְיֹיִים בְּיִיבְיִים בְּיִיבְיִים בְּיֹבְיּיִים בְּיִים בְּיִים בְּיִים בְּיִבְיְיִים בְּיִיבְיִים בְּיִיבְיִים בְּיִבְיְיִים בְּיִים בְּיִבְיּיִים בְּיִבְיִים בְּיִיבְיִים בְיּיִים בְּיִיבְיִים בְיִיבְיִים בְיּבְיִים בְּיִבְיְיִים בְּיִיבְיִים בְּיִיבְיִים בְּיִים בְּיִייִים בְּיִייִים בְּיִים בְּיִייְיִים בְּיִים בְיִייִים בְּיִים בְּיִים בְּיִייְיִים בְּיִים בְּיִים בְּיִים בְּיִייִים בְּיִים בְּיִייְיִים בְּיִייִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִיבְיִים בְּיִייְיִים בְּיִים

D. The suffixes of the singular are likewise added to the ground-form, but forms with middle guttural take Hateph-Pathah instead of the Šewa quiescens; נַעַרי, &c. (but also וְעְכִיי , לַחְמִי , &c.). In a rather large number of qăți-forms, however, before suffixes in the sing., as well as in the constr. st. plur. and dual, the ă of the first syllable is attenuated to i,1 thus יַחָרוֹ my womb, יַחָרוֹ; so in אָבֶר, אָנֶע, פֶּגָע, אָלֶבֶר, הָלֶּבֶל, הָלֶבֶר, הָצֶּע, אָלֶבָת, בֶּלֶבָר, בֶּלֶבֶר, בּגַע, בָּנֶר, and many others. In some cases of this kind besides the form with a there most probably existed another with original i in the first syllable; thus certainly with שֵׁשֵׁע beside בְצַה הְצָשׁׁב, &c. (According to the Diqduqe ha-ṭºamim, § 36, the absolute st. in such cases takes è, the constr. ē; cf. Nu 3c4 (absol.) and מָבֶר (constr.); בוֹלָי Lv 2420 (absol.) and שָׁבֶר Am 66 (constr.). According to this theory 2 k (so the best authorities) Is 95 would be the constr. st., although the accentuation requires an absol. st.)—A weakening of the firmly closed syllable occurs in בְּנְדִי אָבָ, &c. from בָּנֶד and יַקבֶּך Dt 1514, 1613, in both cases evidently owing to the influence of the palatal in the middle of the stem. With Seghol for i: נְנְדִּי , יֶשְׁעֲדְ, הָבְלִי, &c.

I. In the plural the termination אוֹ is found as well as מְשִׁים, e.g. תְּבְּשִׁים מוֹ together with בְּשִׁים (Ez 13ºº [but read מְּבָשִׁים; see comm.]), &c., constr. st. מְבְשִׁים Other nouns have only the ending חֹ, e.g. מְּבְשִׁים, constr. אַרְצוֹת from מְבְּשִׁים Without Qames before the ending מַבְּעִרוֹת we find מְבְּעִרוֹת (bowels) mercy. On the numerals מְשִׁרִים twenty, &c., cf. § 97 f, note 2. Moreover a is not inserted before plural suffixes with the tone on the penultima in אָבִירְצִּיּ, &c., properly thy happiness! (a word which is only used in the constr.

st pl. and at an early period became stereotyped as a kind of interjection).

F. In the constr. st. plural a firmly closed syllable is sometimes found, contrary to the rule, e.g. בור בי היים בי היים הוא בי היים בי

M. G. In the dual absol. beside forms like בְּרָבֵּי, וְוֹלֶיף, with suff. רְוֹלֶיף, גָּבָּי, בְּרָבִי, אַנְבְּיִם, feet, with suff. בְּרָבִי, בְּיִלְים, \$c. two thousand, בִּרְבֵּי, sandals, בּרְבֵּי, knees (ä attenuated to ĭ, constr. st. בִּרְבִיהָם, with a firmly closed syllable), with suffixes בִּרְבֵיהָם, &c. (cf., however, בִּרְבִיהָם, forms with pretonic Qames are also found (in consequence of the

¹ According to M. Lambert, REJ. 1896, p. 21, a tends to remain with labials; so in 14 cases out of 22 masculines, and in 3 out of 6 feminines.

² Probably only a theory of one particular school and not generally accepted, or at any rate not consistently carried out; cf. König, *Lehrgeb.*, ii. 22.

tendency to assimilate the dual to the plural in form: so König, Lehrgeb., ii. 17), as קְרְבִּים horns, with suff. קְרָבִיוֹ (Dn S³ f.; elsewhere always קְרְבִּים, constr. st. דְּלְתֵׁיִם folding-doors, בְּרְבִיּי (?) double משמי (?) קרביו האשרים האשרים

Mi 71.

Before suffixes the original \ddot{u} sometimes reappears in the sing., e.g. 1573 q(ψ 1502) beside 151, from 51 greatness; ignowith Dages forte dirimens, and the ŭ repeated in the form of a Hateph-Qames, cf. § 10 h) Is 93, &c.; השמה even without a middle guttural; similarly מָטֵני (so Jablonski and Opitius) 1 K 1210, 2 Ch 1010, from po little finger; but the better reading is, no doubt, (so ed. Mant., 'the p proleptically assuming the vowel of the following syllable'; König, Lehrgeb., ii. 60), and the form is to be derived, with König, from Dp, not quitun, as Brockelmann quotes him, in Grundriss, p. 103. The reading קְּטֵבְּי (Baer and Ginsburg) is probably not due to a confusion of the above two readings, but ___ is merely intended to mark the vowel expressly as ŏ. In the forms בעלו Is 131 (for קארו Is 5214 (for אור ו S 2814), the lengthening of the original \ddot{u} to \bar{v} has been retained even before the suffix; ef. § 63 p and § 74 h (กัวพันธ์ Gn 3220).—In the same way ō remains before ת וכיבות, e.g. פֿרְנָה, פֿרְנָה, Gn וּאַה Gn וּאַה, 2467, &c. Dissimilation of the vowel (or a by-form נֶלֶתוֹ (פָבֶּלֵי Ex 14², Ez 46º, for וֹנֶלָוֹ Ex 14², Ez 46º, for וֹנֶלָוֹ

plural of הַרְהוֹא caravan, and of רְבוֹּ way; however, הַרְהוֹא is also found in the former sense (in constr. st. Jb 6¹³) and הַרְהוֹא in the latter (e.g. Jb 13²² according to the reading of Ben Naphtali and Qimḥi); cf. also אַנְיוֹ 2 Ch 8¹² κ²th. ('אַ פְּינוֹ הַ בּרוֹן).—The constr. st. plural of הַבּ thumb is הַוֹלוֹם Ju ¹⁶¹., as if from a sing. הַבּינוֹ of הַלַנִי brightness, Is 50° הַלְנִי (on these q²(v̄l-forms, cf. t).—If אַבְּנִינוֹ Pr 25¹¹¹ is not dual but plural (see the Lexicon) it is then analogous to the examples, given in l and o, of plurals without a pretonic Qames; cf. בַּמַנְיה pistachio nuts, probably from a sing. בַּמַנְה According to Barth, ZDMG. xlii, 345 f. מִּבְּנִינִ is a sing. (יְבַּהַלָּהְ, the ground-form of הַּבָּהַאָּ, with suffix).

In the constr. st. plur. the only example with original \ddot{u} is ערבסי ψ 3121; other-

wise like אהלי, קרשי, &c.

- t (b) Of the form בְּאֵרָה : קְמֵל a well, אָנוֹ wolf, &c.¹; locative בְּאֵרָה, with suff. בְּאֵרָה plur. בְּאֵרָה; but בְּאֵרוֹת, constr. בְּאֵרוֹת; on the infin. constr. שְאֵר, cf. § 76 b.

- ປ 5. Paradigms g-i comprise the segholate forms with middle າ or າ: (a) of the form gāṭl with Wāw as a strong consonant, in which cases the original ă is almost always lengthened to ā (Paradigm g), thus ການກຸ້, ກຸເຊັ້າ vanity, ກຸ່ນ iniquity, ກຸເຊັ້າ midst; with final ເຄັ້າ falsehood; cf. however, also ກາກຸ້ space. In the constr. st. contraction always occurs, ການກຸ &c. (from original maut), and likewise before suffixes ການກຸ &c. Exception, ກຸ່ນ as constr. st. Ez 2818 (according to Qimḥi) and with suff. ກຸ່ງ ກຸ່ງ The contraction remains also in all cases in the plural (but see below, w).
- ע (b) Of the form quit with consonantal Yôdh (Paradigm h). With final אין (also מַנְיֵּא (also מַנְיִּא), in Is 404 אין, in the constr. st. (also absol. Zc 144) אין (also מַנְּאַי (also מַנְּאַי (also מַנְּאַי (מַנְיַּאַ (מַנְּאַי (מַנִּיַּאַ (מַנִּאַר (מַנַּאַי (מַנִּאַר (מַנַּאַר (מַנִּאַר (מַנִּאַר (מַנַּאַר (מַנִּאַר (מַנִּאַר (מַנְּאַר (מַנְּאַר (מַנְּאַר (מַנִּאַר (מַנִּאַר (מַנִּאַר (מַנִּאַר (מַנִּינִּאָר (מַנִּאַר (מַנְּאַר (מַנְּאַר (מַנְּאַר (מִּנִּינִינְינְינִינְינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינְינִינְינִינְינִינְינִינְינִּינְינִּינְינִינְינִינְינִינְינִּינְינִּינְינִּינְינִּינְינִּינְינִּינְינִּינְינִינְינִּינְינִינְינִינְינִּינְינִּינְינִינְינִינְינִּינְינִּינְינִינְינִּינְינִּינִּינְינִינְינִינְינִּינְינִּינְינִינְינִּינְינִּינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִּינְינִּינִּינְינִינְינִינְינִינְינִינְינִינְינִינְינִּינְינִינְינִינְינִינְינִּינְינִינְינִינְינִינְינִינְינִּינְינִינְינִינְינִינְינִּינְינִינְינִינְינִינְינִּינְינִּינְינִינְינִּינְינִינְינִּינְינִינְינִּינְינִּינְינִּינְינִּינְינִּינְינִּינְינִינְינִינְינִינְינִּינְינִינְינִינְינִּינְינִינְינִּינְינִּינְינִינְינִּינְינִּינְינִינְינִינְינִינְינִּינְינִּינְינִינְינִינְינִינְינִינְינִּינְינּינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִּינּינִּינִינְינִינ

The proposal of Haupt (SBOT. 'Proverbs', p. 34, l. 44 ff.) to read אָבָּא, גָּא, does not seem to be warranted. The case here is quite different from that in Pr ו 22 where the Masora requires אַבְּאָרָה, no doubt on the analogy of אָבָּא, &c., for אָבָּאָר, which was probably intended, see § 63 m.

i. e. doubtless וְּלְאוֹת), but in Qerê, and all other passages, בּאֵיוֹת The uncontracted form (in the absol. st. with helping Hireq) remains also before הַ נוּמבּל (from עִירוֹה יוֹפֵלְּ (but in the constr. st. e.g. בְּיִרְה יוֹפֵלְּ (from עִירוֹה (from עִירוֹה יוֹפֵלְּ (from עִירוֹה).—In the plural absol. uncontracted forms occur, like הַּיְשִׁים hosts, עִינוֹת springs, עֵינִים young asses, הַּיְשִׁים he-goats, &c.; as constr. st. Pr 828 עִינוֹת voung asses, עֵינוֹת אַנִינוֹת שִׁינִים אַנִינוֹת אַנְיִנוֹת אַנִינוֹת אַנִינוֹת אַנְינִינוֹת אַנִינוֹת אַנְינִינוֹת אַנִינוֹת אַנוֹת אַנִינוֹת אָנִינוֹת אָינִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אָנִינוֹת אַנִינוֹת אַנְינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנְינוֹת אַנְינִינוֹת אַנְינִינוֹת אַנְינִינוֹת אַנְינִינוֹת אַנִינוֹת אָּיִינוֹת אַנְיִינְינִינוֹת אַנִינוֹת אַנְינוֹת אַנְינוֹת אַנְינִינוֹת אַנִינוֹת אַנִינוֹת אַנְינִינוֹת אַנִינוֹת אַנִינוֹת אַנְינִינוּת אַנִינוּת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנִינִינוֹת אַנִינוֹת אַנִינוֹת אַנִינוֹת אַנְינִינוֹת אַנִינוֹת אַנִינוֹת

(c) With the contraction of the 'and 'even in the absol. st. sing. (Para-W digm i). In this way there arise formations which are unchangeable throughout; thus from the ground-form att. בוֹי (cf., however, § 96), אָוֹם, אָנֹי (cf., however, § 96), אָוֹם, אַנֹי (cf., however, § 96), אָוֹם, אַנֹי (cf., however, § 96), אָוֹם, גֹי (cf., however, § 96), אָנֹי (cf., however, § 96), in prose לֵילָה see above, § 90 f); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, אָנִי (cf., however, § 96); from the ground-form att, however, so (cf., however, § 96); from the ground-form att (cf., however, however, § 96); from the ground-form att (cf., however, ho

6. On Paradigm k: segholate forms from π'' stems. Besides the formations xmentioned in § 84° c, є, like בַּבה, &c., and שַׁהוּ Ez 47⁵, with the original ז resolved, according to § 24 d (cf. the constr. plur. קצוי clefts, Ob 3, &c., and קצוי ends, ψ4811, &c., where the becomes again a strong consonant, from 11 and אַרָּ or אַהָּ and אַבָּי), there occur also (a) commonly, of the ground-form qatl, forms like מָבִי , לֶּחִי , נְּבִי , לָחֵי , נְבִי , לָחֵי , נְּבִי , פָּבִי , פַּבִי , פַּבִי , פַּבִי , פַּבי § 29 m), but אַרי Ju 1418; with suffixes פריו (attenuated from păryô), בּבִיי ψ 69, but also לֶחְיוֹ , &c.; before a grave suffix פֶּרִידָם, but also בֶּּרִיבֶם. Plur. בְּרִיים (constr. אַרִיים, see above, ס, הָמָאֵי and אַרִיים; with softening of the י to א (as elsewhere in בלוֹץ Jer 3812 for which there is בלוֹץ in verse זו, according to § 8 k; עַרְבִיאִים 2 Ch זק¹¹, cf. 26⁷ Keth.; probably in לֶלָאוֹת, דּוֹּדָאִים from לוכי also א חלכאים; also א חלכאים ψ וס¹⁰ $K^eth.$, divided into two words by the Masora, is to be referred to a sing. הלבי hapless): שנאים jewels, Ct 72 (from מלאים, מלאים lambs, Is 4011 (from טלאים); but instead of צבאים and צבאים (from and אָבָא'ָם; dual : לָחֶצִיּם, constr. st. , with suff. לְחָיִי, &c. On דַל door, ef. § 95 f, and on such formations generally, see Barth on biliteral nouns in ZDMG. 1887, p. 603 ff., and Nominalbildung (isolated nouns), p. I ff.

(b) From the ground-form qitl, יוֹן המול המילים, with suff. הְצִיּוֹן, &c.— y From stems with middle Wāw arise such forms as אוֹ (from 'iwy), 'יִים אַנִּים אַנִּים, אוֹיִם, אַנִּים אַנִּים, אַנִּים צוּעִם Ez 30° read probably with Cornill אַנִים.

(c) From the ground-form quil sometimes forms like אָרָה, אָדֹל (from tuhw, צ buhw), sometimes like יְבֵּי, הָדָל, אָדָל, מוֹ and even without an initial guttural יְבֵּי, בָּיִל,

י Nöldeke, Beiträge, p. 58: the direct or indirect retention of this is hardly a feature of early Hebrew. The true Hebrew forms from מְצָה would be מְצֵה, חִצְה, the aramaizing forms מְצָה, חָצָה, the aramaizing forms מְצָה, חָצָה, the aramaizing forms מְצָה מְנֵה מִּבְּה מִּבְּה מִּבְּה מִבְּה מִבְּיִּם מִבְּיִּם מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְים מִבְּים מִבְּים מִבְּים מְיבְּים מִבְּים מְ

יַרְיִים (also בְּלִיוֹ, יְפִּי, וְפִּי, אָבִי, &c.; in pause הְלִיּוֹ, &c., with suff. הְלִיוֹ (analogous to הָלִיוֹם, from הְלִיִּם הַּמְּיִם הְּלִינִּם הְּלִינִּם הְּלִינִּם הְּלִינִּם הְלִינִּם הוֹי הְלִינִים הוֹי לְבִּיִּים (so Opitius and others). Dual, with suff. דְלִין מוֹי אוֹנְבְּיִים הְלִינִין, for יְבִּין, more correctly, with the Masora, הְלִין with Munah for Metheg. This unusual Metheg is to be treated as following the analogy of the cases mentioned in § 9 v.

at 7. On Paradigms l-n: segholate forms from stems y''y (see § 84^a c, β).

(a) In the qatt-form the ă of the contracted formation is sometimes lengthened in the absol. st., sing. as in \Box (so also in the constr. st., except in the combinathe salt sea), the Red sea; and even before Maggeph, בההמל the salt sea), sometimes it remains short, e.g. no morsel, by people, but even these formations generally have Qames in pause, as well as after the article (e.g. הַּעָם). Adjectives under the influence of a guttural either have forms like להים or, with compensatory lengthening, רָעִים, דַעִים. In the constr. st. דַרִים living (in the plural מיים also a substantive, life), and יים sufficiency, are contracted to and בי and בי . As a locative form notice הורה to the mountain, Gn 1410 (see § 27 q) beside הַהַּרָּר . The stem is expanded to a triliteral form in הַהַּרָּד (unless it is simply derived from a by-form הַרָּר on the analogy of qătăl-forms) Jer 173 (but in ψ 308 for הַרְרֵי read הַרְרֵי and הַרְרָם Gn 146; plur. constr. אות בהרבי Nu 237, &c. (but only in poetical passages), with suffix, הַרֶּבֶּׁיהָ Dt \S^0 ; עַמְמִים 5^{14} (where, however, read probably בַּעָבֶּר), Neh 922; "Neh 924: elsewhere עַמִּי , עָמִי .—Before suffixes and in the plur. ă is sometimes attenuated to i, e.g. יְםְּתִים, from חָפָים; and חוֹפַס (also חוֹפַס 2 S בַּקְמִים) from אָם, Before ה a is retained in a virtually sharpened syllable, e.g. מחים traps.

bb (b) Qitl-forms: אַשׁ fre (with suff. אָשׁי, but cf. also אָשׁיָבָם Is 5011),

וֹהָ favour, &c.; of a triliteral form, the plur. אָהַצָּעֶׁרָ עִּיָבֶעִיּךְ 7718.

(c) Qüll-forms: פְּלֹח, לֹבְל totality, before Maqqeph בְּל, הַקָּר, with suff. בָּל, בָּכ, with omission of Dages forte (according to § 20 m) always בָּל, הַקְבָּה, שְׁהָבְּהָ, שְׁהַבְּּהָ, הַקְבָּר, עִוֹּךְ עָוֹיְ, עִוֹּךְ עָוֹיְ, עִוֹּךְ עָוֹיְ, עִוֹּרְ עָנִיְּל, for which 'שְׁבְּּבְּׁת are also found. 'קְּבְּּבְּּׁת, expanded to a triliteral form, Ju בְּיֹב and Is ic¹, generally explained as a secondary form of my with abnormal weakening of the u to i, is more probably to be referred to a qill-form = Arabic hiqq.

CC The forms with assimilated middle Nûn likewise follow the analogy of Paradigms l-n, e.g. אַבּ nose, anger (אַבָּא, dual מַבַּא, also face) for 'anp; אָבָּ palate for hink, סְבּן fetters, אַנְיִים goat, plur. מַנְיִים, probably also אַנָּ green herb,

for 'inb.

dd 2. Paradigm II comprises all formations with original short vowels, whether in the first or second syllable; cf. § 84^a f-i, and the general laws of formation, § 92 b-g.

B. From y"y stems, forms like עָנָן, דְּלֶלֶל, &c., belong to this class.

C. The few nouns of the ground-form attal follow the same analogy, such as of the ground-form attal follow the same analogy, such as of the absol. st. plus is also found (perhaps a survival of a secondary form like those in Paradigm I, d); so from צֶלֵע rib, צֶלֵע and even צֵלֵע 2S 16¹³ (so ed. Mant., Ginsb.; but Baer צֵלְע is, both, probably, old secondary forms (also used for the absol. st.) of צֵלְע ; cf. also צֵלְע and iy , as well as the constr. st. plur. צֵלְעוֹת ; also from בַּרְעוֹת strangeness, the constr. st. בַרָּר is found, Dt 31¹⁶.

Kindred in character are the formations from the ground-form $q \breve{a} / \breve{u} l$. This kk

ground-form is regularly lengthened to <code>qafol</code>, e.g. מְּלֵכוֹל vound, piny deep, מַמְל but before formative additions the short ŭ returns, protected by the sharpening of the following consonant (see ee above), as עָלֵלְים, &c. (but in stems with a third guttural or , בְּבֹרְים, בְּבֹרְים, זְּבֹרְים, זֹג אָ, זֹג ג וֹלִים, i K וֹלִים, יְבֹרִים, Jablonski (ed. Mant. עַמַלְּהָר, Baer and Ginsburg אַמַלְּהָּה).

In a few formations of this kind the vowel of the second syllable appears to have been already lost in the absol. st. sing.; so according to the ordinary view, in יְדוֹת , hand, constr. יְדוֹת, with suff. יְדִי, but יִדִּיכֶּם the ordinary view, in יְדוֹת, with suff. יְדִי, but יִדִּיכָם, and in יַּדִי, יִדִּייִם blood, constr. יִדִּיי, with suff. יְדִי, בְּיִיִּים &c., and in יַּדִי, יְדִיי, but suff. יְדִי, puth suff. יְדִי, בְּיִיִּים But perhaps both these nouns are to be regarded as primitive (§ 81), and as original monosyllabic formations.

nn 3. Paradigm III comprises forms with an unchangeable vowel in the first syllable, whilst the vowel of the second syllable has been lengthened from an original short vowel, and is therefore changeable. The special cases are to be distinguished in which the original short vowel is lengthened both in and before the tone, but in an open syllable becomes Sewa (Paradigm a, but cf. also examples like אַלְפִּיים wheels, for אֵלְפִיים, and אַלְפִיים porches), secondly, the cases in which the vowel becomes Sewa even before the tone (Paradigm b), and finally, those in which the termination of המלון formations is entirely lost (Paradigm c).

י ביקרשׁיהָם Ez 7²⁴ for מִקרְשׁי (from מְקרָשׁ) is wholly irregular; perhaps, however, the part. Pi'āl is intended, without Dageš in the ק (according to § 20 m).

and so always נְבְּאִים (except Ez וּגַזְיֵם and הַנְּבָּאִים וּ S וּגָזָי, 2 K וּלָוּאָ t S וּגָזָי, 2 K וּלָוּאָים מּ. (except Ezr S²² הַנְּמָצָאִים in pause).

Moreover, the other participles in ā also follow the analogy of בְּלָיִי as pp regards the final syllable (בְּלְיִים, לְּבְיִּבְיִי cf., however, בְּלֵּיִם הַ Gn 43¹² in close connexion; see the analogous cases in § 65 d); also בְּלִיים הוּ Gn 43¹² in close connexion; see the analogous cases in § 65 d); also בְּלִים הוּ Gn 43¹² in close connexion; see the analogous cases in § 65 d); also בְּלִים הוּ Gn 43¹² in close connexion; see the analogous cases in § 65 d); also בְּלִים הוּ Gn 43¹² in close connexion; see the analogous cases in § 65 d); also בְּלִים הוּ Gn 43¹² in close connexion; by constr. בייבור בייבור

3. (Paradigm c: part. Qat of verbs ה"ל", differing from Paradigm II, f in the TT unchangeableness of the vowel of the first syllable.) In Ez 17¹⁵ ē in the absol. st. is abnormal, and Seghôl in the constr. st. in 2 S 24¹¹ (so Opitius, Ginsburg; but Baer הוֹה , Ec 2¹⁵ (according to Baer, but not the Mantua ed.; הוֹה Ec 3¹⁹ is in the absol. st.). To this class belong, as regards their formation, the המֹשֶלְּה forms mentioned in § 84^a r, § 85 g (with suf., e.g. דְּמַשְלַהְ Dt 20¹, which brought thee up), and h.

In a few instances, before a suffix beginning with a consonant, the original \$\$S\$ äy of the termination has been contracted to ê, and thus there arise forms which have apparently plural suffixes; as בּוֹלְאָדְׁיִהָ Is 5½, Dn 1¹0.16; בּוֹלְאָדְׁיִה וֹשׁ Is 5½, Dn 1¹0.16; בּוֹלְאָדְׁיִה מַחְ their appearance, Dn 1¹5, Gn 4¹²¹, cf. Na 2⁵; בּוֹלְיִה who stretched them forth, Is 42⁵; defectively בּוֹלְאָדְ Ho 7⁵ (cf. בּוֹלֵיה Ez 3⁴¹²); on the other hand, the examples in Is 1⁴¹¹, Gn 47¹७, which were formerly classed with the above, are really plurals. But בְּיִלְה thy camp, Dt 2³¹⁵ (פּבּוֹלְה סַבְּינוֹן plurals. But בְּיִלְה בּיִּלְה בּיִּלְּיִלְּיִם סַבְּינוֹן בּיִּלְּיִלְּיִם בּיִּלְיִם בּיִלְיִם בּיִּלְיִם בּיִבְּיִבְּיִם בּיִּלְיִם בּיִּלְיִם בּיִּלְיִם בּיִּלְיִם בּיִּלְיִם בּיִּלְיִם בּיִלְיִם בּיִּלְים בּיִלְים בּיִלְים בּיִלְים בּיִּלְים בּיִלְים בּיִּלְים בּיִלְים בּיִלְים בּיִּלְים בּיִלְים בּילִים בּיִּלְים בּילִים בּילִים בּיִּלְים בּילִים בְּילִים בּילִים בּילְים בּילִים בּילִים בּילִים בּילִים בּילִים בְּילִים בּילִים בּילִים בּילִים בּילִים בּילְים בּילִים בּילִים בּילִים בּילְים בּילִים בּילִים בְּילִים בּילִים בּילִים בְּילִים בּילִים בּילִים בְּילִים בְּילִים בּילִים בְּילִים בְּילִים בּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּיִים בְּיבְיבְיבְּיבְי

¹ Brockelmann, Grundriss, p. 659, observes that except in 2 Ch 511, 3517 is always followed by a preposition governing a word, so that the punctuators perhaps intended to indicate a sort of constr. st.

ינְלְיִנְ the sight of him, Jb 41¹ (with the 'here retained orthographically), בְּיִבְּיִלְיּוֹ fine sight of him, Jb 41¹ (with the 'here retained orthographically), בְּיִבְּיִלִיןּ Ez 40³¹, &c., are still to be explained as singulars.—On a few other examples which may perhaps be thus explained, see § 124 k. Before the plural ending the original termination ay reappears in בְּיִבְיִים Is 25⁶ (part. Pu. from הַהַּבְּיִם).

- tt 4. Paradigm IV comprises the forms with a changeable vowel (a, b), or a vowel which has already become \check{S}^ewa (c), in the first syllable, and an unchangeable vowel in the second. With Paradigm c (which, however, for the most part consists merely of forms based on analogy, without biblical parallels) are also connected all the forms which have unchangeable vowels in both syllables, and therefore (like $\Box \neg \neg \neg$) cannot undergo any vowel changes.

עני (ground-form 'aníy, stem עָנִי, represents forms in which a final Yôdh has been resolved into i; before formative additions the original Yôdh under the protection of a Dages forte again becomes audible as a firm consonant, whilst the (originally short) vowel of the first syllable becomes Sewa; cf. § 84° l, יָבֶי, plur. בָּבָי, and § 87 a.

עצע In opposition to the anomalous shortening of the form במבוע (see above), cases are also found where pretonic vowels are retained even in the antepenultima (with the secondary tone); cf. above, ii and pp, also of the form במבוע (מְרַיִּעִים, מְּרִיִּעִים, מְרִיִּעִים, מְרִיִּעִים, שְּׁרִיִּעִים, שְּׁרִיִּעִים, שְׁרִיִּעִים, שְּׁרִיִּעִים, שְׁרִיִּעִים, שְׁרִּעִּים, שְׁרִּעִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִיִּים, שְׁרִיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִיִּים, שְׁרִיִּים, שְׁרִיִּים, שְּרִיִּים, שְׁרִיִּים, שְּרִים, שְׁרִים, שְׁרִיִּים, שְׁרִיִּים, שְׁרִים, שְׁרִּים, שְׁרִים, שְׁרִים, שְׁרִּים, שְׁרִים, שְׁרִים, שְׁרִּים, שְׁרִּים, שְׁרִים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִּים, שְׁרִים, שְׁרִּים, שְׁרִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִייִּים, שְּׁרִּיִּים, שְׁרִּיִּים, שְׁרִים, שְּׁרְיִים, שְּׁרְיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְׁרִּיִּים, שְּׁרִּים, שְׁרְיִים, שְּׁרְיִּים, שְׁרְּיִּים, שְׁרְּיִּים, שְּׁרְּיִּים, שְּׁיִּים, שְׁרְיִּים, שְּׁרְּים, שְׁרְיִים, שְּׁים, שְׁרְּיִּים, שְּׁיִּים, שְּׁיִּים, שְּׁיִּים, שְּׁיִּים, שְּיִּים, שְּׁיִּים, שְּׁיִּים, שְּׁיִּים, שְּׁיִּים, שְּׁיִּים, שְּ

§ 94. Formation of Feminine Nouns.

1. The feminine ending $\overline{n}_{\overline{\tau}}$, when appended to the masculine a forms treated in § 93, effects in almost all cases the same changes as are produced in the masculine forms by the addition of a light suffix, since in both cases the tone is moved one place farther forward (see § 92 b). The following scheme is based on the same division into four classes, with their subdivisions, as in § 93; a few special forms will be treated in § 95 in connexion with the paradigms of feminine nouns.

Paradigm I: segholate forms, with the feminine ending always badded to the ground-form, (a) מַלְכָּה queen, בַּרְשָׂה, and with attenuation of a to קבְשָׂה lamb, רִצְפָּה hot stone, Is 66 (elsewhere always רָצְפָּה; see Baer on Ez 40^{17}), \Box strength (unless belonging to Paradigm b); (b) פַּתְרָה covering (masc. מָרֶה pleasure (עֵבֶוֹ), not to be confounded with the unchangeable forms with a prefixed p, derived from ל"ה stems, as מְצָוֹת command, plur. מְצָוֹת; (c) חֶלְדָּה, proper name (לַעַר) אָכָלָח (מַעָר) אָכָלָה (d) אָבָל (נַעַר) ; (לַעַר) ; (f) בָּאשָה (f) בָּאשָה weed, עוֹלָה purity (מֹהַר); (g) עוֹלָה wrong (also עוֹלָה, Paradigm i); (i) צִירָה victuals (masc. צִירָ cf. Paradigm h); from qitl and qutl-forms, ינָה understanding, פּינָה tempest ; (k) אַלִיָּה fat tail (as if from פָּלִי ישְׁבְיָה (a attenuated to i) captivity (לְיָה , לִייָה wreath (probably an original qitl-form); (l) מַנָּה life, מִנָּה measure (attenuated from מַנָּה). Adjectives derived from y"y stems also belong in flexion to this class, as בַּה (m) וְפָּה mala; (m) מָבָּה plan; (n) חָקָה מון mala; (m) מָבָּה plan; (n) חָקָה statute (Ph).

Paradigm III: unchangeable vowel in the first, changeable in the d second syllable, (a) $\stackrel{!}{\sim}$ a woman with child (cf. the examples in § 84^a s, and the retention of the \bar{e} in the part. $Pi\bar{e}l$, Ex 22^{17} , 23^{26} ; in the $Hithpa'\bar{e}l$ r K 14^{56}), but also with the change of the \bar{e} (originally i) into $\stackrel{!}{\sim}$ (welling, Na 3^8 . However, in these participial forms the feminine is mostly indicated by \bar{n} — (see below, h); (c) $\stackrel{!}{\sim}$ those of the captivity (masc. $\stackrel{!}{\sim}$ $\stackrel{!}{\sim}$), but also with a return of the final $\hat{V}\hat{o}dh$, $\stackrel{!}{\sim}$ $\stackrel{!}{\sim}$ $\stackrel{!}{\sim}$ clamorous, $\Pr 7^{11}$, and the examples in § 75 v. On the \hat{a} of the participles of verbs $\stackrel{!}{\sim}$ $\stackrel{!}{\sim}$, which also belong to this class, such as $\stackrel{!}{\sim}$ $\stackrel{!}{\sim}$ peregrina, cf. § 72 g.

Paradigm IV: originally changeable vowel in the first syllable, unchangeable in the second, (a) מְּלָהָה magna, חַמִידָה stork, properly

pia; בְּחוּלָה virgin, properly seiuncta; (b) אַניָה misera.

2. A simple ה is added as feminine ending in forms like בָּכִית veeping (masc. בָּרִי, § 93 x, a), בּרִית covenant; but feminine participles of verbs א"ל, as מצאת, may be due to contraction from yôsè'et, &c. (hardly to lengthening of the i in the ground-form môsi), whilst forms like מְּיְצְאֵח, מְוֹצְאֵח (see § 74 i) are to be explained on the analogy of the forms treated in § 93 t. Apart from the 7" formations, we find the simple ה in the participle מְשָׁרַת וּ K ז¹⁵, contracted from משַׁבַתִּהְ. But יִלֹּרִתְּ Gn 1611, Ju 135.7 is the ground-form of the ptcp. (as in the same connexion in Gn 17¹⁹, Is 7¹⁴), cf. § 80 d and the Qere שַׁבְּתָּ, &c., discussed in § 90 n.

The forms which arise by appending the n feminine to masculine nouns with a changeable vowel in a closed final syllable are, as a rule, developed exactly in the same way as masculine segholate forms. Thus there arise in Paradigm I (a) from לְבַּרָתְּ (for original gebirt; § 69 c), the form בְּבֶּיֶת mistress (but only in construct st.; in Is 47 also are to be taken together; the absolute st. is וָּבֶּרֶת עַר (וְּבִיֹרָה are to be taken together; מַלְבָּת, מִלְבָּת, מְשַׁבָּת, (in Paradigm II, a); הַחֶּהָם הַחַבּ pit) Lv 13⁵⁵; (c) נוֹן wall, אַנוֹרָת (from יַּבְּרַרִּת $= g^e dirt$; cf. iP! as $eonstruct\ st.\ of\ iP!$); on the other hand, חֲמַשֶּׁתְ is construct st. of חֲמָשָׁת five, with lengthening of

the original ז of חַמִשְׁתָּח.

Formations with a changeable \bar{o} in the second syllable belonging to the constr. st. of נְחֹשֵׁת the constr. st. of בְּהֹנֶת (נְחִשְׁתְּ bronze (from בְּהֹנֶת stass are נְחֹשֵׁת coat, perhaps also בְּלֹבֶת writing (unless it be obscured from בְּלֹבֶת, § 93, Paradigm IV, c).—Paradigm III, (a) אַטְהָה (from הַּחָיִה), masc. בּחָיֹת seal; (b) יוֹבֶּקת (properly sucking) sprout (in pause, e.g. הֹבֶּקֶת Ex 264, &c.), and so most feminines of participles నిల్లా. On this transition of the ground-form qôtilt to מַלְקּה (regularly before suffixes in יְוֹנַקְּקּהוֹ), וֹבְּרָחוֹי, &c.), cf. § 69 c; qôtalt serves as the ground-form under the influence of a guttural as well as before suffixes, e.g. יוֹצְעַת, feminine of אריבע knowing; in a wider sense, אול skull may also be included here, see § 95, Paradigm IV, c.

On the endings n and n, see § 86 k, l, § 95 at the end.

Paradigms of Feminine Nouns.

In accordance with the general formative laws, stated in § 92 b-k, the following cases have chiefly to be considered in the flexion of feminines also: (1) a tone-lengthened vowel on the removal of the tone reverts to its original shortness (thus the \bar{a} of the termination \bar{n}_{\pm} becomes again \check{a} in the construct st. \bar{n}_{\pm}). On the other hand, even an originally short vowel is retained as (a long) pretonic vowel before the endings \bar{n}_{\pm} and \bar{n} in the abs. st., e.g. \bar{n}_{\mp} ?; (2) without the tone or foretone an originally short vowel almost always becomes \check{S}^ewa ; on the other hand, before a vowel which had thus become \check{S}^ewa the \check{a} in the first syllable which had hitherto also been reduced to \check{S}^ewa returns, although usually attenuated to \check{a} , e.g. \bar{n}_{\mp} ? from $\check{s}\check{a}dh\check{a}q\check{a}th$; (3) in the plural of the feminines of segholate forms before the termination of \bar{n} or \bar{n}_{\pm} , and in formations of the latter kind also before the light suffixes, a pretonic Qames reappears, while the short vowel of the first syllable becomes \check{S}^ewa . This short vowel, however, returns in the construct st. plur., whether ending in \bar{n} or \check{n}_{\pm} ; in formations of the latter kind also before the grave suffixes.

The following Paradigms (with the exception of I, d) deal only with such of the forms treated in § 94 as incur some vowel changes or other. All forms with unchangeable vowels follow the analogy of Paradigm I, d.

		I	•			į
	a.	<i>b</i> .	c.	d.	е.	
Sing. absolute	(queen) מַלְבָּה	תְּרָפָּה (kidney) (reproach)	חָרָבָּה (waste)	חפָת (statute)	[וְבִירָה] (mistress)	
" construct	מַלְכֵּת	חבׄבֿת	חָרְבַּת	עַפַת	נְּבֶּׁרֶת	
,, with light suff.	מַלְבָּתִי	טֿורפֿעי	חָרְבָּתִיּ	חַקּתי	בְּבִרָתִי	
" with grave suff.	מלְכּּתְבֶּם	טַרָפַּתְכֶּם	טַרְפַּתְּכֶּם	עפֿעכֿם	וַּבֹרַתְּבֶׁם	
Plur. absolute	מְלָבוֹת	חֲרָפּוֹת בְּלְיוֹת	חָרָבוֹת	חַקּוֹת		
,, construct	מַלְבוֹת	חָרְפּוֹת י בִּלְיוֹת	ກຳລາຸກຸ	חַקּוֹת		
" with suff.	מַלְבוּתֵי	פְּלְיוֹתַיּ	ָּחָרְב ו ֹתַי	חַקוֹתֵי		
Dual absolute	•	רַקְבֶּתַׂיִם			מצלפֿים	
		(a double piece of embroidery)			(cymbals)	

¹ Only in ψ 69¹⁰, contrary to rule, with a firmly closed syllable, cf. § 93 m.

c		II.		II	I.
	α .	b.	c.	a.	\overline{b} .
Sing. absolute	צָרָקַה	וְעָקָה	بْھُڈע	יוֹלָקֵת	ַּגַּלְ <u>בַּ</u> לֶּת
	(righteousness)	(outcry)	(year)	(sprout)	(skull)
" construct	גובע	ועקת	ישְׁנַת	יוֹנֶֿקָת	וְּלְנֹּלֶת
,, with light suff.	צְדְקָתִי	<u>זְעַק</u> ּתִי	שָׁנְתִי	יו <u>ֿב</u> קָהָני	בָּלְבַּלְתִי
,, with grave suff	: גוֹבלַתְבֶּם	<u>זְעַלַּ</u> תְּבֶּם	שׁנַתְכֵם	יונקתכם	וָלְנָּלְתְכֵם
Plur. absolute	נְדֶקוֹת		ישָׁנוֹת י	[יְוֹנְקוֹת]	
" construct	צָּדְקוֹת		שנות	بَأَدْمِاد	בַּלְבָּלוֹת
" with suff.	, גִּדְקוֹתֵי		ישונותי	יונקותי	בלבלותי
Dual absolu!e	[נְחִשְׁתַּיִם]		שפתים		
(fetters of brass)		(lips)		
" construct			שֹׁפִתֵי		
			•		

REMARKS.

d 1. Paradigm I: feminines of segholate forms. (a) The locative of this class has the form נְבְעַׁתְה towards Gibeah (masc. בַּבַע). In some cases, especially with an initial guttural, there is no means of deciding whether the form in question is to be referred to a qăți or a qăți base, e.g. תְּבָּח strength (cf. הַבְּּחָה strength (cf. הַבְּּחָה under b). A dual of this form occurs in יְּבַעְחִים seven times (cf. יָבַע seven, fem.). Analogous to masculine forms like בָּבָשׁ (§ 93 s) is הַדְּמָה myrtle.—From masculines of the form לְּ״ה", cf. § 93 I, k) arise feminines sometimes like אַלְיָה , שַּׁלְּוָה , נַאַוָה (see above, § 94 b), sometimes like בָּנִית (§ 94 f); occasionally the final n is retained before the plural ending, as if it belonged to the stem (cf. § 87 k), e.g. חֵנִיתוֹת spears. Forms like אָנִיה (cf. אָנִיה, a qŭṭl form) are derived directly from the masculine forms אָנ', kid, אָנ' a fleet.—(b) From a stem עָרְלָה wheat (for חְנְטָה), plur. הַמִּים.—(c) From עַרְלָה foreskin, the עָרָלוֹת (cf. שְׁנְלִים, § 93, Paradigm I, f), constr. עָרְלוֹת .—(d) Example of a feminine segholate form from a stem y"y (ground-form quit, like חַיָּה of the form găți, יוְמָה of the form găți), with ŏ for ŭ, אַחָ terror, Is 1917 (Aramaic orthography for חָנֵה).

(e) To the list of segholate forms with In fem. belong also the infinitives of verbs 1"5 and 1"5, which have rejected the weak consonant at the beginning, as אָבֶת (from לָנֵשׁ from לָנֵשׁ, (from נְיָשֵׁב), as well as הַחָּת (from רְבָּקְּיִן); cf. § 69 m and § 66 b and g. The infinitives of verbs b are, however, also found in the form צֵאָה ,לֵרָה and of the same origin also are עֵרָה congregation (from עָצֶה , וְעַר counsel (from יָשֵין, sleep (from יָשֵין), constr. שנת, while in the constr. forms אַנה, while in the constr. forms אָנה, while in the constr. forms אָנה, while in the constr. forms אָנה, שׁנַת, לשׁנַת, to flow), and

אצ excrement, Ez 412, the Sere has remained firm.

From a stem ע"י (cf. בישה to be ashamed) is אים shame, with suffix בישהי

ישנוֹת as a less frequent (poetic) form for שָׁנִים see § אָ אָנִים see § אָנִים see § אָנִים

From a stem לְּילֵּל, cf., however, Barth, ZDMG. 1887, p. 607, who assumes a stem יִדֹלְם the masculine בַּלְ appears to have been formed after the rejection of the final Yôdh, and afterwards the feminine בַּלְ מָּסֵר; but in the plural בְּלְחוֹת , constr. בַּלְחוֹת , the n of the termination is retained (see above, d, הַוֹיִחוֹת). In a similar way בְּלְחוֹת stalls, Hb 3¹⁷, has arisen, if it is from the stem בּלְחוֹת , and הַשָּׁ trough (from בְּלָּחִי), of which the masc. must have been בְּיִבְּי יִי on the other hand, the plur. constr. הַבְּיִבּי Gn 3c³⁸ (again retaining the feminine n as an apparent radical) can only be an abnormal formation from the singular הַבְּיֹר, not from a kindred form שַׁבָּי or הַבְּיֹר.

As dual we find יָרְכָּה sides (cf. בָּה Gn 49¹³, from the obsolete יָרְכָּה , i feminine of יִרְכָּה ; the constr. st. יִרְבָּה is perhaps to be referred to a segholate form (יְרָבָּה as constr. st. of יְרָבָּה, unless the closed syllable be due to the analogy of מוֹבָבָּת and מוֹבָבְּת (see g).

The feminines of the form qā(ŭ from stems ז"ָע, as מְּתָה mortua, עַרֶה fem. l

uitness (from אָנוּר), have likewise an unchangeable vowel in the first syllable. Cf., on the other hand, the forms from אם stems mentioned above, under e, such as שֵׁנָה sleep, constr. st. אַנָּה ; moreover, הַחָה anger, constr. st. אַנָה (but אַהָה a leathern bottle, in pause אַהָה [so Baer, Ginsb., but Kittel הַרַח] ווּ מַנִּר מַנִּר for 21¹¹, constr. st. בּרַמת מַנְר for 21¹¹, perhaps from a stem מַנְר חַבּר מַנְר מַנִּר מַנְר מַנְּיִים מַנְּיִים מַנְּיִים מַנְּיִים מַנְּיִים מַנְּיִים מַנְּיִים מַנְיִים מִּיִים מִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיְים מִּים מִּיִּים מִּים מִּים מִּיִּים מִּים מִּים מִּים מִּים מִּיִים מִּיִּים מִינִים מִּים מִינִים מִינִים מִינְים מִינְים מִּיִּים מִּיְים מִינְים מִּים מִינְים מִּים מִּים מִּים מִינְים מִּים מִּים מִינְים מִּים מִינְים מִינְים מִּים מִּים מִּים מִּים מִּים מִּים מִּים מִינְים מִינְים מִינְים מִינְים מִינְים מִּים מִּים מִינְים מִּים מִינְים מִּים מִינְים מִּים מִינְים מִינְים מִיְּים מִינְים מִינְים מִינְים מִינְים מִינְים מִינְים מִּים מִּים מִינְים מִינְים מִינְים מִּים מִּיְים מִּיְּים מִּיְים מִּים מִּים מִּים מִינְים מִינְים מִינְים מִּים מִינְים מִּיְים מִּים מִינְים מִּים מִּים מִּים מִּים מִּים מִּיְים מִינְיּים מִּיְים מִּיְּים מִּיְים מִּיְיִים מִּיְים מִּיְים מִּיִּים מִּים מִּים מִּים מִּים מִּים מִּים מִּים מִּים מִינְיִים מִּיְים מִּיְים מִּים מִּים מִינְים מִּיְים מִּים מִּיְים מִּים מִּים מִּים מִּים

The feminines of the form qatal, like אַטְטָּע (masc. אָטְטָּע), maintain the original a by sharpening the following consonant (cf. § 93 kk); on the other hand, by appending the fem. א, segholate forms arise like אָנוֹשְׁלֵּוֹ, before suff. בוּתְשָׁלֵוֹ, &c. Dual הַתְּשִׁלֵוֹ (see Paradigm II, a); but cf. בוֹלְשִׁלְּוֹ La 37.

3. Paradigm III, cf. the various forms in § 94 d and f-h. The dual מוֹלְינוֹ two walls, Is 22¹¹, &c., taken directly from the plur. חֹמוֹחוֹ, for מוֹלְינוֹ הַנוֹי walls, Is 22¹¹, &c., taken directly from the plur. חֹמִים הוֹל הַינוֹי הַלְּינוֹ הַלְינוֹ הַלְּינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹי הַלְּינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹי הַלְּינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ בְּינוֹי הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹי הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹ הַלְינוֹי הַלְינוֹ הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הוֹלְינוֹי הַלְינוֹי הְיוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הַלְינוֹי הְילוֹי הְילִי הְילִי הְילִי הְילִי הְילִיי הְילִי הְילִי הְילִי הְילִיי הְילִיי הְילִי הְילִי הְילִיי הְילִי הְילִיי הְילִיי הְילִיי הְילִי הְילִי הְילִיי הְילִיי הְילִיי הְילִיי הְילִיי הְילִי הְילִי הְילִיי הְילִיי הְילִי הְילִי הְילִיי הְילִיי הְילִיי הְילִי הְילִיי הְילִי הְילִיי הְילִי הְילִיי הְילִי הְילִי הְילִי הְילִי הְילִי הְילִי הְילִי הְילִי הְילִי הְילְיי הְילִי הְילִי הְילִי הְילִי הְילְיי הְילִי הְילִי הְילְיי הְילְיי הְילְיי הְילִי הְילְיי הְילְיי הְילְיי הְילִי הְילִי הְילְיי הְילְיי הְילִי הְילִי הְילְיי הְילִי הְילְיי הְילְיי הְילִי הְילִי הְילְיי הְילְיי הְילְיי הְיי הְילְיי הְילְיי הְילְיי הְילְייי הְילְייי הְילְייי הְילְיי הְיל

In a wider sense the feminines of the form אַבְּיָרָ (§ 84° e) belong to this class, in so far as they shorten the â of the second syllable before the termination \(\text{\text{n}} \), e.g. אוֹנְבֶּילָ בְּיִלְ (from dallägt), with suff. בְּיַבְּילְבְּילֵ Ez 165²; אַבַּיבְּילֵ Ez 165²; אַבַּיבְּילִ also fem. of the forms אֲבַיבְּילָ and אַבְּילָ (§ 84° c and d), as אַבְּילְבִּיל folly (for 'wwālt), and of all the forms which have a changeable vowel in the second syllable, and are formed with the prefix \(\text{D} \) (§ 85 g-k), e.g. בְּיִבְּילְבְּיל (not used in the sing.) pruning-hook, plur. אַבְילְבִיל (חברות מוֹנְילְבָּיל (reward, with suff. בְּילִבְיל, כֹּל also the examples given in § 85 g and p, like אַבְּילְבָּיל (but from אַבְילְבָּיל, סענקטות), אַבּילְבִיל (generation, בּוֹנְבְילָב, &c.

ק Sometimes the plural of these forms is to be traced to a secondary form, e.g. אַבְּהָא a letter, plur. אַבְּרוֹת (as if from אָבָּרוֹן); also אַבְּרוֹין, which is merely formed on the analogy of the other plur. fem. of participles Qal, is to be referred to a sing. אֹנְיִלְיִין Cf., moreover, אַבְּרוֹיָן ploughshare, plur. וֹנְקָחָר (as if from מְּחַרְשִׁוֹר); on the other hand, אַבְרוֹין capitals (of columns), and אַבְּרוֹתוֹין reproofs, are the regular plurals of הַבְּרוֹין מוֹלְיִים מוֹלִייִם הַבּּיִרוֹין.

עשׁהֹרֶת Astarte (plur. עשׁהָרֶת), which was formerly included among these examples, is most probably due to an intentional alteration of the

וות בּקרנות coat the original ŭ of the first syllable is maintained by the f sharpening of the following consonant (cf. Arab. qŭtŭn), with suff. אָרָקּבּ, the constr. st., however, is בּקְבּוֹלוּם (as also in the absol. st. in Ex 2859); plur. בּקְבּוֹלוּם, constr. בּקְבּוֹלוּם, constr. בּקְבּוֹלוּם, constr. בּקְבּוֹלוּם, constr. בְּקְבּוֹלוּם, constr. בּקְבּילִם, cf. בְּקַבּילוּם, s̄ 84 p.

4. To the fourth class, for which no Paradigm is required, belong all the s numerous forms which in classical Hebrew have unchangeable vowels throughout, the originally short vowel of the first syllable having become Sewā, owing to the tone being thrown forward. Of the forms mentioned in §§ 84 and 85 those from אַ"א stems especially belong to this class, as אַרְּבָּלְה, praise, אַרְּבָּלְה, prayer (§ 85 i and q), as well as the feminine of the participle Hiph'il of verbs אַ"ץ, e.g. אַרְבָּלְה, enlightening (from אָרָבָּלָה,), and generally the feminines of אַ"ץ stems which are compounded with the preformative D, as אַרְבָּלְה, prest (from אַרְבָּלָּבְּלָה,), see § 85 l; from אַרְבָּלָבְּלָה travail. Thus all these forms coincide externally with those which already, in the masculine form, have unchangeable vowels throughout (see the list of them in § 93 ww).

5. The feminine ending ה'__ (apart from ה''')-forms like ה'ָּבָּיָל, § 94.f) arises t from the addition of the feminine ה' to the ending ה', which is employed to form adjectives, &c., see § 86 d, h, and k. The ending ה', mentioned there, is attached, in segholate forms, sometimes to the ground-form, as הַּשְׁשְׁלֵּוֹל Jb 12.5 (v.l. הַשְּׁשִׁין), sometimes to forms with a loosely-closed syllable, as single hingdom; from ה' stems we find forms sometimes like הּשִׁי בּמְנוֹנוֹל (according to others from the stem ישׁי ווֹל הַ מִּינוֹנוֹל הַ שִּייִ מִּינוֹנוֹל הַ מִינוֹנוֹל הַ מִּינוֹנוֹל הַ מִּינוֹנוֹל בּינוֹנוֹל הַ מִּינוֹנוֹל בּינוֹנוֹל הַ מִּינוֹנוֹל בּינוֹנוֹל הַ מִּינוֹנוֹל בּינוֹנוֹל הַ מִּינוֹנִיל הַ מִּינִינִיל הַ מִּינוֹנִיל הַ מִּינוֹנִיל בּינוֹנוֹל בּינוֹנוֹל בּינוֹנוֹל הַ מִּינוֹנִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִילְייִינִיל הַ מִינוֹנִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִילְייִיל הַ מִינִינְייִיל הַ מִינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַ מִּינִינְייִיל הַיִּינִינְייִיל הַ מִינִינְייִיל הַ מִּינִינְייִיל הַ מִינִינְייִיל הַ מִינִינְייִיל הַ מִּינִינְייִיל הַייִיל הַ מִּינִינְייִיל הַיִּינְייִיל הָּיינִינְייִילְייִילְייִילְייִילְייִיל הַיִּינְייִילְייִילְייִיל הַיִּינְייִילְייִילְייִילְייִיל הְייִילְייִיל הְייִילְייִיל הְיִינְייל הְייִילְייִילְייינִיל הָּינִינְייל הַיִּינְייל הַיִּינְייל הַיִּיל הְיינִינְייל הַינִינְייל הַיִּינִינְייל הַיינִינְייל הַיִּינְייל הַיינְייל הַינְייל הְייִילְיילייל הְייִיל הְיינִינְייל הַינִינִינְייל הַינִיי

In the plural of these forms different methods of treatment may be distin- u guished. In some cases the whole ending m is retained, as if belonging to the stem (cf. above, f), e.g. אַלְּמָנוֹּת from אַלְמָנוֹּת Dn S²² (no doubt for mālekhuwwôth), and מַלְכִיוֹת 'eāhe vôth, from עַּדְוֹתְיוֹ testimony, but only with suffixes, עַּדְוֹתְיׁ ψ 119¹⁴, &c.; עַּדְוֹתְיׁ u 1 u 119¹⁴, &c.; עַדְוֹתְיׁ u 1

§ 96. Nouns of Peculiar Formation.

In the following Paradigms, pp. 282 to 284, a number of frequently used nouns are arranged, whose flexion presents more or less striking peculiarities. These peculiarities, however, are almost always subordinate to the usual phonetic laws, and the usual designation of the nouns as *irregular* is, therefore, not justified, when once the groundforms are properly recognized on which the present forms are based.

original אַלְּהָּר, like בּשְׁלֵּהְ Lv 1821, &c. (for בְּשֶׁהָּהָ), with the vowels of אַלָּה shame, the latter word being substituted in reading for the name of the goddess.

¹ The only omissions from these Paradigms are בְּשֶׁה, בְּהָ, בְּהָר, and הַבְּהָר, and all forms which are not found in the 0. T.

Sing.	absolute	zķ	אָ ה	אָחוֹת	איש	ಸ್ಥಳಗ
		(father)	(brother)	(sister)	(man)	(woman)
,,,	construct	אַבִיּי	, עַבּייייי, עַבָּיייי, עַבָּיייי, עַבָּיייי, עַבְּייִייי, עַבְּייייי, עַבְּייִיי, עַבְּייִיי, עַבְּייִיי, עַב	אַחוֹת	איש	אַּישֶׁת
,,	with suff.	of I sing. אָבִי	אָֿעֹי,	אַחֹתיּ	אָישָׁי,	אִשְׁתִי
,,	2 masc.	שְׂבִיךּ	אָחִֿיף	שַׁעוֹעוֹבֵּ		אִשְׁתְּךּ
,,	2 fem.	אָבִיה	אָחִיהָ	אַחוֹתַרָּ	אישׁר	
,,	3 masc.	אָבִיו (אָבִֿיהוּ)	(אָחִיהּלְ (אֶחַיהּוּ	אַתֹתוֹ	אישו	אִשְׁתִוֹ
,,	3 fem.	ָּהָיבָּ י ּ	אָלִייִהָּ	אַהֹתָה	אִישָׁה	
,,	ı Pl.	אָבִֿינוּ	אָהָֿינוּ	אַַחֹתֵנוּ		
,,,	2 masc.	אֲבִיכֶם	אַַקיכֶם	[אַחְוֹתְבֶּם]		
, ,,	2 fem.	אֲבִיכָּוּ				
,,	3 masc.	אֲבִיהֶם	אַַחִיהֶם	אַחֹתָם		
· · · · · · · · · · · · · · · · · · ·	3 fem.	אֲבִיהֶן				
Plur	. absolute	אָבוֹת	אַחִים		אַנְשִׁים	נָשִׁים
,,	construct	אַבוֹת	אַ <u>ה</u> .		אַנשִי	ָרָ <i>י</i> שֵׁי
,,	with suff.		אָחַי, pause אָחַיּ	אַחְיוֹתֵי	אַנִשׁי	נשר
,,,	2 masc.	אַבֹּתֻֿידָּ	שְׁהָּיִּךְּ	•	אַנְשָּׁיד	בָּיֹשֶּׁיף
,,	2 fem.		គ <u>្</u> រក្នុំន	គ្រាំកម្ព		· * * *
,,	3 masc.	אֲבֹתָיו	אָסְיוּ	יָּתְיּנִינּ	אַנִשִּיוּ	בָיִשִּיוּ
,,,	3 fem.	•	ສູຕູ້ເຕ	• •	אַנ ְ שֵּׁיהַ	т т
33	r Pl.	ַאַבֹתַֿינוּ	ล่วาก็หู		אַנִישִּׁינוּ	נָישֵּׁינוּ
,,	2 masc.	אִַבְתִיכֶּם	אַחַיכָּם	אַחותיבֶם		ָנִשֵּׁיבֶם נִשֵּׁיבֶם
,,	3 masc.	אַבֹּעִם (אַּבְּתִיהֶם)	אַחִיהֶם	אַרְיְתִיהֶם	אַנִשִּׁיהֶם	ָנִשִׁיהֶם נִשִׁיהֶם
,,	3 fem.			* "[*-	אַנְשֵׁיהָן	* * :

REMARKS.

בּנִי (which occurs once), belongs to the connective forms discussed in § 90 k, which serve as the model for the Hird compagnis. However, אַבישָׁלוֹם, אַבישָׁלוֹם, אַבישָׁלוֹם, אַבישָׁלוֹם, אַבישָׁלוֹם, אַבישָׁלוֹם, אַבישָׁלוֹם, אַבישָׁלוֹם, פֿר מוֹן, אַבישָׁלוֹם, אַבישָׁלוֹם, פֿר מוֹן, אַבישָׁלוֹם, פֿר מוֹן, אַבישָׁלוֹם, פֿר מוֹן, אַבישָׁלוֹם, פֿר מוּן, אַבישָּלוֹם, פֿר מוּן, אַבּישָּלוֹם, פֿר מוּן, אַבּישָׁלוֹם, פֿר מוּן, אַבּישָׁלוֹם, פֿר מוּן, אַבּישָׁלוֹם, פֿר מוּן, אַבּישָׁלוֹם, פֿר מוּן, אַבּישְׁלוֹם, פֿר מוּן, אַבּישָׁלוֹם, פֿר מוּן, אַבּישְׁלוֹם, פֿר מוּן, אַבּישְׁלוֹם, פֿר מוּן, אַבּישְׁלוֹם, פֿר מוּן, אַבּישְׁלוֹם, פּר מוּן, אַבּישְׁלוֹם, פּר מוּן, אַבּישְׁלוֹם, פּר מוּן, אַנֹים, פּר מוּן, אַבּישְׁלוֹם, פּר מוּן, אַבּישְׁלוּם, פּר מוּיִים, פּר מוּן, אַבּישְׁלוֹם, פּר מוּיִים, פּר מוּיים, פּר מוּיִים, פּר מוּיִים, פּר מוּיִים, פּר מוּיים, פּר מוּים, פּר מוּיים, פּר מוּים, פּר מוּיים, פּר מוּיִים, פּר מוּיים, פּר מוּים, פּר מוּים, פּר מוּים, פּר מוּיים, פּר מוּיים, פּר מוּיים, פּר מוּיים, פּר מוּיים, פּר מוּיים, פּר

אָרָיי (§ 22 c); אָרָיי has Dages forte implicitum (§ 22 c); אָרָיי stands for אָרָי according to the phonetic law stated in § 27 q, and so also וואָ in pause for אָרָי The sharpening of the הווא merely serves to keep the preceding Pathal short, as in בְּלֵילִים, &c. (§ 93 ee).

one (for אַהָּל, likewise with Dages forte implicitum, § 22 c, cf. § 27 q), constr. and otherwise in close connexion, אַהָּל, Gn 4822, 2 S 1722, Is 2712,

96]	Nou	ns of Pecul	iar Formatic	n	283
אָמָה	בַּֿיִת	12	בַּת	יוֹם	בְּלִי
(handmaid)	(house)	(son)	(daughter)	(day)	(vessel)
	בֵּית	13	בֿע	יום	בְּלִי
يْجَفْند	בֿיעֿי	בְּנִיּ	בּעּי,		
אַמְתְּדָּ	בֵּיתָךּ	בְּנֶּדְ pause, בִּנְדָּ	বুলুহ, pause বুলুহ		פֶּלְיָדְּ
·	בָּיתִּךְּ	בָּנִדְּ			
אַמְתוֹ	בִּיתוֹ	ּבָנוֹ	e ni	יומו	
אַמְתָה	בֵּיתָה	בָּנָה	خشو		
•	·	جَزُرة	•		
	בֵּיתִכֶּם	•••	فنذفع		
	• • •				
	בֵּיתְם			יוֹמָם	
	•			•	
אַמְהוֹת	בְּתִים	בָנִים	چِد ا ر	יָבִיים יָבִיים	בּלִים
אַמְהוֹת	בָּתִי	בְּנֵי	בְּנוֹת	יָמֵי	בֿלָי
אַמְהֹתַיּ	·	בָּנֵי	יְדַלִיתַיּ	וָמֵיי	בּלַי
•	בְּהָּיךּ	ָבָב <u>ָ</u> יִּדְ	בִּנתֵּיף	ؠٞڟۣؠڮ	פַלֶּיף
	ๆ:ก็ล	בָּבֿיִר		יַבֿיִדְּ	
אַמְהֹתָיוּ		בָּנָיוּ	בִּנתָיו	יָבְיוּוּ	בַּלָיו
אַמְהֹהֶיהָ	. 44 %	ָבָיֶּיםְ		ָּלֶמֵיק <u>ָ</u>	בּלֶיהָ
,	בָּהֵֿינוּ	בַּ <u>֖</u> ֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖	ָּבָל <u>ה</u> ָינִּוּ	יַבֵּינוּ	
שַׁבְּילִינֵיכָּם	י, בַּהֵיכֶם	י בְּנִיכֶּם	בְּנְתֵיכֶם בְּנְתֵיכֶם		,
. * "1;"	בָּתֵיהֶם בָּתִיהֶם	בְּנֵיתֶם בְּנֵיתֶם	- : •	יָמֵיהֶם	פָּלֵיהֶם פְּלֵיהֶם
אַמְהְתֵיהֶן	בָּתֵיהֶן בָּתֵיהֶן	בָּיהֶוּ בְּגֵיהֶוּ	- * *1:	* ":	v ··· :
	· · · · · · · · · · · · · · · · · · ·				

Zc 11⁷; and especially before אָלָ (בְּ) Gn 3²², Ex 3c¹⁴, Nu 16¹⁵, Ju 17⁵, I S 9³, Ez 18¹⁰; fem. אַלְּהָ una (for אַדְּקְהַאָּ, according to § 19 d), in pause אַדְּאָּ. Once פֿר masc. (by aphaeresis, § 19 h), Ez 35³⁰, as in Aramaic; plur. בּיִּקְדָּאָ some, but also iidem.

אוֹחוֹאָ sister, from 'ahawat or 'ahawat, with elision of the i or ', and with the a, which has arisen from aa, obscured to a.l. In Nu 67 אווה stands for אווה (with virtual sharpening of the הווה). The plur. absol. (אַרְיּוֹה) does not happen

¹ This explanation of הַחְהָא (and הַּבְּק q. v.) still seems to us more probable than the assumption that the fem. ending āth is lengthened to compensate for the loss of the 3rd radical (so Wellhausen, Skizzen, vi. 258), or that the form is derived from 'ahâ, the old-semitic constr. st. of the accusative, with ה feminine (so Barth, ZDMG. 1899, p. 598).

to occur. In Ez 16⁵² אָרוֹיְהָאָ occurs (for אָהְיֹהָאָ). In the forms יחַוֹּאָן Jos 2¹³ Keth., אָהַוֹּיְהָאָ Ez 16^{51,65,61} (to be read also in verse 45 for אָהוֹיְהָאָ, which has been erroneously assimilated to the singular occurring in vv. 48, 49, 56), and הַאָּהוֹתְיֶבֶּח ho 2³ (for which, however, read הַאָּהוֹתְיָבֶּח), the third radical has been entirely lost.

3 masc.

3 fem.

מומיםם

<u>מרינים</u>

ראשיהם

שמותם

שמותו

שׁיִא man, according to the common opinion either incorrectly lengthened for שׁמִּ (from 'išš, with assimilation of the Nún of the ground-form 'inš, which again has been attenuated from 'anš from the stem מַנְיִּבְּשׁ, or softened directly from 'inš. It is, however, probable that a separate stem (שֵׁיְאַ to be strong?) is to be assumed for the singular¹; consequently the stem שׁבַּאַ to be sociable,

would be connected only with the plur. אָשִׁים) אַנְשִׁים is found only in Is 533,

1414, Pr 84).

רבות אונה (, handmaid; with the plur. אַמְהוֹת, with consonantal ה, cf. in Aram. בְּהָה fathers, and similarly in Phoen. דלהת ה, also Arab. 'abahât (fathers), 'ummahât (mothers), with an artificial expansion into a triliteral stem.

רְּשִׁיאָ woman, probably for רְּשִּיאָ ; from שֹּיְאָאָ i.e. not (as Aram. אַרְאָאָ shows) שֹייַאָ to be sociable (see above, on שִּיֹאָ to be weak (Arab. 'anati). So De Lagarde, Uebersichi, p. 68; König, Lehrgeb., ii. 159 f. The form רְשָּׁיִאָּ (for 'išt, with הווי fem., from 'išt, after rejection of the doubling and lengthening of the i to ē) occurs in Dt 2111, I S 287, \$\psi\$ even in absol. st. [cf., however, below, § 130.4, 5].—In \$\psi\$ 1283 אַרְשִּׁיִּאָּ is found for אָרָשִּׁיִּאָ. Instead of the plur. בּישִׁיִּאָ, we find in Ez 2344 הוויאָר.

קבן son (Gn 30° ישָּׁשׁרְבְּׁבְּׁ constr. usually רְבָּ (also with a conjunctive accent as an equivalent for Magqeph, Gn 17¹¹, Is 8², &c., I Ch 9²¹; even with smaller disjunctives, especially in the combination בְּבָּי (בְּעָבְינִי אַנָּ בְּעָבִי (בְּיִבְינִי שׁבְּיִר בְּיבְּינִי וּבְּיבְינִי (בְּיבְינִי בְּיבְינִי בְּיבְינִי בְּיבְינִי (בְּיבְינִי בְּיבְינִי בְּיבְינִי (בְּיבְינִי בְּיבְינִי בְּיבְינִי בְּיבְינִי (בְּיבְינִי בְּיבִי בְּיבְינִי בְּיבִי (בְּיבְינִי בְּיבִי בְּיבִיי בְּיבִי בְּיבִיי בּיבּי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבִּיי בְּיבִיי בְּיבִיי בְּיבִיי בְּיבּיי בְּיבִיי בְּיבּיי בְּיבּיי בְּיבִיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבִיי בְּיבּיי בְּיבּיי בְּיבִיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּי בְּיבּיי בְּיבּי בְּיבּי בְּיבִיי בְּיבְיי בְּיבּי בְּיבִיי בְּיבְיבְיי בְּיבְיי בּי בּיצִי בְּיבּיי בְּיבְיבִיי בְּיבְיבְיי בְיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיי בְּיבּיי בְּיי בְּיבְיי בְּיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבּיי בְּיבְיי בְּיבְיי בְּיבּיי בְּיי בְּיבּיי בְּיי בְּיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבּיי בְּיבְיי בְּיבּיי בְּיבְייי בְּיבּיי בְּיבּיי בְּיבּיי בְּיבּיי

not the constr.

¹ Friedr. Delitzsch (in his Babylonian glosses to Baer's text of Ezekiel, p. xi) on Ez 23⁴⁴ remarks that in Assyro-Babylonian the plur. of assatu (woman) is assatu, corresponding, therefore, to אַנשׁים. The a of בְּשִׁים (instead of i as in Arab. or e as in Syr.) is to be explained with Barth (*Orient. Studien zu Ehren Th. Nöldekes*, Giessen, 1906, p. 792) from the natural connexion of the ideas 'men' and 'women', אַנשִׁים and

² This disposes of the traditional view that the Dage's (after a firm Metheg, see § 16 f() only serves to distinguish it from בַּתִּיב passing the night, ptep. Qal of רְבָּוֹת a stem which never occurs in the O. T. According to P. Haupt the stem is אם to go in, רו therefore being the feminine termination, as in bint daughter, and the original form ba'tu, bātu (entrance) is preserved in the plural bātlim where the tt is to be explained as due to the analogy of trisyllable stems. In the singular bāt passed into bāt (?), and this was resolved into bāt, as Y'rūšālēm into Y''rūšālāyim.

בת daughter (from bant, and this again, according to the law stated in § 69 c, for bint, fem. of בָּנָה, with suff. בַּנְהוֹי Plur. בְּנָה, from the sing. בָּנָה, comp. בָּנָה sons.

הְם husband's father, only with suff. קְּחָכֶּי, הְחָלָיה, and חַמֹרָם husband's mother, only with suff. הַחָמוֹתְהָ, הַחָמוֹתְהָ, Cf. באַל, מאַל, and especially הַחָמוֹתְלָּהָ

יוֹם day (Arab. yaum), dual יוֹם ; the plur. יוֹם is probably from a different sing. (מִי yām), constr. יִמִי and (poetically הַמִּים, Dt 327, ψ 9015.

vessel, in pause בָּלִי (with suff. בָּלִיךְ Dt 23²⁵) from בָּלִים to contain, plur. בָּלִים (as if from בֻּלֶה, בֵּכcording to König, ii. 63, shortened from kilyim). בַּילִים water; on the plur. cf. § 88 d.

יניני. The plur אָרִים is scarcely syncopated from אָרִים, as it is pointed in Ju 104 (no doubt erroneously, in imitation of the preceding אַרִים ass colls), but from a kindred sing. עָר, which still occurs in proper names.

לאִשׁ head (obscured from אָדְיִשׁים ק־מִיאַ); plur. רָאִשִׁים (for רָאָשִׁים, § 23 c); איַשׁי only in Is 15^2 .

הַשְׁמִים heaven (§ 88 d).

§ 97. Numerals. (a) Cardinal Numbers. Brockelmann, Sem. Sprachwiss., p. 116 ff.; Grundriss, i. 484 ff.

a 1. The formation of the cardinal numbers from 3 to 10 (on 1 and 2 see below) has this peculiarity, that numerals connected with a mascu-

יבור אונים (כּרַ בּּיִלִּים אוֹנִי (בּינִים אוני וּנִים אוני (בּינִים אוני וּנִים אוני פּרַר אַנִּים וּעִּים וּעִים וּעִּים וּעִים וּעִּים וּעִים וּעִּים וּעִּים וּעִים וּעִּים וּעִּים וּעִּים וּעִּים וּעִּים וּעִּים וּעִים וּעִּים וּיִּים וּיים וּיִים וּים וּיִים וּיים וּים וּיִּים וּייִים וּיִּים וּיִּים וּיִּים וּיִּים וּיי

line substantive take the feminine form, and those with a feminine substantive take the masculine form. The common explanation of this strange phenomenon used to be that the primary form of the numeral was an abstract noun in the feminine (cf. § 122 p). This was originally attached in the constr. st. to the word qualified, then came to be also used in apposition to it, and finally was placed after it like an adjective. The consequence of the appositional, and finally adjectival, construction was, that for numerals connected with feminine nouns a special shorter form came to be used, whilst the original forms, with the abstract feminine ending, were used in connexion with masculine nouns, after as well as before them.

On this view the historical process would have been that originally the abstract numerals (like Latin trias, decas, Greek πεντάς, δεκάς, &c.) were placed in the constr. st. before masculines and feminines alike, e. g. שׁלְשֶׁר בְּנִים trias filiorum, by decas mulierum. A trace of this earlier usage was seen in the examples mentioned under c, like שֵׁלְשֶׁר בְּנִים שִׁלְשֶׁר בְנִים אַלְשֶׁר בְנִים אַלְשֶׁר בְנִים trias, sc. filii, as well as אַלְשֶׁר בְנִים filii, trias. From this second appositional construction it was only a step to the treatment of the abstract numeral as an adjective, filii tres. Similarly the subsequently shortened forms of the abstract numeral, which were used in connexion with feminines, might stand either in the constr. st. before, or in apposition before or after the word numbered, thus אַלְשׁ בְּנוֹח שִׁלְשׁ בְּנוֹח שִׁלְשׁ בְּנוֹח שִׁלְשׁ בְּנוֹח trias, sc. filiae, or adjectivally filiae tres.

A different and much more intelligible explanation of the striking disagreement between the gender of the numeral and that of the word numbered has recently been given by Reckendorf, Die syntaktischen Verhältnisse des Arabischen, pt. ii, Leiden, 1898, p. 265 ff. He also considers that the earliest forms were abstract numerals which were placed in the constr. st. before the noun numbered, the latter depending on them in the genitive. The original form, however, of the abstract numerals from 3 to 9 is not the feminine, but the masculine, used for both genders, as it still is in the tens, 20, 30, &c. The feminine abstract numeral was first distinguished by a special form in the numbers from 13 to 19 (see further, below) when connected with masculines, and this distinction was afterwards extended to the numbers from 3 to 10. This explanation does not affect the view stated above that the appositional and adjectival use of the abstract numerals was only adopted later in addition to their use in the genitive construction.

The differentiation of the numerals (originally of common gender) into masculine and feminine forms in the second decade, was occasioned, according to Reckendorf, by the use of the abstract feminine אַשְּׁרֵה in compounds.

So long as it was felt that שֵׁלֵשׁ simply meant the three of the decade, the gender of the noun numbered made no difference. When, however, the consciousness of this meaning became weakened and the combination of units and tens came to be felt as a copulative rather than a genitive relation, it seemed suitable to connect only feminine nouns with the feminine form. New forms were therefore invented, both of the units and the tens, for use with masculine nouns. The former, however, no longer had the form of the constr. but of the absolute state, clearly showing that the consciousness of the original syntactical relation in אָשִׁרְהּ, שִׁרָּשׁׁ שֵׁשְׁרֵהְּ, was lost. On the other hand, after the extension of these new formations to the first decade, the new feminine forms readily came to be used also in the genitive construction (and therefore in the constr. st.) on the analogy of the earlier masculine forms.

Of the first two numerals, אָלָה one, with its fem. אַלָּה (see § 96), may be recognized, from its form and use, as an adjective, although even so it admits of such combinations as אַרָּה הַּהְּרִים unus e montibus. The numeral two, as would be expected, appears as an abstract in the dual, but, like the other numerals, can also stand in apposition to the noun numbered. In form it always agrees with the gender of its noun. Accordingly, the numerals from I to IO are as follows:

b - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	With the	Masculine.	With th	e Feminine.
	Absol.	Constr.	Absol.	Constr.
ı.	אֶּחָר	אַחַר	אַתַת	אַחַת
2.	שׁנַיִם	ישָׁבֵי	ישְׁהַֿיִם י	יש ָתִי
3.	ישְׁלשָׁה	۬ שְׂלֹשֶׁת	نفرج	ישְׁלִשׁ
4.	אַרְבָּעָה	אַרְבַּׁעַת	אַרְבַּע	אַרָבַע
5.	್ತ ಗಥ್ಗುಗ	חֲמֵּשֶׁת	ಗ್ರಹ್	חַמַשׁ
6	កម្វុស	بَقِنقِת	نين	שׁׁשִׁ
7.	שָׁבָעָה	שָׁבְעַת	שַֿבַע	3 [ישָבַע
8.	י שְׁמֹנָה	ישְׁמֹנֵת	שָׁמֹנֶה	שָׁמֹנֶה
9.	הִישְׁעָה	הִשְׁעַת	הַשַּׁע	ן מְשַׁען ⁸
10.	אֲשְׂרָה	ؠٟڒۣڟ۪۫ڕڗ	עָּשֶׂר	ֶ עֶּׁשֶׂר

¹ Shortened from מַלְּבָּילִי, which would be the regular feminine form of מַלְבִּילִי, Nevertheless, the Dages in מַלְבָּילִי, &c. (even after מְּבָּילִי, Don 411; cf., however, מְשְׁבִּילִי Ju 1628), can by no means be regarded as a Dages forte arising from assimilation of the Nún, for in that case the word could only be מַלְבָּילִי (cf. Arab. fintāni). This form does occur in the Codex Babylonicus of A.D. 916, but it is only a later correction for מַבְּילִי אָשְׁיִּלְי, while in the Berlin MS. or. qu. 680 described by Kahle (Lpz. 1902) there is no trace of the Dages. It is rather to be read stayım, ste (with Dages lene), cf. מַבְּילִי אָרָ, representing the later Palestinian pronunciation (Philippi, ZDMG, xlix, p. 206), and Arab. 'tɨmätāni (with a kind of prosthetic N; cf. § 19 m), as a further feminine form of

On the connective forms שְׁבַע , שְׁבַע , cf. the analogous forms in § 93 h.

The other Semitic languages also exhibit the same peculiarity in the C external differentiation of the numerals from 3 to 10 as regards gender. The fem. form of the numeral abstracts is only rarely found in connexion with feminine nouns,4 e. g. שֵּלְשֵׁח נְשִׁים Gn 7¹³, i S 10³, Jb 1⁴, Ez 7² K²th.; probably also Jos 17¹¹, where we should read with Dillmann שֵׁלְשֵׁי Dillmann אַל בּבָּי בּבָּי בּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בַּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בַּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בְּבִּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בִּבְּי בְּבִי בִּבְּי בִּבְּי בִּבְּי בְּבִי בִּבְּי בְּבִּי בְּבִי בְּבְי בְּבִי בְּבִי בְּבִי בְּבִי בְּבְי בְּבְי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבִי בְּבְי בְּבִי בְּבְי בְּבִי בְּבִי בְּבִי בְּבְי בְּבְי בְּבְי בְּבִי בְּבְי בְּבְי בְּבְי בְבְי בְּבְי בְּבְי בְבְייִבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְבְי בְבְי בְּבְי בְבְי בְּבְי בְּבְי בְבְי בְּבְי בְבְיי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְבְיי בְּבְי בְּבְי בְּבְי בְּבְי בְבְּבְי בְּבְי בְּבְי בְבְי בְּבְי בְבְי בְּבְי בְבְי בְבְי בְבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְּבְי בְבְי בְּבְיבְי בְּבְי בְּבְי בְּבְי בְבְּבְי בְּבְי בְבְי בְּבְי בְבְיבְי בְבְי בְיבְי בְּבְי בְבְי בְבְיבְי בְבְיבְי בְּבְיבְי בְּבְי בְבְיבְי בְבְיבְי בְּבְי בְבְיבְי בְּבְיבְי בְבְיבְי בְבְיבְי בְבְיבְי בְבְיבְי בְּבְיבְי בְּבְיבְי בְּבְיבְי בְּבְיבְי בְּבְיבְיים בְּבְיבְ

2. The numerals from 11 to 19 are formed by placing the units, dwithout the copula, before the number ten (in the form עשׂר masc., fem.), but without the two words being joined into one. As was said above, under a, and as is proved by the use of אַחַל, אַחַל in the numeral 11, the feminine numerals from 13 to 19 are to be regarded as construct forms in a genitive connexion. The connective forms of the masculine abstracts, like שׁלשׁׁר, &c., are not admitted in combination with גשָׂר, since they are merely in apposition, and not in a genitive relation (see the rare exceptions at the end of e). On the other hand שָׁנֵי and שָׁתֵּי in the numeral 12 are undoubtedly true constructs, like אַחַר and the fem. numerals 13-19. But instead of (Ex 2821, Jos 312 and four other places) and שָׁתִּי (Jos 48 and three times in Ezek.), we generally find שְׁבֵּים and שְׁהֵים. Two explanations have been given of these forms: (1) that the Kethîbh really intends שַׁנִים, שְׁלֵיִם, in the absol. st., which was first introduced in the case of שָׁלֵיִם, on the analogy of עשרה, &c., and then extended to שַּלָּים; the Masora, however, required שָׁהֵי ,שׁנֵי (but see below), and therefore pointed as a Qerê perpetuum (see § 17).—(2) that the absolute forms שְׁתִּיִם, שְׁנִים (introduced on the analogy of שֶׁלִשָּה, &c.) were contracted to facilitate the pronunciation of the duals when closely

^{&#}x27;iṭnāni, duo. According to Barth (Orient. Studien ... Th. Nöldeke, ii. 792 f.) the irregularity of יְשְׁבִּׁיִל (he takes the Dages as Dages forte) is due to the complete assimilation of its vowels to those of the masc. יִשְׁבַּׁיִל where the Šewā mobile is normal.

² With Dageš probably on the analogy of שָׁשֶׁל, as שְׁשֶׁל on the analogy of מַשְׁשָׁח. Cf. also J. K. Blake on חֲמָשִׁים, חַמָשִׁים in J40S. 1905, p. 117 ff.

⁴ In the vulgar dialects of Arabic, and in Ethiopic, the feminine form of the numeral is by far the more common. This form appears also in Hebrew, when the number is regarded in the abstract, as in the multiplicatives (see § 97 h).

connected with עָשָׂרָת and that the contraction is founded on an early and correct tradition. The second explanation is supported by the large number of examples of שנים (66) and שתים (34). It would be strange if the Masora required the alteration of the far commoner forms on account of isolated instances of שׁנֵי and שׁנֵי. As a matter of fact even in regard to the latter forms the tradition often varies between יְשָׁנֵיִ and יִשְׁנֵיִם, &c., cf. e. g. Ginsburg on Jos 312. We cannot therefore assume a Qerê perpetuum.

Accordingly the numbers from 11 upwards are—

Masculine.	Feminine.
אַחַד עַשָּׂר אַ	אַחַת עֶשְׂרֵה
ַ עַשְּׂרָי עָשֶׂר אַחַד עָשָׂר אַתּ	ַ עַשְּׂרֵה עָשְׂרֵה
שְׁנֵים עָשָׂר שָׁנֵי עַשָּׂר \ ¹² .	שְׁתֵּים עֶשְׂרֵה
	שְׁתֵּי עֶשְׂרֵה
יַּשְׁלֹשָׁה עָשָּׂר 13. יַשְׁלֹשָׁה	שָׁלשׁ עָשְׂרֵה

&c., on the analogy of the last. These numerals regularly have only the above form. In regard to their syntax, cf. § 134 f.

Very rarely the units appear in the masc. in the constr. st., as חַמֵשׁת עשׂר fifteen, Ju 810, 2 S 1918; שָׁמֵנֶת עֲשֶׂר eighteen, Ju 2025.—Connected by we find יַשְׂרָה וְחַמְשְׁה in Ex 4512.

3. The tens from 30 to 90 are expressed by the plural forms of the units (so that the plural here always stands for ten times the unit), thus, שָׁלְשִׁים 30, שַׁלְשִׁים 40, חַמִשִּׁים 50, חַמָשִׁים 70, שַּׁלְשָׁים 80, 90. But twenty is expressed by עֶשְׂרִים, plur. of עֶשְׂרִים, ten.² These numerals are all of common gender, and do not admit of the construct state.—In compound numerals, like 22, 23, 44, &c., the units

2 For אָשֶׁרִים, שֶׁשְׂרִים (from the segholates אָשֶׁבֶע, שַׁבֶּע, אַשֶּׁבָע, we should expect 'asārîm, šebhā'im, tešā'im. Is this very unusual deviation from the common formation (see above, § 93 l, o, r) connected with the special meaning of these plurals, or are these survivals of an older form of the plural of

segholates?

עישתי ב, which remained for a long time unexplained, was recognized (first by J. Oppert) in the Assyro-Babylonian inscriptions in the form ištin or išten; cf. Friedr. Delitzsch, Assyrische Grammatik, p. 203, and P. Haupt, in the American Journal of Philology, viii. 279. Accordingly, אַשָּהֵי עָשֶר is a compound, like the Sansk. êkâdaçan, ἕνδεκα, undecim (analogous to the combination of units and tens in the numerals from 12 to 19), and is used at the same time in the composition of the feminine numeral eleven. On the gradual substitution of עישתי ע' for אחר ע' and אחר ע' see Giesebrecht in ZAW. 1881, p. 226; עשהי עי occurs only in Jer., Ez., in the prologue to Deuteronomy (13), in the Priestly Code, and in passages undoubtedly post-exilic, so that it may very well be a loan-word from the Babylonian.

may precede (two and twenty, as in Arabic and English), e.g. Nu 3^{39} , 26^{14} . Very frequently, however, the reverse order is found (twenty and two, as in Syriac, cf. French and English twenty-two), e.g. 1 Ch 12^{28} , 18^{5} . In all cases the units and tens are connected by the copula, ordinarily !, but ! before numerals with the tone on the penultima, ! before $\frac{\tilde{S}^{e}}{1}$, before $\frac{\tilde{S}^{e}}{1}$, see § 104 d, e, g.

The remaining numerals are the substantives—

100 מַצְּהָ fem., constr. אַבָּה.

200 מַאַמְּטָ, ef. § 23 c).

300 שְׁלשׁ מֵאוֹת plur. (but in 2 K בּוֹבְּיִּאָרוֹת, Keth. הַמְּאָיוֹת).

1000 ڳٰٰٰ<\$ mase.

2000 בּלְפַּׁרָם dual.

3000 שְׁלֹשֶׁת אֲלָפִּים plur., and so on (except אַלְפִּים in 2 S 18³, צַשְׂרָה אֲלָפִּים געשְׂרָה אֲלָפִּים 2 K 24¹⁴ K²th.; elsewhere always עֵשֶׂרָה אֲלָפִים).

10000 רְבָּבָה, in the later books the aramaising 2 forms בוֹח, רְבּוֹא, רְבוֹא (properly multitude, cf. μυριάs).

20000 יְּהֶנִי רְבּוֹת dual (see below, h); but יְּהָנִי רְבּוֹת Neh יְהִי (also יִּהְנִי רְבּוֹת Neh יְהוֹי (חבוֹא

40000 אַבַע רָבוֹא Neh 766.

60000 שֵׁשְׁ־ּוְבּאוֹת Ezr 269 (Baer and Ginsburg בָּאוֹת, as in Dn 1112). הבָּהָּוֹ thousands of myriads, Gn 2460.

Rem. I. The dual form which occurs in some of the units has the meaning for our ending -fold, e. g. מְלְבִילִים fourfold, 2 S 126; מַבְּעָלִיתִּים sevenfold, Gn 4^{15.24}, Is 30²⁶, ψ 12⁷, 79¹² (cf. § 134 r). The dual מַבְּעָלִיתִּים 68¹⁸ (explained by אַבְּעָלִים fousands of duplication) is not meant to be taken in the sense of two myriads or twice the number of myriads, but in a multiplicative sense. 3—Besides the plural which denotes the tens, there are also the plurals אַרְדִים some, also iidem, and שַּבְּרוֹת decades (not decem) Ex 18^{21.25}.

2. The suffixes to numerals are, as with other nouns, properly genitives, i although they are translated in English as nominatives, e.g. אַלְשָׁהְבֶּכּוּ your triad, i.e. you three, Nu 124; אַרְהָשָׁהְ his fifty (i.e. the 50 belonging to him) 2 K 19-13, and אַרָּבָּבוּ צֹבּ אַר 110.12.

¹ According to the conclusions of König (De Criticae Sacrae Argumento, p. 61, and Lehrgeb., ii. p. 215 ff.), the smaller number more commonly precedes in Ezek. and the Priestly Code, but the larger always elsewhere. S. Herner (Syntax der Zahlwörter im A. T., Lund, 1893, p. 71 ff.) arrives at the same conclusion by a full examination of the statistics; cf. also his remarks on König in ZAW. 1896, p. 123, and König's reply, ivid., p. 328 f.

König in ZAW. 1896, p. 123, and König's reply, ibid., p. 328 f.

² Cf. Kautzsch, Die Aramaismen im A.T. (Halle, 1902), p. 79 f.

³ Cf. D. H. Müller, 'Die numeralia multiplicativa in den Amarnatafeln u. im Hebr.,' Semitica, i, Wien, 1906, p. 13 ff.

§ 98. Numerals. (b) Ordinal Numbers.

- מ The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination '— (§ 86 h), before which another '— also is generally inserted between the second and third radicals. They are as follows: 'אַרָּישִׁ' יִּשִּׁילִישִׁ' second, יַּבְיּעִי , יַּבְּיִעִי , יַּשְּׁילִייִי, without the prosthetic א, which appears in רַבְּעִי , יַּבְיִעִי , יַּשְׁיבִי , יְּבְּעִי , יַּשְׁיבִי , יִּבְּעִי , יִּשְׁיבִי , יִּבְּעִי , יִּבְּעִי , יִּשְׁיבִי , יִּבְּעִי , יִבְּיִי , יִּבְּעִי , יִּבְּע , יִבְּעִי , יִּבְּעִי , יִּבְּע , יִּבְּע , יִבְּי , יִּבְּע , יִבְּעִי , יִּבְּעִי , יִבְּעִי , יִּבְּעִי , יִּבְּעִי , יִּבְּעִי , יִבְּעִי , יִבְּעִי , יִבְּעִי , יִּבְּי , יִבְּי , יִּבְּי , יִבְּעִי , יִבְּי , יִּבְּי , יִבְּי , יִּבְּי , יִבְּי , יִּבְי , יִבְּי , יִבְּעִי , יִבְּעִי , יִבְּי , יִבְּי , יִּבְי , יִבְּי , יִּבְּי , יִבְּי , יִבְּי , יִבְּי , יִּבְּי , יִּבְי , יִּבְי , יִבְּי , יִּבְי , יִבְי , יִּבְי , יִבְּי , יִבְּי , יִּבְי , יִבְּי , יִּבְּי , יִבְּי , יִּי, יִּיי , יִּיי , יִבְּי , יִבְּי , יִּיי , יִּבְי , יִבְּי , יִבְּי , יִּבְיי , יִבְּי , יִּבְי , יִבְּי , יִבְי
- b The feminine forms have the termination היה, more rarely (and only in the case of 3 and 10) הַּבָּה. They are employed also to express fractions, e.g. הַּמָּשִׁיח fifth or fifth part, אַשִּירִים and עַשִּירִים tenth part. Side by side with these, in the same sense, there are also forms like עַשִּׁירִים and הַבַּע a quarter, הֹבְיִע a fifth part, and with the afformative זֹי, זְּיִשְׁרוֹנִים a fifth part; these are to be regarded as abstracts, and are denominatives from the cardinal numbers. Cf. finally שְׁבִּיעִ a decade (of days), and also the tenth day.
 - On the expression of the other relations of number, for which the Hebrew has no special forms, see the Syntax, § 134 q and r.

CHAPTER IV

THE PARTICLES

§ 99. General View.

Brockelmann, Grundriss, i. 492 f.

- 1. The particles, which in general express the secondary modi- α fications of thought in speech, the closer relation of words to one another, and the mutual connexion of sentences, are for the most part either borrowed or derived from noun-forms, sometimes also from pronouns and verbs (§ 30 s). Primitive particles (apart from a few demonstrative forms, see § 100 i) can only be so called in the sense defined in § 81 f.
- 2. So far as the origin of the particles can be discovered with b certainty, they are either (1) borrowed from other parts of speech; i.e. certain forms of the noun, pronoun, or verb, with more or less loss of their original meaning, have come to be employed as particles; cf. in the Indo-Germanic languages, e.g. the Latin certo, falso, partim, verum, causa, the German statt, anstatt, wegen, weg, and the English instead, away; or (2) derived from other parts of speech, either (a) by the addition of formative syllables, as Dri by day, from Di (cf., however, § 100 g); or most commonly (b) by abbreviations effected in various ways, the extent of their mutilation being in proportion to the frequency of their use, so that in some cases (see below) the original stem has become wholly unrecognizable.

Cf. in German gen, from gegen, Gegend; seit, from Seite; weil (originally a particle of time, like our while), from Weile. Still more violent abbreviations occur in Greek, Latin, and the Romance languages, e.g. $\mathring{a}\pi\acute{b}$, ab, a; $\mathring{\epsilon}\xi$, ex, e; ad, Fr. \grave{a} ; aut, Fr. ou, Ital. o; super, Ital. su.

The greatest shortening occurs in those particles which have c entirely lost the character of an independent word, by being reduced to a single consonant with its vowel (generally short) or $\mathring{\mathcal{S}}^e w d$. According to the laws of syllable formation in Hebrew (\S 26 m),

¹ Even short phrases are contracted into one word: Lat. forsitan, from fors sit an, δηλονότι, δηλαδή, Fr. peut-être, Eng. prithee from I pray thee.—In Chinese most of the particles are verbs or nouns; e.g. iù (to give), also the sign of the dative; ì (to make use of), to, for; nëi (the interior), in.

such particles cannot stand by themselves, but are united, as prefixes, with the following word (§ 102), very much like the preformatives of the imperfect (§ 47 a-d).

- The view that this shortening of whole words to single letters has actually taken place in the gradual course of linguistic development is rendered highly probable by the fact that similar abbreviations in later Hebrew and in Aramaic, i.e. as the development of the original Semitic speech progresses, become more and more striking and frequent. Thus the Biblical Aramaic 'i becomes at a later period in modern Arabic, e.g. hallaq (now) is from halwaqt; leš (why?) from li-ayyi-šaim, &c. Cf. also the analogous cases mentioned above from the Western languages. Nevertheless, the use of the simplest particles is found already in the earliest periods of the Hebrew language, or, at any rate, in the earliest documents which have come down to us.
- e 3. Less frequently particles are formed by composition; as מַבּוּעַ wherefore ? for מַבְּיִבְּיּעַ quid edoctus ? (πί μαθών;) or quid cognitum ?;
 בְּלַעֲבִי (from בַּל מִעְלָה ,לְ ,מִן from מַבְּעַבִּי (from מַבְּעָבָה ,לַ ,מִן מַבְּעָבָה dove, above.

More frequent is the combination of two words into one without contraction, e.g. בְּיִבְּעֹלְבֵּן, בְּּרִיאָם, אֵּרְ־בִּיּ, אֶחֲבִּרִיבֵּן; cf. also the compounds of with demonstrative pronouns, as אֵיִרֹטְלָהְ from what?; אֵי לָוֹאַת wherefore? [R.V. how]. See the lexicon under אֵי.

§ 100. Adverbs.

On demonstrative adverbs cf. Brockelmann, Grundriss, i. 323; on interrogative adverbs, ibid., i. 328; on adverbs in general, i. 492 ff.

a 1. The negative $8^{\frac{1}{2}}$ not, and a few particles of place and time, as Dy there, are of obscure origin.

b 2. Forms of other parts of speech, which are used adverbially without further change, are—

- (a) Substantives with prepositions, e.g. אָבָּבְּי (with might) very; מַבֵּר alone (prop. in separation, Fr. à part), with suffix בַּר וֹ alone; from within, within; cf. also בְּבִּר (as one) together, מַבְּּיִח and (originally in connexion with) near to, corresponding to, like, &c., cf. § 161 b.
- c (b) Substantives in the accusative (the adverbial case of the Semites, § 118 m), cf. דֹיִוֹע ἀρχήν, δωρεάν, e.g. אַבְּיבׁי (might) very, בַּשָּׁלָּ (cessation) no more, בּיִּבְיבׁ (the day) to-day (cf. § 126 b), אַבְיבׁ to-morrow, בַּיִּבְיבׁ (union) together. Several of these continued to be used, though rarely, as substantives, e.g. בְּיבִיבׁ חָבְיבִים and בַּיִבִּיבׁ (circuit, as adverb

¹ Generally derived from the ptcp. Pu'al אָרָהָ me'ŏḥār (=me'oḥḥār) and hence to be read möḥār (cf. אַרָהָהָ morning); but according to P. Haupt (notes to Esther, p. 159) from יוֹם אָרֵה

circum, around; others have quite ceased to be so used, e.g. לְּבָּר (length) long ago [Aram.: only in Ec.]; אוֹד (repetition, duration) again or further.

 \S 100 d-h]

(c) Adjectives, especially in the feminine (corresponding to the d Indo-Germanic neuter), e.g. אַשׁוֹנְה primum, formerly (more frequently minipage, also בְּה אַשׁוֹנְה also בְּה בְּה מוֹנְה בְּה and בַּה בַּה וֹשׁנִה [both rare] multum, much, enough; wonderfully (properly mirabilibus, sc. modis), יִבּלְאוֹת Jewish, i. e. in the Jewish language.

(d) Verbs in the infinitive absolute, especially in Hiph'il, which e are likewise to be regarded as accusatives (§ 113 h), e. g. מְּלֵבֶּה (prop. a multiplying) much [frequent], בְּלֵבֶּה [rare and late] in multitude; תַּשְׁבֶּּב (wespere faciendo) in the evening.

(e) Pronouns and numerals, e.g. אָ (prop. there=at this place) here, f אַרָּה here, hither (also of time, אַרַה till now, cf. the late and rare אַרָּה here, hither (also of time, שָׁרֵה once, twice, seven times, a hundred times; שַׁרִית for the second time.

3. Some adverbs are formed by the addition of formative syllables g (most frequently בּיַב) to substantives or adjectives, e.g. בְּיבָּאָ and בְּיבָּיִלְּעִ (from יְבָּיִ truly (from יְבָּיִ from יִבְּיבְּיִ (by favour) gratis (from יִבְּיבְיִּ gratia); בּיבְינִי in vain, frustra, but also empty (from בְּיבִי empty, emptiness, vanum), Ru יִבְיי parallel with the fem. בְּיבִי full; בְּיבִי by day (from בְּיבִי by day (from בְּיבִי with ô in the last syllable, בּוֹבְיִי for בְּיבִי full; בּיִבִי by day (from בּיבִי by addenly (from בַּיבִי a twinkling, the ô being probably obscured from an original a).²—Moreover, cf. בּוֹבִי מֹבְיבִי backward, and בְּיבִי מִבְּיבִי darkly attired, Mal 3¹⁴. In both these cases, the formative syllable an has been first attached to the stem, and then the feminine ending îth, which is elsewhere used to form adverbs, has been added to it.

The termination \Box occurs also in the formation of substantives, e.g. h \Box porch, and hence the above adverbs may equally well be regarded as nouns used adverbially, so that \Box , \Box , would correspond to \Box , \uparrow (§ 85, Nos. 53, 54), cf. \Box N, \Box D, (with prep.) suddenly, 2 Ch 29³⁶. According to others, this am is an obsolete accusative ending, to be compared with the indeterminate accusative sing. in am in Arabic.

י Is this ביים an instance of the locative or temporal termination (cf. especially ביים mentioned in § 38 c? Nöldeke, ZDMG. xl. p. 721, considers בּיִּלְהָ a secondary substantival form (used adverbially like לְּלָהָה noctu), corresponding to the Phoenician and Aramaic ממות, Syr. 'māmā; cf. on the other hand, König, ii. 255, who follows Olshausen in maintaining that the ām is an adverbial termination.

- i 4. A number of forms standing in very close relation to the demonstrative pronoun may be regarded as primitive adverbs, since they arise directly from a combination of demonstrative sounds. Some of these have subsequently suffered great mutilation, the extent of which, however, can now very rarely be ascertained with certainty. Such are e.g. אַ then, אַבְּהָ here (according to Barth, Sprachwiss. Abhandlungen, p. 16, formed from the two demonstrative elements hin and na), אַבְּ thus (cf. אַיִּבְהָּ אַיִּבְּהָ how?), אַבּ only, אַבְּ truly (on all these adverbs, see the Lexicon), and especially the interrogative אַבּ ווֹ ווֹלָב interrogativum), e.g. אֹבְ ווֹל ווֹל interrogativum), e.g. אֹבְ בַּ וֹל וֹל זוֹן nonne?, בּוֹל num etiam? This Hē interrogativum is perhaps shortened from אַבְּ which is still used in Arabic, and, according to the view of a certain school of Masoretes, occurs also in Hebrew in Dt 326.1
- k The ה interrogative takes—(1) Hateph-Pathah generally before non-gutturals (even before ה), with a firm vowel, e.g. הְשַׁבַיּה hast thou set? see the interrogative clause, § 150 c (בּוֹעָב בֹּוֹ Lv 1019 is an exception).

- M (4) The ה takes Seghôt before gutturals pointed with Qames or (as in Ju 9ºf.) Hafeph-Qames, e.g. הַהְשָׁב Mi 2⁷; Jb 21⁴; קהַרְּתָה Jo 1²; הַהְשָׁב Gn 24⁵ (cf. the analogous instances in § 22 c, § 35 k, § 63 k). The place of this interrogative particle is always at the beginning of the clause [but see Jb 34⁵¹, Neh 13²⁷, Jer 22¹⁵, where one or more words are prefixed for emphasis].
- 0 5. Some adverbs occur also in connexion with suffixes, thus לְשִׁיל thou art there, 3rd sing. masc. יֵשְׁיל (but see note below), 2nd plur. masc. אֵילֶבּני ; יֶשְׁבֶּנוֹ fem. אֵילֶבּנּי ; יֶשְׁבָּנוֹ fem. אֵילֶבּנּי זְשִׁיבְּנוֹ Aam not, 2nd sing. אֵילָבּנּי fem. אֵילָבָּנוֹ , 2nd plur. אֵילְבָּנוֹ אַיִּרְבָּנוֹ , 3rd plur. masc. אַיִּבָּנוֹ אַיִּבְנּי וֹ I am yet עוֹדָינָה ; Ard plur בּעוֹדִי and עוֹדִינָה ; (בְעוֹדִי only in בְּעוֹדִי and אַרְיַבָּה).

¹ The separation of the \vec{n} at the beginning of Dt 326, expressly noticed by Qimhi (ed. Rittenb., p. 40b) as an unique instance, is perhaps a protest against admitting a particle \vec{n} .

² This form, which occurs in Dt 29¹⁴, 1 S 14⁸⁹, 23²⁹, Est 3⁸, is textually very doubtful, and cannot be supported by the equally doubtful אַבְּעָר (for בַּבַּעָר) Nu 23¹⁸. Most probably, with Stade, *Gramm.*, § 370 b, and P. Haupt, SBOT. Numbers, p. 57, line 37, we should read אַבְּעָרָהְּיִר.

The usual explanation of these suffixes (especially of the forms with Nún penergicum) as verbal suffixes, which ascribes some power of verbal government even to forms originally substantival (e.g. מוֹלְינִי there is, he is), is at least inadmissible for forms (like אַנְינִין אַנִּינִין which are evidently connected with noun-suffixes; even for the other forms it is questionable. Brockelmann suggests that the lin connexion with these particles is a survival from הנהה בעורים ביינים ביינים של היינים ביינים ביי

101. Prepositions.

Brockelmann, Grundriss, i. 494 ff.

1. All words, which by usage serve as prepositions, were originally α substantives, viz.:

(a) Substantives in the accusative and in the construct state, so that the noun governed by them is to be considered as in the genitive, and in Arabic actually has the genitive ending, cf. in German statt dessen, kraft dessen, in Greek τούτου χάριν, in Latin huius rei causa, or gratia, montis instar.¹ Cf. אַבּוֹל (hinder part*) behind, after (Mit'êl in אַבּוֹל Lv 14³⁶, Dt 21¹³, IS 10⁵; אַבֿוֹל 2 Ch 32⁰); אַבָּׁל (side) close by; בְּעַל (intermediate space *) between; אַבַּיֹל (removal, want) except; אַבַּ (purpose) on account of; אַבּוֹל (purpose) on account of; אַבּ (purpose) on account of; אַבָּ (purpose) on account of; אַבּ (purpose) on account of; אַבָּ (purpose) on account of; אַבָּ (purpose) on account of; אַבָּ (purpose) on account of; אַבָ (purpose) on account of; אַבָּ (purpose) on account of; אַבְּ (purpose) on account of; אָבָ (purpose) on account of; אָבְּ (purpose) on account of; אָבְ (purpose) on account of; אָבְ (purpose) on account of; אַבְּ (purpose) on account of; אַבְ (purpose) on account of; אַבְּ (purpose) אָבְ (purpose) on account of; אַבְּ (purpose) on account of; אַבְּ (purpose) on acco

(b) Substantives in the construct state, but to be regarded as in the b genitive, since they depend on prepositions (especially the inseparable), e.g. לָפָּנִי (in the face of *) before; לָפָּנִי (according to the mouth,

¹ In the examples which follow, the meaning of the noun is added in parentheses, and, when it is actually in use [though it is mostly in such cases very rare], is marked with an asterisk.—On a similar use in other languages, see W. von Humboldt, Über die Kawisprache, iii, p. 621.

2 So also J. Hoch de Long, Die hebr. Präpos. 1921. 1925.

i. e. the command of *) according to; جَائِرُكُ (in the concern of) on account of; לְמַשׁנוֹ (for the purpose of) on account of.

2. Substantives used adverbially very frequently become prepositions in this way, e.g. בְּאֵין, בְּלְתִּי , מִבְּלִי , בְּרָלִי , בִּלְי (with cessation) without, בְּעוֹר (in the duration of) during; בְּעוֹר (according to the requirement of) for, according to.

§ 102. Prefixed Prepositions.

- 1. Of the words mentioned in § 101, אין from, out of, frequently occurs as a prefix (§ 99 c), with its $N\hat{u}n$ assimilated to the following consonant (by means of Dages forte), e.g. מַנַּעַר out of a forest.
- b Rem. The separate (always with a following Maggeph) is usual (but not necessary, cf. Ju 2014 with verse 15, Ez 436, &c.) only before the article, e.g. מְן־הַאָּרֵץ, and sometimes occurs before the softer consonants, e.g. מְּן־הַאָּרֵץ Jer 44¹⁸, כן־בַּכֵּל Jo 1¹², 1 Ch 5¹⁸; cf. Ex 18¹⁴, Lv 1¹⁴, 14³⁰, Ju 7²³, 10¹¹, 19¹⁶, ψ 1047 (2 K 2386 before 7; also before \overline{p} in ψ 1849), and elsewhere in the later books (as in Aramaic) 1; there is besides a poetic by-form 120 (cf. § 90 m) and Is 3011. Its form is most commonly יטָ with a following Dages, which may, however, be omitted in letters which have $\check{S}^e w \hat{a}$ (cf. § 20 m). With a following ' the מְיֹרֵי e.g. מִירֵי פְּמִירָי e.g. מִירָי מִירָי סִירָי or טִירָי (but cf. מישׁנֵי Dn 12²; מירשׁתּד 2 Ch 20¹¹); before gutturals it becomes מָ (according to § 22 c), e.g. מַעָּהָ מָעָה ; before ה the ה occurs with the guttural virtually sharpened in מחוץ on the outside, and in מחוץ Gn 1423; before ה in מהיות (cf. § 28 b and § 63 q. The closed syllable here is inconsistent with the required virtual sharpening of the ה; probably מְהִיוֹת is merely due to the analogy of (לְהִיוֹת); similarly Is 143 before היי but in 1 S 2328, 2 S 1816 מרדף is to be read, according to § 22 s.
- 2. There are also three other particles, the most commonly used prepositions and the particle of comparison, which have been reduced by abbreviation (§ 99 c) to a single prefixed consonant with $\dot{S}^e w \hat{a}$ (but see below, and § 103 e), viz.:

בְּ [poet. יְבְיּם] in, at, with. [poet. יְבִים] towards, (belonging) to, for, Lat. ad.

ף [poet. אַבּן like, as, according to (no doubt the remnant of a substantive with the meaning of matter, kind, instar).

d With regard to the pointing it is to be observed that—

(a) The $\mathring{S}^e w \hat{a}$ mobile, with which the above prefixes are usually pronounced, has resulted from the weakening of a short vowel (an original a, according to $f)^2$; the short vowel is regularly retained before $\check{S}^e w \hat{a}$: before $\check{S}^e w \hat{a}$ simplex

² Jerome (see Siegfried, ZAW. iv. 79) almost always represents \beth by ba.

¹ König, Einleitung ins A. T., p. 393 (cf. also the almost exhaustive statistics in his Lehrgebäude, ii. 292 ff.), enumerates eight instances of p before a word without the article in 2 Samuel and Kings, and forty-five in Chronicles.

in the form of an i, attenuated from ä: before a Hateph the prefix takes the vowel of the Hateph, e.g. לְבֵּרִי for fruit, בְּעֵרִי as a lion, בְּעַרִי boöni, in affliction (sometimes with the syllable subsequently closed, cf. § 28 b, and the infinitives with \$ \$63 i): before weak consonants it follows the rule given in § 24 c, e.g. הַלְהִירָּה for בֹּאֵלִי, When the prefixes בְּ, וְ, בְּ, לְהִרְּהָם, \$cod, the Šeud and Hateph Seyhôl regularly coalesce in Ṣerê, e.g. בַּאַלִּהְיוֹ Hb וווֹ); also regularly to say, for לֵאלֵה see § 23 d.

(b) When the prefixes precede the article, the Π is almost always dropped, ℓ

and they take its vowel. See further in § 35 n.

(c) Immediately before the tone-syllable, i.e. before monosyllables and dissyllables with the tone on the penultima (in the fore-tone), they take Qames f (undoubtedly a lengthening of an original \ddot{a} , cf. § 26 e, § 28 a), but only in the following cases:

(bb) before many pronominal forms, e.g. הַבֶּק (so also in I S 2110; not קַבָּה, פַּבָּה, לְּנָה (in close connexion, however, לְנָה Gn $_{2}^{23}$; Gn $_{4}^{52}$); Gn $_{5}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{6}^{23}$ $_{7}^{23}$

see § 103 e;

(dd) in certain standing expressions, which have become stereotyped almost it as adverbs, e.g. לְנַצְח נְצָחְים to eternity, בּבְּעַר נוֹנְיִם to all eternity, Is 3410. Cf. also לֵנֵבֶּם for the dead,

Ly 1928, Nu 52, 910.

(d) With the interrogative កង្វា they are pointed as in កង្វា; in pause and k before N as in Ξ Ξ by what? (before a following relative clause, as in Ξ Ξ^{22} , Ξ ; cf. Delitzsch, Jesaia, 4th ed., on Is Ξ^{22}); Ξ how much? but also កង្ Ξ I K Ξ^{216} , in close connexion, and at a greater distance from the pause. The Ξ^{e} fhôl in these forms arises from a modification of the original \tilde{a} , while the Ξ is sharpened in order to maintain the original \tilde{a} of the prefixes.

When \(\) (prop. la) is united to הָּם, it takes, according to \(\) 49 f, g, the form \(l \)

קָּמָה (Jb \(\) 720 הַבְּּטָּה, \(\) ו אַבְּיָה, all Mil'il, and hence the \(\alpha \) in the tone is lengthened to \(\alpha \) for what? why? Before the gutturals \(\) אַ, ה, אָ, ה, אָ is used for euphonic reasons (exceptions 1 S 28¹⁵, 2 S 14³¹, Jer 15¹⁵, before \(\) ה כ 2 S 2²²,

 ψ 496, before N); ਜ਼ਿਲ੍ਹੇ, however, remains before ਜ. Before letters which are not gutturals, ਜ਼ਿਲ੍ਹੇ is found in ψ 4210, 432 (immediately after a tone-syllable).

§ 103. Prepositions with Pronominal Suffixes and in the Plural Form.

- a 1. As all prepositions were originally nouns (§ 101) in the accusative, they may be united with the noun-suffixes (§ 91 b-l), e.g. אָצִלִי (prop. at my side) by me, אָצִלי (in my proximity) with me, בּחָבּה (in their place) instead of them, like the Latin mea causa, for my sake.
- b Rem. I. The preposition አሉ (usually ጉሊኣ) near, with, is distinguished from አሉ (see below, and § 117 a, note 4), the sign of the definite accusative (§ 117 a), in its connexion with suffixes, by a difference of pointing, the former making ጉሊኣ, ፲፫ዚኣ, ፲፫ደኒኣ, ፲፫ደኒ

	Sing.		Plur.
ı.	אתי me.		างกู้ห์ us.
2.	(m. אָרְדּ, pause אָרָ f. אָרָא	thee.	پېرچو you.
	(m. ink him. f. อกุห her.)	מְתְהֶם, rarely אֶּחְהֶם)
3•	f. ការ៉ាស់ her.		אָתְהָּל (אֶתְהָּל rarely אֶתְהֶּל them.

¹ Another vox memor. is בֶּלְ־בּוֹ נֵעֶלֶם all is hidden in him.

Less common are the plene forms 'חָוֹא, אַרְהָה (Nu 2283 אַרְהָה before הֹ), אַרְהָּוֹג (Ex 29⁵⁵ הַאָּרְהְּאֹ), וֹחוֹא, אוֹתְהּ, אוֹתְהּ, אוֹתְהּ, Moreover, for בְּיִהְהָּשׁ we find בְּיִהְהָּא Jos 23¹⁵; for בְּאָרְהָ, five times בְּיִהְהָּשׁ (Gn 32¹, Ex 18²º, &c.), and in Ez 23⁴⁵ בּיִהְהָּיִּהְ ; for בְּיִהְיָהְ (Gn 19⁸, &c. [13 times]), וְחָהׁ (only found in Ez 16⁵⁴; אַרְּהָּן ; אַרְּהָּן), and וְחָהָּהְ Ez 23⁴⁷.—No instance of the 2nd fem. plur. בְּיֵהְ סַּיִּבְיה occurs in the O. T.; in Cant. 27, &c., בּיִהְ בִּיה is used instead.

2. The preposition "שַּמִּי, with (with suffixes on the model of stems אַשְּי, עִּמִּי, עָמִי, עָמִי, וְצִּמְּבֶּן (I S וְצִּמְּבָּן, in pause אָמָי, 2 and fem. אָמָי, וֹשִּי, וֹשִּי, וֹשִּי, וֹשִּי, וֹשִּי, וֹשִּי, וֹשִּי, וֹשִּי, וֹשִּי, אוֹי (וֹשִּבְּּרִים, and שִּׁמְּבָּוֹ (pretonic) Qames, which causes the sharpening of the Mém to be distinctly audible: אַמְּבֶּּים אָמָיִי, עַמְּבָּיָּל (so in Nu 22¹², Dt 29¹⁶, both in principal pause, and often in very late passages, otherwise שִׁמָּיִי is generally used). In the first person, besides ישִׁי, we also find עְמָבִיּר (probably from original יצור (f. Arab. 'inda, beside, with).

3. It is but seldom that prepositions occur with verbal suffixes, as תַּחְתַּלֵי S 22 $^{37.40.48}$ (for which ψ 18 $^{37.40.48}$ הַחְתַּלָּהָ Gn 221 and תַּחְתַּלְּי ψ 139 11 (here probably for the sake of the rhyme with יַלְּעָלְּבָּיִי 1

2. When pronominal suffixes are added to the prefixes (§ 102), there e appears occasionally, especially in the case of the shorter suffixes, an endeavour to lengthen the preposition, so as to give it more strength and body. Hence to \mathbb{P} is appended the syllable in (see below, k), and \mathbb{P} and \mathbb{P} take at least a full vowel, \mathbb{P} and \mathbb{P} (§ 102 d, f).—The following deviations from the analogy of the noun with suffixes are to be noticed (a) in the pausal forms \mathbb{P} , \mathbb

[For notes 3 and 4 see next page.]

י Fini and bini (in me), in vulgar Arabic for fiyya and bi, are compared by Socin. Brockelmann, ZA. xiv. 347, note 1, suggests that תחתנה, חחתנה, מודער, are later formations on the model of when its origin from the reduplication of the preposition had become obscured, but see below, m.

לֶבֶּלְ does not occur in the O. T., by a mere accident, no doubt; Ez 1318 לֶבֶנָה.

h

(b) \(\rightarrow \) with Pronominal Suffixes.

3 The question whether in can also stand for the sing. 15, which Rödiger and recently W. Diehl (Das Pronomen pers. suff. . . . des Hebr., p. 20 f.) and P. Haupt (SBOT. on Pr 2320, a contraction of la-humû) have altogether denied. must be answered in the affirmative unless we conclude with Diehl and Haupt that all the instances concerned are due to corruptions of the text. It is true that in such places as Gn $9^{26.27}$, Dt 33^2 , Is 30^5 , ψ 73^{10} (all in or immediately before the principal pause; in Dt 332 with Zageph qaton at least) can be better explained as plural (in reference to collective nouns); and in Is 538 for נַנַע לְפָׁמָּה we should read with the LXX נָנַע לְפָׁמָּה. On the other hand, in Is 4415 its explanation as plural would be extremely forced. Even then there would remain-presuming the traditional text to be correct-עלִימוֹ עוֹבּ עִ 117 and שַּבְּׁימוֹ Jb 2723, as well as עַלִּימוֹ, three times, Jb 2023, 2723 (beside עַלֵּין), and especially Jb 222. In all these places the most extreme exegetical artifices can only be avoided by simply admitting a singular suffix (בְּפֵין, בַּפֵּין בָּפֵין .—On the question of the antiquity of the suffixes in מֵלֵין see § 91 %.

4 The form in in Ru 113 is Aramaic (= therefore).

⁵ The use of יֵי here for '__ (cf. above, d) might be due to euphonic reasons. בְּמֹנִי (defectively) only in the Pentateuch, בְּמֹנִי Ex 15¹¹.

(c) To with Pronominal Suffixes.

Sing. Plur.

1. מְּפֶּׁנִי poet. מְפָּנִי (4 times], in pause מְפָּנִי from us. also מְנִי (6 times] from me.

2. ${m. \ \eta \ddot{p} \ddot{p}, \ in \ pause \ \eta \ddot{\ddot{p}} \ddot{p}} \ from thee.$ ${f. \ \eta \ddot{p} \ddot{p} \ from \ you.}$

 $3. \begin{cases} m.$ (שְׁבַּׁהָּלְ , Jb 4^{12} in pause יְחִבְּׁהָ מָהָהָ מָהָה (twice), מְהָּהָה or מִּבְּהָם (see below) from him. Jb ו 1^{20} הַּבְּּהָם יִּבְּּהָה from her. קָהָה הַ מָהָר ($7 ext{ times}$)

The syllable אָר (in Arabic mā אַבְּ Heb. אָהְ שׁהּמּלוֹ in אָבּלּוֹלִי (probably from \$\$\bar{k}\$ בְּּמָה אָבִיּא, prop. according to what \$I\$, for as \$I\$) is, in poetry, appended to the three simple prefixes אַ אָבְּי, בְּׁ, even without suffixes, so that אַבְּי, אָבָּי, אָבָּי, אָבָּי, אָבָּי, אָבָּי, אָבָּי, אָבָּי, אָבָּי, אָבָּי, אַבּיי, אַבּייי, אַבּיי, אַבּיי, אַבּייי, אַבּייי, אַבּיי, אָבּיי, אַבּיי, אַבּיי, אַבּיי, אָבּיי, אָבּיי, אַבּיי, אַבּיי, אָבּיי, אַבּיי, אָבּיי, אַבּייי, אָבּיי, אַבּיי, אָבּיי, אַבּיי, אָבּיי, אָבּיי, אַבּיי, אַבּיי, אָבּיי, אַבּיי, אַבּיי, אַבּיי, אַבּיי, אַבּיי, אַבּיי, אַבּיי, אָבּיי, אַבּיי, אַבּייי, אַבּיי, אַבּיי, אַבּיי, אַבּיי, אַבּיי, אַבּייי, אַבּייי, אַבּיי, אַבּייי, אַבּייי, אַבּייי, אַבּייי, אַבּייי, אַבּייי, אַבּייי

The form בַּהֶב, enclosed in brackets above, occurs only in 2 K 17¹⁵ (in *l pause*), הְבָּהָם only in Jer 36³² (in *pause*); בְּהָלָּ (Baer following Qimḥi הְבָּבָּ) only in Ez 18¹⁴. Cf. Frensdorff, Massora Magna, p. 234 ff.—For בָּבָּב as ye, Qimḥi requires בַּבָּב (invariably or only in Jb 16⁴?); in Jos 1¹⁵, Ju 8², Ezr 4² Baer gives בַּבָּב

With regard to אָ with suffixes, אָמָבֶּרְיּל אָרָה אַרָּה אָרָה אָרְיה אָרְיה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָה אָרָ

using),

¹ The Babylonian Masora writes ນກໍ່ກຸ (to distinguish it from the 3rd sing), which is justly blamed by Ibn Ezra.

מ. Several prepositions, especially those which express relations of space and time, are (like the German wegen) properly plural nouns (for the reason, see § 124 a), and are, therefore, joined with the pronominal suffixes in the form of the plural construct state, just like other plural nouns (§ 91 g). On the other hand, the apparent connexion of אָלַר, אַלַר, אָלַר, אָלַר, אָלַר, אַלַר, אַלַר, אָלַר, אָלַר, אַלַר, אַלר, אַלַר, אַלַּר, אַלַר, אַלַר, אַלַר, אַלַר, אַלַר, אַלַר, אַלַר, אַלַר, אַלַר, א

Without suffixes these prepositions are-

אָחַר, more frequently אַחַר (prop. hinder parts) behind, after.

יְּאֶל; poet. [4 times in Job] also אֵלֵי (region, direction), towards, to, according to.

בּין (interval) between; the suffixes indicating the singular are added to the singular "בָּין, thus בִּילָי, &c. (Gn 16 בִּילָי, the second Yôdh is, however, marked with a point as critically doubtful; בִּילָי, which occurs three times, is only the Masoretic Qerê for בִּילִי, which is found e.g. in Gn 3050). On the other hand, the suffixes indicating a plural are attached to the plural forms בִּילִין or בִּילִּין.

קבּיב (circuit) around, as a preposition, always has the plural form, sometimes masc. קבִּיבֶּיף, &c. [10 times], but much more frequently in the fem. אָבִיבוֹת (surroundings). In Ez 43¹⁷ קבִיבוֹת is a corruption of סְבִיב ; [in 1 K 6⁵ קבִיב מוֹיִי also is so contrary to usage, that it must be due to some textual error].

ער־ (continuation, duration, from אָנִד") as far as, unto, poet. אָנֵד" [בּנ times]. In Jb 32 12 אָנֵד"ָבֶּט with the ā retained in the secondary tone, is abnormal. Also in 2 K 9 18 for עַרְיהַט read אָנִד"ָם.

על שוף upon, over (cf. the rare subst. על height [see Lexicon], from על to ascend), poet. על [40 times, and 2 $Q^e r\hat{e}$].

חַהָּשׁ under (prop. what is beneath). On תַּהְהָּנִי, &c.; cf. above, d.

¹ The reference of these forms to original plurals has been again expressly supported by De Lagarde, Symmicta, ii. 101 ff.; Nachrichten der G. g. G., 1881, p. 376, cf. Mitheilungen, 1884, p. 63; also GGA. 1884, p. 280 f. According to Barth, ZDMG. xlii. p. 348 ff., and Nominalbildung, p. 375 ff., אָלָרָי, אָנָי, אָנָרְיּלָּי, אָנָרִיּלָי, אַנְיִּלְיִּלְיּ, אַנְיִּלִילָּר, אָנְיִּלִילָּר, אָנִיּלִילָּר, אָנְיִילִילָּר, אָנִיּלִילָּר, אָנִיּלִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִיּלִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אַנּילִילָּר, אָנִילִילָּר, אַנְיִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילְילָר, אַנִּילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָּר, אָנִילִילָר, אָנִילִילָּר, אָנִילְילָר, אַנִּילִילָּר, אָנִילְילָּר, אָנִילְילָּר, אַנְינִילְילָּר, אָנִילְילָר, אָנִילְילָּר, אָנִילְילָר, אָנִילּיל, אַנְילִילָּר, אָנִילְילָר, אָנִילְילָּר, אָנִילְילִילָּר, אַנְילִילָּר, אַנְילִילְילָר, אַנְילִילְילִילָּר, אָנִילְילִילָּר, אַנְילִילָּר, אָנִילְילָּר, אָנִילְילָּר, אַנְילְילְילִילָּר, אָּילְילָּילִילָּי, אָנְילְילָּילָּר, אָנִילְילָּי, אַנְילְילָּי, אָּילְילָּי, אָּיִילְילָּי, אָּילְילָּי, אָנְילְילָּי, אָּייּי, אָנְילְילִילָּי, אָּיִילְילָּי, אָּיִּיּי, אָנִילְילָּי, אַנְיּיי, אָּייּי, אָּייּי, אָּייִי, אָּייי, אָּייּי, אָּייִי, אָּייי, אָייי, אָּייי, אָיייי, אָּייי, אָּייי, אָּיייי,

² On the use of this particle see § 119 g.

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With Suffixes.

1 Sing.	אַדַרי	בּינִי	קַבִּיבוֹתֵי	<u>ה</u> עוני.	אַלי	ָעָ <u>ד</u> י	ֿעָלַי p
	(after me)	(between me	e) (around n	ne) (beneath m	ne) (to me)	(unto me)	(on me)
2 S. m.	אַחָרָיף	בְּילָךְ	סְבִיבּוֹתֵּיךּ סְבִיבָּיךּ &	חַרְהֶּיף	אָלֶיף	לְרֶֿיף	ֿעָלֶיף
2 S. f.	שְׁנֻלַנִיּנְ		ֶּםְבִּיבוֹתְׁיִהְ סִבִּיבַּוֹתְיִהְ סִבִּיבַּיִּהְ		מַלוִד		עָלַיִּף
3 S. m.	אַחַרִיוֹ	בֵּינוֹ	ָסְבְיבוֹתָיו 	הַּתְּתִיוּ	אַלְיו	עָרָיו	עָלָיו
3 S. f.	אַחַבָּיה		סְבִיבֵיו & סְבִיבֵּיהָ סִבִיבֵּיהָ	הַיִּהָּרָהַ	אַלֶּיהָ	ָדֶ ֶ	ֿעָלֶיהָ
ı Plur.	אַחֲרֵינוּ &	בּיבֿינוּ בּינוֹתַֿינוּ	ָסְבְיבׁוֹתֵׁינ <i>וּ</i>	ַתְּיְתַּינ וּ	אָלִינוּ		עָלֵינוּ
2 Pl. m.	אַחַרִיכֶּם	בֵּינִיכֶּם	קבִיבְוֹתֵיכֶּם	הַּחְהֵיכֵם	אַלִיכֶּם	עָרֵיכֶּם	עַלֵיכֵם
3 Pl. m.			קביבותיהם	הַּחְהֵּיהֶם	אַלִיהָם	[עֶבִיהֶם]	עַלֵיהָם
7.		. בִּינוֹתָם &	קביבוֹתָם &	usually הַּחְהָם	אַלֶהֶם &	. [ַ עַלִּימוֹ ^º
					[אַלֵימוֹ 2]		
3 Pl. f.	אַבִריהָוּ			פֿליפֿיטָן	אַלִיהָז		צְלֵיהָו
					אַלִהֶן &		

§ 104. Conjunctions.

- 1. The conjunctions serve to connect sentences, and to express their α relations one to another. They may be either—
 - (a) Original pronouns, e.g. the demonstrative י that, because, for.
- (b) Original substantives, which afterwards were reduced to the rank of pronouns, adverbs, or conjunctions; so perhaps 3% (see § 36), which is sometimes used to express the general idea of relation, sometimes as a relative pronoun (properly a demonstrative), but in many cases stands simply for 3; also 4 (nothing), that not; 4 that not (the Greek 4% of prohibition), &c. To these may be added the adverbial combination of substantives with prepositions, e.g. 3%

As Mayer Lambert observes, usage (cf. esp. Gn 26²⁸) distinguishes between the two forms: בינותינו means between us and you, whereas בינותינו (Jos 22^{25,27,28}) before בינות) means between us on the one side.

² The poetical form אָלֵימוֹ only in ψ 2⁵; אָלֵימוֹ, on which see note 3 on f, 12 times [viz. Dt 32²³, ψ 51², 55¹⁶, 64⁹, Jb 6¹⁶, 2c²³, 21¹⁷, 22², 27²³, 29²², 30^{2.5}].

(in the not yet) earlier, before, for which מָּלֶּהָ is also used. On the combination of two particles to express complex ideas (e.g. צְּרָבִיּ, added to this, that=much more), see the Syntax, § 163 f.

b (c) Prepositions, which with the addition of the conjunction סי 'Prepositions, which with the addition of the conjunction, e.g. יאַ דְּבֶּי שִׁר because, prop. on account of the fact that; אַבֶּר אָשֶׁר אָשֶּׁר אָשֶּׁר אָשֶּׁר אָשֶּׁר אָשֶׁר אָשֶּׁר אָשֶּׁר אָשֶּׁר אָשֶּׁר אָשְׁר אָשֶּׁר אָשְׁר אָשֶּׁר אָשְׁר אָשֶׁר אָשְׁר אָשֶׁר אָשְׁר אָשֶּׁר אָשְׁר אָשְר אָשְׁר אָשְייִישְׁר אָשְׁר אָשְׁיִי אָשְׁר אָ

So, at any rate, according to our linguistic principles. It would, however, be more correct to say, that instead of the intermediary it the whole of the succeeding sentence is regarded as one substantival idea, under the immediate government of the preposition. In the same way, all prepositions governing the gerund in English may be paraphrased by conjunctions with the finite verb, see §§ 114 and 115, passim.

- c 2. Besides those already mentioned, there are certain other small words now used as conjunctions, of which the derivation or original meaning is altogether obscure, thus in or, dif (also or before the second member of a double question), is also, if and, and others.

(a) Usually it takes simple Ševá (?).

- (b) Before words which begin with a guttural having a compound Šewā, it takes the vowel with which the Šewā is compounded (according to § 28 b), e.g. מוֹלְבֵי and be thou wise, וְאַבְּרִים and servants, וְאַבְּרִים and strength, וְאַבְּרִים and eat thou, יְוֹאַבִּי and sickness. On וְאַבִּרִים, &c., see § 102 d; on יְוָאַבִּי , &c., see § 102 m; on such cases as אַנְאָבֹר 15 b 4², cf. § 28 b.
- e (c) Before words with simple Šewā under the first consonant (except in the cases under f), the Wāw becomes the vowel û (cf. § 26 a), e. g. أَوْرَا and to all, so also (except in the case under g) before the cognate labials I, D, D, hence المُوْرِةِ. On the cases in which simple Šewā has become a Hateph after I copulative (e. g. كَالِيَا Gn 212), cf. § 10 g.

f (d) With a following the coalesces to form אין according to § 24 b, as מְיהִי and let him be. On the peculiar punctuation of the wāw copulative before forms with initial Šewā from הַּיְה to be and הַּיָּה to live (e.g. הַוֹּיִה Jos 84, הַוֹּיִה Gn 207), cf. § 63 q.

g (e) Immediately before the tone-syllable it frequently takes Qames, like \exists , \exists , \vdots (see § 102 f), but in most cases only at the end of a sentence or clause (but cf. also $\aleph \exists 1 \ 2 \ K \ 22^{30}$), e.g. $\sqcap \square 1 \ Ex \ 21^{12}$ (on the other hand, in verse 20

and יְנַקְיני; Ru אַ יְנַכְּהָ ; לְּאֹין; צ S יִנְאָין; ב S 1326 ; Ez 479 יְנַקְיני; cf. also (with Tiphha) Gn 3313, 2 S 1512. The very frequent connexion of nouns expressing kindred ideas, by means of 1, is due simply to considerations of rhythm, for even in such cases the Wāw must immediately precede the tonesyllable, which must be marked by a disjunctive accent, e. g. אווה ובהה Gn 1², יוֹם ולילה Gn 822 (see also the previous examples); Gn 1314 (thrice); Ex 253 qיַהָב וָהַב נָסוּס ψ אָל נְעָל וּעָן ψ אָל נְהָב נָסוּס אָל פּבוֹר וַעִּז ψ אָל נְהָב נָקּסף הוּל גיין ψ אָל נְהָב נָסוּס אָל גיין נְעָז אָל נְהָב נָקּסף אָל גיין אָן גיין אָל גיין אָן גיי מלהים ומלף: אלהים thus and thus; Est וי אלהים ומלף at the end of the verse, but in \$4.5 איש ואיש in spite of the Deli with the second איש ואיש hecause it is closely connected with the following predicate. Also with three words ובחת ובחת ובחת Is 2417. On the other hand, the rapid pronunciation j occurs before a conjunctive accent (and, when farther removed from the principal pause, even with the smaller disjunctives, in spite of a following tone-syllable), e.g. צאן נעבר Gn 326; cf. Gn 3140, Lv 728, Dt 221, and among the examples given above, Gn 7^{18} and ψ 76^7 . (Exceptions: קרָטָה) Gn 13¹⁴, where evidently the 1 is intended to ensure the slow and solemn recitation of the promise, but also אָנוֹן Jos 15⁵⁵, וְנֵעֶתוֹ 19⁷, וְנֵעֶן 19²⁵, all immediately before the pause.) For the same rhythmical reason ! (not !) is used regularly with certain monosyllables which, by their nature, lean more closely upon the following word, thus וְלֵהֹ , וְנֵבֵם , ito be distinguished from לַלֹּא j f not, with Zaqey h gadol, 2 K 517), and others.

§ 105. Interjections.

2. Others, however, originally expressed independent ideas, and b become interjections only by rapid pronunciation and by usage, e.g. אָבָּה (אַהַ) or בּּהַה behold / (prop. here); בְּהַר בְּּהַה behold / (prop. imperative); בְּהַר , plur. בְּהַ (prop. gire, imperative of בַּהַי ; as to the tone, cf. § 690), come, the Latin age, agite / בְּבָּר (בְּרָה (בְּרָה) לְבֹר (prop. go, imperative of בַּרָה) with the same meaning : תְּבְּלִילָה far be it / (prop. ad profanum!)

יְאֵה (Dt r⁸), בְּהָ and הְבָה are also used in connexion with the feminine and the plural, which proves that they have become quite stereotyped as interjections.

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'A (see the Lexicon) I beseech, hear me! 'A pray!' used to emphasize a demand, warning, or entreaty, and always placed after the expression to which it belongs.

¹ N, serves to express the most various shades of expression, which are discussed in the various parts of the syntax. It is used especially (a) after the imperative, either in commands or entreaty, see § 110 d; (b) with the imperfect, either in the cohortative (§ 108 b) or jussive (§ 109 b); (c) once with perfect, Gn 40¹⁴; (d) after various particles: N) is behold now; particularly after the conjunctions \(\frac{1}{2}\) and \(\frac{1}{2}\); \(\frac{1}{2}\) ne quasso and \(\frac{1}{2}\)-\(\frac{1}{2}\) if now, \(\ell \) in \(\ell \), \(\ell \), \(\ell \) in a deprecatory sense, expressive of politeness or modesty. In \(\frac{1}{2}\) Nu 12¹³ N, stands after a noun; but we ought certainly to read \(\frac{1}{2}\)-\(\frac{1}{2}\).—

In polite language this particle is used constantly in all these ways, \(\text{Gn 183.4}, \) 19^{7.8.19}, and 50¹⁷.

² Against the usual view which regards \S as a hortatory particle (= up! come! analogous to the original imperatives $\lnot \lnot \lnot \lnot$ and the Ethiopic næā, properly hither, also come!), P. Haupt, in the Johns Hopkins University Circulars, xiii, no. 114, p. 109, justly observes that we should then expect the particle to be prefixed to the imperative, &c. He proposes to describe $\S \lnot \lnot$ as an emphatic particle. Haupt's suggested identification of this $\S \lnot \lnot$ with the Assyrian, Arabic, and Ethiopic particle $m\bar{a}$ (which is also an enclitic of emphasis), and ultimately with the interrogative $m\bar{a}$, we shall not discuss here.

THIRD PART

SYNTAX 1

CHAPTER I

THE PARTS OF SPEECH

I. Syntax of the Verb.

A. Use of the Tenses and Moods.2

§ 106. Use of the Perfect.

The perfect serves to express actions, events, or states, which the α speaker wishes to represent from the point of view of completion, whether they belong to a determinate past time, or extend into the present, or, while still future, are pictured as in their completed state.

The definition formerly given here ('the perfect serves to express completed actions') applies, strictly speaking, only to some of the varieties of the perfect discussed under b-p: hence the above modification based on the arguments of Knudtzon (for the title see note 2, and cf. further § 107 a).

More particularly the uses of the perfect may be distinguished as follows:—

1. To represent actions, events, or states, which, after a shorter b

¹ Recent works on Hebrew syntax are: A. B. Davidson, Introductory Heb. Gram., vol. ii, Heb. Syntax, Edinburgh, 1894; Ed. König. Hist.-compar. Syntax der hebr. Syrache, Lpz. 1897 (see above, § 3f). Important contributions to Hebrew syntax are also contained in H. Reckendorf's work Die syntakt. Verhällnisse des Arab., 2 pts., Leiden, 1895, 1898, of which we have already made use in § 97 a. Cf. also the same author's very instructive discussions Ueber syntakt. Forschung, Munich, 1899.

² Cf. the sketch of the tenses and moods used in Hebrew in § 4c; and on the general characteristics of the perfect and imperfect see the note on § 47α; also Driver, A Treatise on the Use of the Tenses in Hebrew (Oxford, 1874; 37d ed. 1892); Bennett, 'Notes on the Use of the Hebrew Tenses' (Hebraica, 1886, vols. ii, iii). A partial modification of the accepted definition of the Semitic perfect and imperfect was proposed by J. A. Knudtzon, Om det saakaldte Perfektum og Imperfektum i Hebraisk, Kristiania, 1890; of which a summary entitled 'Vom sogenannten Perf. und Imperf. im Hebr.' appeared in the Transactions of the Oriental Congress at Stockholm, section sémitique b, p. 73 ff. (Leiden, 1893). Cf. also Knudtzon's articles, 'Zur assyrischen und allgemein semitischen Grammatik' in the Zeitschrift für Assyriologie, especially vi. 422 ff. and vii. 33 ff.

or longer duration, were terminated in the past, and hence are finally concluded, viz.:

- C Rem. In opposition to this express use of the perfect to emphasize the completion of an event, the imperfect is not infrequently used to emphasize that which is still future, e.g. Jos 1⁵ as I was (אָרָהָה) with Moses, so will I be (אָרָה) with thee; Jos 1¹⁷, Ex 10¹⁴, Dt 32²¹, I K 2⁸⁸, Is 46^{4.11}, Jo 2², Ec 1⁹.
- d (b) As a simple tempus historicum (corresponding to the Greek aorist) in narrating past events, e. g. Gn 4⁴ and Abel, he also brought (הַּבְּיוֹ), &c.; Gn 7¹⁹ the waters did prevail (בַּבְּיוֹ), &c.; Jb 1¹ there was a man (מִיִּשׁ הַיְהֹ) in the land of Uz, &c.; even in relating repeated actions, IS 18³⁰.
- Rem. As the above examples indicate, the perfect of narration occurs especially at the head of an entire narrative (Jb 1¹; cf. Dn 2¹) or an independent sentence (e.g. Gn 7^{11.13}), but in co-ordinate sentences, as a rule, only when the verb is separated from the copulative 1 by one or more words (cf. above Gn 4⁴ and 7¹⁹). In other cases, the narrative is continued in the imperfect consecutive, according to § 111 a. The direct connexion of the narrative perfect with 1 copulative (not to be confounded with the perfect consecutive proper, § 112) agrees rather with Aramaic syntax (cf. Kautzsch, Gramm. des Biblisch-Aram., § 71, 1b). On the examples (which are in many respects doubtful) in the earlier texts, see § 112 pp-uu.
- .f (c) To represent actions, &c., which were already completed in the past, at the time when other actions or conditions took place (pluperfect), e.g. I S 28³ now Samuel was (long since) dead · ... and Saul had put away (תְּלִיקֹוֹ) those that had familiar spirits ... out of the land. Both these statements, being as it were in parentheses, merely assign a reason for the narrative beginning at verse 6. Cf. I S 9¹⁵, 25²¹, 2 S I 8¹⁵.—Gn 20¹⁵ (for the Lord had fast closed up, &c.); 27³⁰, 3 I¹⁰.³⁴, Dt 2¹⁰; and in a negative statement, Gn 2⁵ for the Lord God had not (up to that time) caused it to rain, &c. This is especially frequent, from the nature of the case, in relative, causal, and temporal clauses, when the main clause contains a tense referring to the past, e.g. Gn 2² and he rested . . . from all his work which he had made (תֹצִיצִׁ); Gn 7⁰,

1 Cf. P. Haupt in the Notes on Esther, 92.

² Incorrectly, e.g. in the Vulgate, Samuel autem mortuus est . . . et Saul abstulit magos, &c.

2. To represent actions, events, or states, which, although completed ${\mathcal E}$ in the past, nevertheless extend their influence into the present (in

English generally rendered by the present):

(a) Expressing facts which were accomplished long before, or conditions and attributes which were acquired long before, but of which the effects still remain in the present (present perfect), e.g. ψ 1011 הָסְתִּיר פַּנֵין he hath hidden his face (and still keeps it hidden); ש 1436 ו פּרְשׁתִּי I have spread forth my hands (and still keep them spread forth). This applies particularly to a large number of perfects (almost exclusively of intransitive 1 verbs, denoting affections or states of the mind) which in English can be rendered only by the present, or, in the case mentioned above under f, by the imperfect.2 Thus, יֵדְעָׁתִּי I know (prop. I have perceived, have experienced) Jb 92, 1013, יַרְעָתִיּ I know not Gn 49, &c.; on the other hand, e.g. in Gn 2816, Nu 2234, the context requires I knew not; יבֹרני we remember Nu 115; איז she refuseth Jb 67; יצַע it exulteth; שַׁמַּחָתִּי I rejoice ז S 21; שַּׁבְּץ he requireth Is בּוֹים: ן מּוֹיתִי ע ווֹ אוֹלָלִיִּדִי ווֹ ע ווֹ ע ווֹ אַלָּבְיּי ווֹ וְיִבּיי ווֹ אַ זְּיִרִי וּ וּ וּבְּי I delight ψ 40° (mostly negative, Is 111, &c.); אַהְבָּהִי I love Gn 274; I hate ψ אָנֹאִתי I despise Am 5^{21} ; קּעַבֿרּנִי they abhor me Jb אַס¹⁰; בְּלַחְתִּי I trust ψ 25 2 ; קֿרִיתִי I put my trust ψ 31 2 ; אַרַֿקְתִּי I am righteous Jb 345; Find I have decided to requite 1 S 152.—We may further include a number of verbs which express bodily characteristics or states, such as אַלְנָתְי thou art great שָׁ וֹסְנְתִּי ; אַנְתְי I am little Gn 3211; they are high Is 55°; לְבְחָל they stand aloof Jb 3010; לובה they are goodly Nu 24⁵; אווי they are beautiful Is 52⁷; אַלָּהָוּי I am old Gn 18¹³; יַבַּעִּתִי I am weary ψ 67; שָבַּעִתִּי I am full Is 111, &c.

Rem. To the same category probably belong also the prefects after עַר־מָער Ex 10³ how long hast thou already been refusing (and refusest still . . .? which really amounts to how long wilt thou refuse?), ψ 80⁵, Pr 1²² (co-ordinate with the imperf.), and after אַנָר־אַנָר Ex 16²², Hb 1².

(b) In direct narration to express actions which, although really i only in process of accomplishment, are nevertheless meant to be repre-

Testament, ήλπικα, ήγάπηκα.

¹ With regard to the great but very natural preponderance of intransitive verbs (expressing an existing state), cf. the lists in Knudtzon (see abovo, p. 309, note 2), pp. 117 and 122 in the Danish text.

² Cf. novi, odi, memini; οίδα, μέμνημαι, ἔοικα, δέδορκα, κέκραγα; in the New

sented as already accomplished in the conception of the speaker, e.g. sented as already accomplished in the conception of the speaker, e.g. I lift up (my hand in ratifying an oath) Gn 14²²; יַשְׁלְּחִי I swear Jer 22⁵; יַשְׁלְּחִי I testify Dt 8¹⁹; וֹ בְּעַׁלְּחִי I counsel 2 S 17¹¹ (but in a different context in ver. 15, I have counselled); שְׁלֵּחְרִהִי (prop. I say) I decide (I consider as hereby settled) 2 S 19³⁰; I declare Jb 9²², 32¹⁰.

k (c) To express facts which have formerly taken place, and are still of constant recurrence, and hence are matters of common experience (the Greek gnomic aorist), e.g. ψ 9¹¹ for thou, Lord, hast not forsaken (מְבְּוֹשִׁי them that seek thee. Cf. ver. 13, also ψ 10³, 119⁴⁰ and Gn 49¹¹ (מַבַּבַ).

Rem. In almost all the cases discussed in No. 2 (included under the English present) the imperfect can be used instead of the perfect, wherever the action or state in question is regarded, not as already completed, but as still continuing or just taking place (see § 107 a). Thus, בֹלְתוֹי I am not able ψ 40¹³ and אוֹכֵל הוֹי Gn 31³⁵ have practically the same meaning. Hence also it very frequently happens that the imperfect corresponds to such perfects in poetic or prophetic parallelism, e. g. Is 5¹², ψ 2^{1f}, Pr 1²², Jb 3¹⁷.

M 3. To express future actions, when the speaker intends by an express assurance to represent them as finished, or as equivalent to accomplished facts:

(a) In contracts or other express stipulations (again corresponding to the English present, and therefore closely related to the instances noted under i), e.g. Gn 23¹¹ the field I give (PD) thee; cf. ver. 13 and 48²², 2 S 14²¹, 24²³, Jer 40⁴; in a threat, 1 S 2¹⁶, 2 S 5⁶ (unless, with Wellhausen, 75¹⁹; is to be read).—Especially in promises made by God, Gn 1²⁹, 15¹⁸, 17²⁰, Ju 1².

1 Cf. the similar use of ὅλωλα (διέφθορας, Π. 15. 128) and perii! On the kindred use of the perfect in conditional sentences, cf. below, p.

In Gn 40¹⁴ a perf. confidentiae (after DN 12; but cf. § 163 d) appears to be used in the expression of an earnest desire that something may happen (but have me in thy remembrance, &c.). Neither this passage, however, nor the use of the perfect in Arabic to express a wish or imprecation, justifies us in assuming the existence of a precative perfect in Hebrew. In Jb 21¹⁰, 22¹⁸, also, translate the counsel of the vicked is far from me. Cf. Driver, Tenses³, p. 25 f. In Is 43⁹ either (Sp) is imperative (see § 51 0) or we must read (SD), corresponding to

ports himself in imagination into the future that he describes the future event as if it had been already seen or heard by him, e.g. Is 5¹³ therefore my people are gone into captivity (1,2); 9^{1 ff.}, 10²⁸, 11⁹ (after '3, as frequently elsewhere); 19⁷, Jb 5²⁰, 2 Ch 20³⁷. Not infrequently the imperfect interchanges with such perfects either in the parallel member or further on in the narrative.

- (c) To express actions or facts, which are meant to be indicated as o existing in the future in a completed state (futurum exactum), e.g. Is 4' אָרָהְיִי שׁׁהְּ שׁׁה he has washed away = when he shall have washed away (an imperfect follows in the co-ordinate sentence; cf. the conditional sentences in § 107 w); Is 6¹¹ (after אַרָּ אָרָהְיִי שְׁרָבְּיִר וֹשְׁבִי אַרָּ אַרָּ אַרְּ אַנְיִי שְׁרָבְּיִר שְׁבִּיר אַרָּ אַבְּרָּ אַרְּ אַבְּרִי שְׁבְּרִי שְׁבְּרִי שְׁבְּרִי שִׁבְּרִי שִׁבְּרִי שְׁבְּרִי שְּבְּרִי שְׁבְּרִי שְׁבִּרִי שְׁבִּרִי שְׁבְּרִי שְׁבְּרִי שְׁבִּרִי שְׁבּרִי שְׁבִּרִי שְׁבּרִי שְׁבּרִי שְׁבִּרִי שְׁבִּי שְׁבִּרִי שְׁבִּי שִׁבּרִי שִׁבּרִי שׁׁבְּיִי שְׁבִּי שְּבִיי שְׁבִּי שְׁבִּי שְׁבִּי שְׁבִּי בְּיִי שְׁבִּי שְׁבִּי שְׁבִּי בּיּי בּיּי בּי בּיּי בּי בּיּי בְּיִי בְייִי בְּיִי בְּיּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּיי בְּייִי בְּייִי בְּיי בְּיי בְּייי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי
- 4. To express actions and facts, whose accomplishment in the past p is to be represented, not as actual, but only as possible (generally corresponding to the Latin imperfect or pluperfect subjective), e.g. Gn 3142 except the God of my father . . . had been with me, surely now hadst thou sent me away empty (מַלַלְּחָלֵּי,); Gn 4310, Ex 915 (מַלַלְּחָלֵּי,) I had almost put forth, &c.); Nu 2233, Ju 1323, 1418, I S 1313 (מַלֵּחָלָּי,); z K 1319; so frequently after מַלְּחָלָּי, almost, Gn 2610, Is 10 (where מַלְּחָלָּי,) is probably to be connected with the word after it), ψ 732, 9417, 11987, Pr 514. Cf. also Jb 313, 2310 (מַלְּחָלַבְּי,), Ru 112 (if I should think, &c.; cf. 2 K 74); in the apodosis of a conditional sentence, I S 2534.—So also to express an unfulfilled desire, Nu 142 מַלְּחָלֵבּי would that we had died . . . ! (מַלֵּבְּלִּחָלַבְּי,) with the imperfect would mean would that we might die! I S 1430). Finally, also in a question indicating astonishment, Gn 217 מִלְּבָּלָבִי who would have said . . . ! quis dixerit? ψ 7311.

§ 107. Use of the Imperfect.1

The imperfect, as opposed to the perfect, represents actions, events, α or states which are regarded by the speaker at any moment as still continuing, or in process of accomplishment, or even as just taking place. In the last case, its occurrence may be represented as certainly imminent, or merely as conceived in the mind of the speaker, or simply as desired, and therefore only contingent (the modal use of the imperfect).

¹ Cf. the literature cited above, p. 309, note 2.

Knudtzon (see above, Rem. on § 106 a), comparing the Ass.-Bab usage, would prefer the term present rather than imperfect, on the ground that the tense expresses what is either actually or mentally present. In any case, the essential difference between the perfect and imperfect consists, he argues, in this, that the perfect simply indicates what is actually complete, while the imperfect places the action, &c., in a more direct relation to the judgement or feeling of the speaker.

More precisely the imperfect serves-

1. In the sphere of past time:

b (a) To express actions, &c., which continued throughout a longer or shorter period, le.g. Gn 26 a mist went up continually (אַנֶלָּבֶּי, 2²⁵, 37⁻, 48¹⁰, Ex 1¹², 8²⁰, 13²², 15⁶¹¹².¹⁴¹⁵, Nu 9¹⁵¹⁻, 23⁻¹, 23⁻¹, Ju 2¹, 5՛³, 1 S 3², 13¹⁻¹, 2 S 2²⁵, 23¹⁰, 1 K 3⁴, 7⁵, 21⁶, Is 1²¹, 6⁴ (צְּבָּבָּיִ,), 17¹⁰¹⁻, 51²² ⁻, Jer 13⁻, 36¹³, \psi 18⁻¹¹¹, 4²²¹¹¹¹²¹, 24², 32⁴¹⁵ (אַנְרָיִנְיָלָ), 47⁵, 68¹⁰¹², 104⁶²⁻, 106¹⁵, 107¹⁵²², 139¹³, Jb 3¹¹, 4¹²¹⁵¹², 10¹⁰¹, 15⁻¹² — very frequently alternating with a perfect (especially with a frequentative perfect; cf. Nu 9¹⁵-²³ and § 112 e), or when the narration is continued by means of an imperfect consecutive.²

512 bis, 638 ff. and the note on § 53 p.

3 After in then (to announce future events) the imperf. is naturally used in the sense of a future, Gn 24⁴¹, Ex 12⁴⁸, Mi 3⁴, Zp 3⁹, \$\psi\$ 51²¹.

¹ Cf. the Meša' inscription, 1. 5, ב' אוך כמש בארצה for Chemosh was angry with his land. As Driver, Tenses, 3rd ed., § 27, I a, remarks, this vivid realization of the accomplishment of the action is especially frequent in poetic and prophetic style.

² According to the Masora such imperfects occur in Is 1013 b18 (where, however, "might also mean I am wornt to remove, &c.), Is 453, 57¹⁷, ψ 1838 b, also (according to § 49 c) in 2 S 1¹⁰ and Ez 16¹⁰. In some other cases is no doubt a dogmatic emendation for interpretable (imperf. consec.) in order to represent historical statements as promises; cf. Is 42⁶, 43²⁸ [contrasted with 42²⁵], 51² bis 63²⁸ and the note on § 53 p.

hand, with the perf., e.g. Jos 2²². As after אָ, so also after מַעָטָ, מְעָטֶּק, and אַן the imperf. may be used, according to the context, in the sense of our future, e.g. 2 K 2⁹, Is 65²⁴, Jb 10²¹; after מַעָטָּ e.g. Is 22¹⁴. The imperf. is used in the sense of our present after מַעָטָּ in Ex 0³⁰, 10⁷.

- (b) To express actions, &c., which were repeated in the past, either e at fixed intervals or occasionally (the modus rei repetitae), e. g. Jb 15 thus did (הַשָּׁיֵהְ) Job continually (after each occasion of his sons' festivities); 4³¹, 22⁶¹, 23¹¹, 29^{7.0.121}, Gn 6⁴, 29², 30⁷⁸, 42^{31,39} (I used to bear the loss of it), Ex 1¹², 19¹⁹, 33^{7ff}. (he' used to take every time), 40^{36ff}. Nu 9^{17f. 20ff}., 11^{5.9}, Ju 6⁴, 14¹⁹, 21²⁵, 1 S 1⁷, 2²², 9⁹, 13¹⁹, 18⁵, 27⁹, 2 S 1²², 12³, 13¹⁸, 1 K 5²⁵ (of tribute repeated year by year), 10⁵, 13³³, 14²⁸, 2 K 4⁸, 8²⁹, 13²⁰, 25¹⁴, Jer 36²³, \(\psi 42^5, 44^3, 78^{15.40}, 103^7, Est 2¹⁴; even in a negative dependent clause, 1 K 18¹⁰.

2. In the sphere of present time, again

- (a) To express actions, events, or states, which are continued for a shorter or longer time,¹ e.g. Gn 37¹⁵ שׁמַרֹּבְּלֵשׁ what seekest thou? 19¹⁰ לֹא־אּבְּלֹ I cannot; 24⁵⁰, 31²⁵, Is 1¹³. Other examples are Gn 2¹⁰, 24³¹, 1 S 1⁵, 1 K 3¹, \$\psi\$ 2², and in the prophetic formula מֹמַר יִחֹנָה saith the Lord, Is 1¹¹.¹⁵, &c., cf. 40¹. So especially to express facts known by experience, which occur at all times, and consequently hold good at any moment, e.g. Pr 15²⁰ a wise son maketh a glad father; hence especially frequent in Job and Proverbs. In an interrogative sentence, e.g. Jb 4¹⁵ is mortal man just before God? In a negative sentence, Jb 4¹⁵, &c.
- (b) To express actions, &c., which may be repeated at any time, g including therefore the present, or are customarily repeated on a given occasion (cf. above, e), e. g. Dt 144 as bees do (are accustomed to

¹ It is not always possible to carry out with certainty the distinction between continued and repeated actions. Some of the examples given under f might equally be referred to g.

- do); Gn 621, 3233, 4332, Ju 1140, 1 S 28, 55, 202, 2 S 1532, Is 123, 316, \$\psi\$ 13. So again (see \$f\$) especially to express facts known by experience which may at any time come into effect again, e.g. Ex 238 a gift blindeth (אַנֵינוֹ), &c.; Gn 224, 2214, Is 326, Am 37, Mal 16, Jb 24, &c. Of the same kind also is the imperfect in such relative clauses (see § 155), as Gn 4927 Benjamin is אַנְינִינוֹ a wolf that ravineth (properly, is accustomed to ravin). Finally, compare also the formulae אַנְינִינְינִינִינוֹ it is (wont to be) said (to introduce proverbial expressions) Gn 109, 2214, &c.; בוּ בּיִנְינִינְינִינִינִינְינִינִינְינִינִינִינְינִינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינִינְינִינִינְינְינִינְינִינְינִינְינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינִינְינְינְינְינְינִינְינִינְינְינְינִינְינְינְינְינְינְינְינְינִינְינְינְינִינְינְינִינְינִינְינִינְינְינִינְינְינִינְינִינְינְינִינְינְינִינְינְינִינְינְינִינְינְינְינִינְינְינִינְינְינִינְינְינְינִינְינְינְינְינְינִינְינְינִינְינִינְינְינְיִינְינְינְינ
- i 3. In the sphere of future time. To express actions, &c., which are to be represented as about to take place, and as continuing a shorter or longer time in the future, or as being repeated; thus:
- (a) From the standpoint of the speaker's present time, e.g. Ex 4¹ they will not believe (יְאֵמִינוֹ) me, nor hearken (יְאֵמְעוֹן) unto my voice: for they will say (יְאִמְרוֹן), &c., 6¹, 9⁵, &c.
- k (b) In dependent clauses to represent actions, &c., which from some point of time in the past are to be represented as future, e. g. Gn 43⁷ could we in any wise know that he would say (אַמֵר) 1 2¹⁹, 43²⁵, Ex 2⁴, 2 K 3²⁷ מינו regnaturus erat; 13¹⁴, Jon 4⁵, Jb 3³, Ec 2³, \$\psi\$ 78⁶ that the generation to come might know, בנים לאול לאינו לאריי לאנו אין לאנ
- l (c) To represent a futurum exactum; cf. Is 4^4 , 6^{11} (co-ordinated with a perfect used in the same sense, see § 106 o); so also sometimes after the temporal particles אַר, ψ 1325, and ער ψ until, Gn 298, Nu 2017, &c.
- m 4. Finally to the sphere of future time belong also those cases in which the (modal) imperfect serves to express actions, events, or states, the occurrence of which is to be represented as willed (or not

willed), or as in some way conditional, and consequently only contingent. More particularly such imperfects serve—

- (a) As an expression of will, whether it be a definite intention and n arrangement, or a simple desire, viz.:
- (1) Sometimes in positive sentences in place of the cohortative (cf. e.g. \$\psi\$ 59\text{17}\$ with verse \$18\$; \$2\$ \$2\$\text{250}\$ with \$\psi\$ \$18\text{18}\$; \$3\$, or of the jussive (which, however, in most cases, does not differ from the ordinary form of the imperfect), e.g. \$\text{18}\$, \$\
- (2) To express the definite expectation that something will not O happen. The imperfect with * represents a more emphatic form of prohibition than the jussive with * (cf. § 109 c), and corresponds to our thou shalt not do it! with the strongest expectation of obedience, while * with the jussive is rather a simple warning, do not that! Thus * with the imperfect is especially used in enforcing the divine commands, e.g. * thou shalt not steal Ex 2015; cf. verses 3, 4, 5, 7, 10 ff. So * with the 3rd pers. perhaps in Pr 1610.

¹ As stated in § 46 a, a prohibition cannot be expressed by מוֹל and the imperative.

² To regard this as an optative (so Hupfeld) is from the context impossible. It is more probably a strong pregnant construction, or fusion of two sentences (such as, do not think he will slumber!). Verse 4 contains the objective confirmation, by means of 85 with the imperf., of that which was previously only a subjective conviction.

7 (b) To express actions, &c., which are to be represented as possibly taking place or not taking place (sometimes corresponding to the potential of the classical languages, as also to our periphrases with can, may, should 4). More particularly such imperfects are used—

\$\(\) In a permissive sense, e.g. Gn 2\(^{16}\) of every tree of the garden (אַבֹּל הּאֹבֵל) thou mayest freely eat (the opposite in verse 17); 3\(^2, 42^{37}\), Lv 21\(^{3.22}\), Jb 21\(^3\). In the 1st pers. \$\psi\$ 5\(^8\), 22\(^{18}\) (I may, or can, tell); in a negative sentence, e.g. \$\psi\$ 5\(^5\).

t (2) In interrogative sentences, e. g. Pr 20° מְיִר אֹמָר quis dixerit? Cf. Gn 17¹⁷, 18¹⁴, 31⁴³, 1 S 11¹², 2 K 5¹² בָּהָם מִּלְּאָרְחֵיץ בָּהָם I not wash in them? Is 33¹⁴, \$\psi\$ 15¹, 24³, Ec 5⁵. So especially in a question expressing surprise after אָאָרָחִיץ פּנָהָם Gn 39° how then can I . . .? 44³⁴, Is 19¹¹, \$\psi\$ 137⁴, and even with regard to some point of time in the past, looking forward from which an event might have been expected to take place, e. g. Gn 43⁷ בְּרֵלְעָ בֵּרֶע בִרֶע בִרֶע הַרָּע was Abner to die as a fool, i. e. was he destined to die . . .?), and so probably also Gn 34³¹ (should he deal . . .?). Very closely connected with this is the use of the imperfect—

u (3) In a consecutive clause depending on an interrogative clause, e.g. Ex 3¹¹, who am I (בי אַליִּב) that I should (ought, could) go? 16⁷, Nu 11¹², Ju 9²³, 1 S 18¹⁸, 2 K 8¹³, Is 29¹⁶, Jb 6¹¹, 21¹⁵, similarly after אַיִּיּרָּ Gn 38¹⁸, Ex 5².

¹ But אַשֶּׁר in a causal sense (because, since), e.g. Ju 2²⁰ (as אַשָּׁר Gn 34²⁷) is followed by the perfect. On Jos 4²⁴ see above, § 74 g.

^{[2} R.V. because he shall not see.]

s In 2 K 216 - Decours with the perf. in a vivid presentment of the time when the fear is realized and the remedy comes too late. (In 2 S 206, since a perfect consec. follows, read with Driver NYDY.)

⁴ By this, of course, is not meant that these finer distinctions were consciously present to the Hebrew mind. They are rather mere expedients for making intelligible to ourselves the full significance of the Semitic imperfect.

Rem. In passages like I S 115, ψ 85, 1145, the context shows that the $\mathcal U$ imperfect corresponds rather to our present. In such sentences the perfect also is naturally used in referring to completed actions, e.g. Gn 2010, Ju 1823, 2 S 718, Is 221.

(4) In negative sentences to express actions, &c., which cannot or w should not happen, e.g. Gn אַשֶּׁר לְאִרְיִּלְשׁוֹּ which cannot be numbered for multitude; 20° deeds (אַשֶּׁר לְארִיִּרְשׁוֹּ) that ought not to be done (cf. above, g); \$\psi\$ 5.

(5) In conditional clauses (the modus conditionalis corresponding x to the Latin present or imperfect conjunctive) both in the protasis and apodosis, or only in the latter, $\psi 23^4$ בַּם בְּרֹיאֵלָהְ ... I fear (or I would fear) no evil; Jb g^{20} though I walk (or had to walk) ... I fear (or I would fear) no evil; Jb g^{20} though I be righteous, mine own mouth shall condemn me. After a perfect in the protasis, e.g. Jb 23^{10} . Very frequently also in an apodosis, the protasis to which must be supplied from the context, e.g. Jb 5^8 but as for me, I would seek unto God (were I in thy place); $3^{13.16}$, $14^{14^{14}}$, $\psi 55^{13}$, Ru I^{12} . However, some of the imperfects in these examples are probably intended as jussive forms. Cf. § 109 h.

§ 108. Use of the Cohortative.

The cohortative, i.e. according to § 48 c, the 1st pers. sing or α plur. of the imperfect lengthened by the ending $n_{\overline{\tau}}$, represents in general an endeavour directed expressly towards a definite object. While the corresponding forms of the indicative rather express the mere announcement that an action will be undertaken, the cohortative lays stress on the determination underlying the action, and the personal interest in it.

Its uses may be divided into-

1. The cohortative standing alone, or co-ordinated with another b cohortative, and frequently strengthened by the addition of the particle \S_2 :

(a) To express self-encouragement, e.g. Ex 3° אַבְּרֶהְדְּבֶּא I will turn aside now, and see . . .! So especially as the result of inward deliberation (in soliloquies), e.g. Gn 18²¹, 32²¹ (rarely so used after אַבָּרָהְבָּא Gn 21¹⁶ let me not look . . .! Jer 18¹⁶), and also as a more or less emphatic statement of a fixed determination, e.g. Is 5¹ I will sing ³ . . .! 5⁶, 31⁶. Cf. also Gn 46⁵⁰ now let me die (I am willing to die),

 $^{^{1}}$ For the few examples of cohortatives in the 3rd sing., see § 48 d.

² But verbs אול, according to § 75 l, even in the cohortative, almost always have the ending הַ ; cf. e.g. in Dt 32²⁰ אָרָאָה after אַרָּאָה.

^{[3} R.V. let me sing.]

since I have seen thy face; and ψ 318. In the 1st pers. plur. the cohortative includes a summons to others to help in doing something, e.g. ψ 23 Difference? let us break as under! &c., and Gn 113.

c (b) To express a wish, or a request for permission, that one should be allowed to do something, e.g. Dt 2²⁷ מְּלְבְּרָה־נָּא may I be allowed to pass through (let me pass through)! Nu 20¹⁷ מִלְבָּרָה־נָּא may we be allowed to pass through! Jer 40¹⁵ let me go, I pray thee! &c.; 2 S 16⁹; so after אַל־אַבּוֹשָׁה) 2 S 18¹⁴; after בֹּא 2 S 2 4¹⁴, Jer 17¹⁸, ψ 25² let me not be ashamed; cf. ψ 31^{2,18}, 71¹); 69¹⁵. After אַל־בָּרֹה Jon 1¹⁴.

d 2. The cohortative in dependence on other moods, as well as in conditional sentences: (a) In dependence (with wāw copulative; ψ 9¹⁵ after מְצַבְּילָּהְ) on an imperative or jussive to express an intention or intended consequence, e.g. Gn 27⁴ bring it to me, מְלֵהְ וֹּחְ that I may eat, prop. then will I eat; Gn 19⁵, 23⁴, 24⁵⁶, 27²⁵, 29²¹, 30^{25f}, 42³⁴, 49⁴, Dt 32¹, Ho 6¹, ψ 2⁸, 39¹⁴, Jb 10²⁰ Q⁶rê; Is 5¹⁹ and let the counsel of the Holy One of Israel draw nigh and come, מֹל בַּרְלָּהְ that we may know (it)! Gn 26²⁸, 1 S 27⁵. Also after negative sentences, Gn 18^{20,32}, Ju 6³⁹, and after interrogative sentences, I K 22⁷, Is 40²⁵, 41²⁶, Am 8⁵.

e (b) In conditional sentences (with or without אַר יוֹאָר הַ to express a contingent intention, e.g. Jb 16⁶ אָרַבְּרָה should I determine to speak, my grief is not assuaged, וְאַרְדְּלָה and should I forbear, what am I eased ℓ without אַר Jb 19¹⁸, 30²⁶ (where, however, אַר יוֹאָר is probably intended); ψ 73¹⁶ (unless יוֹאָר אָר should be read), 139⁸. After the 3rd person, Jb 11¹⁷ though it be dark, &c. So perhaps also 2 S 22³⁸ if

I determined to pursue, then . . . , but cf. ψ 1838.

f (c) Likewise in the apodosis of conditional sentences, e.g. Jb 31⁷¹. if my step hath turned out of the way . . . , אַּיִּרְּשָׁלָּה then let me sow; cf. 16⁴¹. I also could speak as ye do, if! So even when the condition must be supplied from the context, e.g. \$\psi\$ 40⁶ else would I declare and speak of them; \$51¹⁸ else would I (gladly) give it, i.e. if thou didst require it (cf. the precisely similar אַיָּאָיָן \$\psi\$ 55¹³); Jb 6¹⁰. In the 1st plur. Jer 20¹⁰. To the same category belong the cohortatives after the formula expressing a wish אַרְיִּרְּבָּרִי, e.g. Jer 9¹ oh, that I had . . . , אַרִּיִּרְּבָּרִי then (i. e. if I had) should I (or would I) leave my people, &c.; Ju 9²⁰; without Wāw Is 27⁴, \$\psi\$ 55⁷, Jb 23⁴ (cf. also verse 7).

Rem. 1. The question, whether a resolution formed under compulsion (a necessity) is also expressed by the cohortative (so, according to the prevailing opinion, in Is 38¹⁰ בְּבָּלָּאָ, 'yer 3²⁵, 4^{19,21}, 6¹⁰, \$\psi 55^{3.18}(?)\$; 57⁵, where, however, with Hupfeld, אַבְּבֶּלְּאָ should be read; 77⁷, 88¹⁶, and in the 1st plur. Is 59¹⁰), is to be answered in the sense that in these examples the cohortative form is used after its meaning has become entirely lost, merely for the sake of its fuller sound, instead of the ordinary imperfect. This yiew is strongly

supported by the rather numerous examples of cohortative forms after $w\bar{a}w$ consec. of the imperfect (cf. § 49 e, as also ψ 666 the imperfect (if. § 49 e, as also ψ 667 there did we rejoice ψ 119 there did we rejoice ψ ; Pr γ^7), which can likewise only be explained as forms chosen merely for euphony, and therefore due to considerations of rhythm.

§ 109. Use of the Jussive.

As the cohortative is used in the 1st pers., so the jussive is especially α found in the 2nd and 3rd pers. sing. and plur. to express a more or less definite desire that something should or should not happen (cf. for its form, which frequently coincides with that of the ordinary imperfect, \S § 48 f, g). More particularly its uses may be distinguished as follows:

1. The jussive standing alone, or co-ordinated with another jussive:

(b) In negative sentences to express prohibition or dissuasion, c warning, a negative wish (or imprecation), and a request. The prohibitive particle used before the jussive (according to § 1070) is almost always (in negative desires and requests frequently

¹ Analogous to this cohortative (as equivalent to the imperfect) after ነው is the use of the historic imperf. after ነዚ, § 107 c.

with regard to verbs ה"ר", it is true that the full form of the imperfect is frequently used with the meaning of the jussive (as also for the cohortative, see § 108 a, note 2), e.g. אַלְיִרְאָה Jb 3º (but previously יְבִּילְּה it look for!): especially in (Neh 2³) and immediately before the principal pause, Gn 1º ਜ਼ਿਲ੍ਹੀ; Ju 6³º, but previously הִיְהִיה it is 47°; וֹהָרֶאָה yreviously; יְהַיִּלְאָר On the attempt to distinguish such jussives from the imperfect by means of a special meaning ה_, see § 75 hh.

אַל־נְאָל (אֵל־קָה); e.g. Ex 34³ אֵישׁ אֵל־יוָרְאָּ neither let any man be seen! Pr 3⁷ be not (אֵל־יְהָה) wise in thine own eyes! Jb 15³¹ אַל־הַשְּׁחָה ne confidat. In the form of a request (prayer), Dt 9²⁶ אַל־הַשְּׁחָת destroy not! 1 K 2⁵⁰, ψ 27⁹, 69¹⁸.

d Rem. 1. The few examples of No with the jussive could at most have arisen from the attempt to moderate subsequently by means of the jussive (voluntative) form what was at first intended to be a strict command with imperf. indic.); probably, however, they are either cases in which the defective writing has been misunderstood (as in 1 K 26, Ez 4814), or (as in Gn 248) instances of the purely rhythmical jussive form treated below, under k. Moreover, cf. לא יוֹסף Jo 22 and from the same verb Gn 412 (unless it is to be referred to h) and Dt 131. The same form, however, appears also to stand three times for the cohortative (see below), and in Nu 22^{10} for the ordinary imperfect (but see below, i). Thus it is doubtful whether an imaginary by-form of the ordinary imperf. is not intended by the Masora in all these cases, and whether consequently 701, &c., should not be restored .-On לארתהום עינף, &c., Dt 716, 139, &c., Ez 511, &c., cf. § 72 r, according to which Dann should probably be read in every case. - The jussive appears in the place of the cohortative after אל ז S 1436 (קארבשאר) co-ordinated with two cohortatives), 2 S 17 12; cf. Is 4123 Keth. (נורא), i.e. ונרא), after another cohortative); also (see above) אַכּף Dt 1816, Ho 915, and even without לא Dt 1816, Ho 915, and even without אַל Ez 516.

2. בי with the jussive (or imperf., cf. § 107 p) is used sometimes to express the conviction that something cannot or should not happen; cf. Is 29 (where, however, the text is very doubtful) אַלָּהָל אָנָן and thou canst not possibly forgive them [R.V. therefore forgive them not]; ψ 346, 41°, 50°, 121° (אַלְּיִבוּלַבָּּ); Pr 32°,

Jb 522 אל־הירא neither needest thou be afraid; 2017, 4032.

2. The justive depending on other moods, or in conditional sentences:
(a) Depending (with $W\bar{a}w$) on an imperative or cohortative to

express an intention or an assurance of a contingent occurrence, e.g. Gn 24⁵¹ take her and go, and let her be (יְּחָהִי prop. and she will be)...; 30³, 31³⁷, 38²⁴, Ex 8⁴, 91³, 10¹⁷, 14², Jos 4¹⁶, Ju 6³⁰, 1 S 5¹¹, 7³, 1 K 21¹⁰, \$\psi\$ 144⁵, Pr 20²², Jb 14⁶. Also after interrogative sentences, which include a demand, Est 7² (say) what is thy desire..., בוֹשָׁלֵי and it shall (i. e. in order that it may) be granted! 1 K 22²⁰, Is 19¹², Jb 38³⁴¹. Depending on a cohortative, e.g. Gn 19²⁰ בְּשִׁלְּחָה בָּא שִׁבְּחָה that my soul may live; even after a simple imperf. (cf. below, g), 1 K 13³³ whosoever would, he consecrated him ... that he might be a priest (read פוֹחַ of the high places, but probably the LXX reading יִּיִי is to be preferred.

This does not include the cases in which the jussive is not logically dependent on a preceding imperat., but is merely co-ordinated, e. g. Gn 207, ψ 27¹⁴, &c.

(b) Frequently in conditional sentences (as in Arabic), either in the ħ protasis or in the apodosis, cf. \$\psi 45^{12} \forall \foral

Ho 1410.

Moreover, in not a few cases, the jussive is used, without any collateral \$\hat{k}\$ sense, for the ordinary imperfect form, and this occurs not alone in forms, which may arise from a misunderstanding of the defective writing, as Dt 28^{21,36}, 32⁸, I K 8¹, Is 12¹, Mi 3⁴, 5⁸, \$\psi\$ 116, I8¹², 21² \$\hat{Q}^{\text{eff}}\$ \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$ \frac{1}{12}\$, \$\hat{K}^{\text{eff}}\$, \$\hat{\text{li}}\$ \$\hat{13}\$, \$\frac{1}{5}\$, \$\psi\$ 116, I8¹², 21² \$\hat{Q}^{\text{eff}}\$ \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$, \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$, \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$, \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$, \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$ \$\hat{\text{cocurs}}\$, \$\hat{\text{cocurs}}\$ \$\hat{\text

§ 110. The Imperative.

Mayer Lambert, 'Sur la syntaxe de l'impératif en hébreu,' in REJ. 1897, p. 106 ff.

- at 1. The imperative, which, according to § 46, is restricted to the and pers. sing. and plur., and to positive commands, &c., may stand either alone, or in simple co-ordination (as in I K 1844, Is 561, 6518) with other imperatives:
 - (a) To express real commands, e.g. Gn 121 get thee out of thy country; or (like the jussive) mere admonitions (Ho 1012) and requests, 2 K 5²², Is 5³; on the addition of 32 see below, Rem. 1. The imperative is used in the sense of an ironical challenge (often including a threat) in 1 K 222 ask for him the kingdom also; 2215, Ju 1014, Is 4712 (with እን), Jer 7²¹, Ez 20³⁹, Am 4⁴, Jb 38³¹, 40^{10ff}, La 4²¹. The imperative has a concessive sense in Na 315 (though thou make thyself many, &c.), and in the cases discussed under f, e.g. Is 89f., 299.
- b (b) To express permission, e.g. 2 S 1823 after previous dissuasion, (then) run (as far as I am concerned)! Is 2112, 4511.
- (c) To express a distinct assurance (like our expression, thou shalt have it) 2 or promise, e.g. Is 6518 but be ye glad, &c. (i.e. ye will have continually occasion to be glad); and Is 3730, \$\psi\$ 1102; in a threat, Jer 219. So especially in commands, the fulfilment of which is altogether out of the power of the person addressed, e.g. Is 5414 be far from anxiety (meaning, thou needst not fear any more); Gn 128, &c. (for other examples, such as I K 2212, 2 K 513, see below, f). Most clearly in the case of the imperative Niph'al with a passive meaning, e.g. Gn 42¹⁶ בוֹאַמְרוּ and ye shall be bound; Dt 32⁵⁰, Is 49⁹ (Is 45²², see below, f).
- d Rem. 1. The particle پي age! (§ 105) is frequently added to the imperative, as to the jussive, sometimes to soften down a command, or to make a request in a more courteous form (see above, a), Gn 1213, 242, sometimes to strengthen an exhortation uttered as a rebuke or threat (Nu 1626, 2010) or in ridicule (Is 47¹²).
- 2. The imperative after the desiderative particle \$\footnote{7}\$ Gn 2313 (at the end of verses 5 and 14 also read \$\frac{1}{5}\$ for \$\frac{1}{5}\$ and join it to the following imperative) is due to an anacoluthon. Instead of the imperfect which would be expected here after 17, the more forcible imperative is used in a new sentence.
- 2. The imperative in logical dependence upon a preceding imperative, jussive (or cohortative), or an interrogative sentence, serves to

¹ On the close relation between the imperative and jussive (both in meaning and form), cf. § 46 and § 48 i.

² Like the threatening formulae in the Latin comic writers, e. g. vapula, Ter. Phorm. v. 6, 10 = vapulare te iubeo, Plaut. Curc. vi. 4, 12.

express the distinct assurance or promise that an action or state will ensue as the certain consequence of a previous action. So especially:

(a) The imperative when depending (with waw copulative) upon another imperative. In this case the first imperative contains, as a rule, a condition, while the second declares the consequence which the fulfilment of the condition will involve. The imperative is used for this declaration, since the consequence is, as a matter of fact, intended or desired by the speaker (cf. divide et impera), e.g. Gn 4218 זאת עשוי this do, and live, i.e. thus shall ye continue to live. Gn 171, 1 K 22¹², 2 K 5¹³, Is 36¹⁶, 45²² (והושער), Jer 6¹⁶, Am 5^{4.6}, \psi 37²⁷, Pr 3⁸⁷. 44, 72, 1320 Keth., Jb 29, 2 Ch 2020; in Jer 255, Jb 2221 32 is added to the first imperative. In other cases, the first imperative contains a mocking concession, the second an irrevocable denunciation, e.g. Is 89 יעו עמים וַהֹאתוּ (continue to) make an uproar, O ye peoples, and ye shall be broken in pieces; cf. verse 9 b.

Rem. 1. If a promise or threat dependent on an imperative be expressed in $oldsymbol{g}$ the 3rd pers. then the jussive is naturally used instead of the 2nd imperative

2. In Pr 2013 the second imperative (containing a promise) is attached by \hbar asyndeton; elsewhere two imperatives occur side by side without the copula, where the second might be expected to be subordinated to the first, e.g. Dt ביש 224 (אחל ביש 12 is virtually, as it were, an object to החל החל begin, take in possession for to take in possession (cf., however, Ju 196 ולון be content, I pray thee, and tarry all night, and on this kind of co-ordination in general, cf. § 120 d). But such imperatives as לְנִמוּ), סְּלְּמוּ), when immediately preceding a second imperative, are for the most part only equivalent to interjections, come! up!

(b) The imperative, when depending (with $v\bar{a}v$ copulative) upon ia jussive (cohortative), or an interrogative sentence, frequently expresses also a consequence which is to be expected with certainty, and often a consequence which is intended, or in fact an intention; cf. Gn 207 and he shall pray for thee, מוֹהָים and thou shalt live; cf. Ex 1416, 2 K 510, Jb 116, ψ 1285 the Lord bless thee . . . so that (or in order that) thou seest, &c.; Ru 19, 411; after a cohortative, Gn 122, 45¹⁸, Ex 3¹⁰ ! that thou mayest bring forth; Ex 18²², 1 S 12¹⁷, 1 K 112; Jer 3515 (after imperative and jussive); after an interrogative sentence. 2 S 213 wherewith shall I make atonement, לבֶרֶבוּ that ye may bless, &c.—In Nu 519 the imperative without ! (in 3223 with !) is used after a conditional clause in the sense of a definite promise.

Rem. The 2nd sing. masc. occurs in addressing feminine persons in Ju 420 k (למלי), according to Qimhi an infinitive, in which case, however, the infinitive absolute עמדי should be read; but probably we should simply read with Moore), Mi 113 and Zc 137 (after עורי); and in Is 231, the 2nd plur. masc. (On

the four forms of the 2nd fem. plur. imperative in Is 32¹¹, erroneously explained here in former editions, see now § 48 i). In Na 3¹⁵ the interchange of masc, and fem. serves to express totality (the nation in all its aspects). Cf., moreover, § 145 p on other noticeable attempts to substitute the corresponding masculine forms for the feminine.

§ 111. The Imperfect with Wāw Consecutive.

- a 1. The imperfect with wāw consecutive (§ 49 a-g) serves to express actions, events, or states, which are to be regarded as the temporal or logical sequel of actions, events, or states mentioned immediately before. The imperfect consecutive is used in this way most frequently as the narrative tense, corresponding to the Greek acrist or the Latin historic perfect. As a rule the narrative is introduced by a perfect, and then continued by means of imperfects with wāw consecutive (on this interchange of tenses cf. § 49 a, and especially § 112 a), e.g. Gn 3¹ now the serpent was (¬¬¬¬) more subtil . . . and he said (¬¬¬¬¬) unto the woman; 4¹, 6°π, 10°π, 15°π, 11°π, 11°π, 14°π, 15°π, 15°π, 16°π, 21°π, 24°π, 25°π, 36°π, 36°π, 37°.
- Bem. 1. To this class belong some of the numerous imperfects consec. after various expressions of time, whenever such expressions are equivalent in meaning to a perfect 2 (viz. אָרָהָי trane to pass), e. g. Is 6¹ in the year that king Uzziah died, I saw (אַרְאָרְאָה), &c.; Gn 22⁴, 27³⁴, Ju 11¹⁰, 1 S 4¹⁰, 17⁵⁻, 21⁶, Ho 11¹: on the use of יְיִהְי to connect expressions of time, see below, g.—It is only in late books or passages that we find the simple perfect in a clause following an expression of time, as 1 S 17⁵⁵ (cf. Driver on the passage), 2 Ch 12⁻, 15⁶, &c., Dn 10¹¹, 15¹⁰; the Perfect after 1 and the subject, 2 Ch 7¹.
- 2. The continuation of the narrative by means of the imperfect consec. may result in a series of any number of such imperfects, e. g. there are forty-nine in Gn. I. As soon, however, as the connecting Waw becomes separated from the verb to which it belongs, by the insertion of any word, the perfect necessarily takes the place of the imperfect, e.g. Gn 15 and God called (אָרָבָן אָרָלָבָן) Night; verse 10, 220, 113 and frequently.

¹ On an apparent exception (the *imperf. consec.* at the beginning of whole books) see § 49 b note.

² Cf. Is 45⁴, where the *imperf. consec.* is joined to an abrupt statement of the cause, and Jb 36⁷, where it is joined to an abrupt statement of the place.

4. The imperfect consecutive sometimes has such a merely external con- ℓ nexion with an immediately preceding perfect, that in reality it represents an antithesis to it, e.g. Gn 32^{31} and (yet) my life is preserved; $2 \cdot S \cdot 3^8$ and yet thou chargest me; $3 \cdot D \cdot 10^8$, 32^8 ; similarly in dependence on noun-clauses, Pr 30^{25} ff.

2. The introduction of independent narratives, or of a new section f of the narrative, by means of an *imperfect consecutive*, likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of [17]! (καὶ ἐγένετο) and it came to pass, after which there then follows either (most commonly) an *imperfect consecutive* (Gn 4^{3.8}, 8⁶, 11², Ex 12²⁹, 13¹⁷, &c.), or Wāw with the perfect (separated from it), Gn 7¹⁰, 15¹², 22¹, 27³⁰, or even a perfect without Wāw (Gn 8¹³, 14¹¹, 40¹, Ex 12⁴¹, 16²², Nu 10¹¹, Dt 1³, 1 S 18³⁰, 2 K 8²¹, &c.), or finally a noun-clause introduced by Wāw, Gn 41¹.

2. Closely related to the cases noticed in g are those in which the imperfect he consecutive, even without a preceding in, introduces the apodosis either—
(a) to whole sentences, or (b) to what are equivalent to whole sentences, especially to nouns standing absolutely. As in certain cases of the perfect consecutive (see § 112 x), so the imperfect consecutive has here acquired a sort of independent force. Cf. for (a) I S 15²⁸ because thou hast rejected the word of the Lord, IRMAN he hath rejected thee (cf. Nu 14¹⁶, Is 48⁴, where the causal clause precedes in the form of an infinitive with preposition), Ex 9²¹; for (b) Gn 22²⁴ INDIAN and (as to) his concubine..., IRMAN here, &c.; Ex 38²⁴, Nu 14³⁶¹, IS 14¹⁹, 17²⁴, 2 S 4¹⁰, 19⁴¹ Keh., 21¹⁶, I K 9²⁰¹, 12¹⁷, 2 K 25²², Jer 6¹⁹, 28⁸, 33²⁴, 44²⁵, —In I K 15¹³, 2 K 16¹⁴ the preceding noun, used absolutely, is even regarded as the object of the following imperfect consecutive, and is therefore introduced by TNS.

muodacoa 25 mi.

1 Exhaustive statistics of the use of ויהי in its many and various connexions

are given by König in ZAW. 1899, p. 260 ff.

i 3. The imperfect consecutive serves, in the cases treated under a-h, to represent either expressly, or at least to a great extent, a chronological succession of actions or events; elsewhere it expresses those actions, &c., which represent the logical consequence of what preceded, or a result arising from it by an inherent necessity. Thus the imperfect consecutive is used—

k (a) As a final summing up of the preceding narrative, e.g. Gn 21, 23²⁰ יום הַשְּׁבֶּה וני so (in this way) the field became (legally) the property

of Abraham, &c.; 1 S 1750, 316.

- l (b) To express a logical or necessary consequence of that which immediately precedes, e.g. Gn 39², Jb 2³ and he still holdeth fast his integrity, אוֹן אוֹן so that thou thus (as it now appears) groundlessly movedst me against him; \psi 65° so that they are afraid . . .; even a consequence which happens conditionally, Jer 20¹¹ so that my mother should have been . . . Another instance of the kind perhaps (if the text be correct) is Jer 38° אוֹן יוֹן so that he dies (must die).
- M Rem. Such consecutive clauses frequently occur after interrogative sentences, e.g. Is 51¹² who art thou (i.e. art thou so helpless), זְיֵלְיִאָּל that thou art (must needs be) afraid? \psi 144³ (cf. \psi 85, where in a very similar context that is used with the imperfect); Gn 12¹⁹ (תְּבָּאָל); 31²⁷ הוֹשְׁלַחְרָּ so that I might have sent thee away.

4. As regards the range of time it is to be carefully noticed—

n (a) That the imperfect consecutive may represent all varieties in the relations of tense and mood, which, according to § 107 a, follow from the idea of the imperfect;

O (b) That the more precise determination of the range of time to which an imperfect consecutive relates must be inferred in each case from the character of the preceding tense (or tense-equivalent), to which it is attached, in a more or less close relation, as temporal or logical sequence. Thus the imperfect consecutive serves—

p (1) To represent actions, events, or states, which are past (or were repeated in past time), when it is united with tenses, or their

equivalents, which refer to an actual past.

 put them, &c.); Nu 14³⁶, 1 S 28³, 2 S 2²³, Is 39¹. Finally there are the cases in which an infinitival or participial construction representing past time, according to \S 113 r, \S 116 x, is taken up and continued by an imperfect consecutive.

- (2) To represent *present* actions, &c., in connexion with tenses, or r their equivalents, which describe actions and states as being either present or lasting on into the present (continuing in their effect); so especially,
- (a) In connexion with the present perfects, described in § 106 g, e.g. ψ 16 9 therefore my heart is glad (ما يَقْنِينَ) and my glory rejoiceth (مَا يَقْنِينَ); Is 3^{16} (parallel with a simple imperfect). Cf. also such examples as $\psi 29^{10}$ (prop. he sat down, and has been enthroned ever since), $\psi 41^{13}$.
- (β) In connexion with those perfects which represent experiences s frequently confirmed (see § 106 k), e.g. Jb 14² he cometh up (אַבָּיֶי) like a flower, and is cut down (בְּיֵלְיִנוֹן); he fleeth (בַּיִּבְיוֹן) also as a shadow, יַעֲמִוֹר and continueth not; Jb 20¹5, 24²-¹¹, Is 40²⁴, Pr 11².
- (γ) In connexion with imperfects which, in one of the ways t described in § 107. 2, are used in the sense of the present; e.g. Jb 14¹⁰ but man dieth ($\square \square_1^{\bullet}$) and becometh powerless ($\square_1^{\bullet} \square_1^{\bullet} \square_1^{\bullet}$), &c., i. e. remains powerless; Jb 4⁵, Ho 8¹³, Hb 1⁹¹, ψ 55¹⁸, 90³, Jb 5¹⁵, 7¹³, 11³ (when thou mockest), 12²⁵, 34²⁴, 37⁸ (parallel with a simple imperfect); 39¹⁵. In the apodosis of a conditional sentence, ψ 59¹⁵, so also after an interrogative imperfect, 1 S 2²⁹, ψ 42⁶ ($\square_1^{\bullet} \square_1^{\bullet}$) for which in verse 12 and in 43⁵ we have $\square_1^{\bullet} \square_1^{\bullet}$ and why art thou disquieted ?).
- (δ) In dependence on participles, which represent what at present u continues or is being repeated, e.g. Nu 2211, 1 S 26, 2 S 192 behold the king weepeth (בְּבֶּה) and mourneth (בְּבֶּה) for Absalom; Am 58, 951, Na 14, ψ 348, Pr 2026, Jb 12221, but cf. e.g. Jb 124 בְּיֵבֶּלְהוּ who called upon God, בּיִבֶּלָהוֹ and he answered him.
- (ϵ) In dependence on other equivalents of the present, as in Is 51^{12} , $v + 144^3$ (see above, m); Jb 10^{22} . So especially as the continuation of an infinitive, which is governed by a preposition (cf. § 114 r), Is 30^{12} , Jer 10^{13} , ψ 92^8 , &c.
- (3) To represent future actions, &c., in dependence on—(a) an to imperfect which refers to the future, ψ 49¹⁵, 94^{22f};—(β) a perfect consecutive, or those perfects which, according to § 106 n, are intended to represent future events as undoubtedly certain, and therefore as though already accomplished (perf. propheticum); cf. Is 5¹⁵ (parallel with a simple imperfect separated from 1); 5^{16} (cf. 2^{11,17}, where the same threat is expressed by the perfect consecutive); 5^{25} , $9^{5,10f}$.

13^{15,17ff.}, 22^{7ff.}, Jo 2²³, Mi 2¹³, Ez 33^{4,6}, ψ 7¹³, 64^{8ff.};—(γ) a future participle, Jer 4¹⁶. ¹

Rem. An imperfect consecutive in dependence on a perfect or imperfect, which represents an action occurring only conditionally, is likewise used only in a hypothetical sense, e.g. Jb 916 אמר בּילָאָתִי וֹ נְעָבֵּי if I had called, and he had answered me, yet . . .; ψ 13911 אַמְרָ וֹ זְּעָבְּי if I should say (previously, in verse & f., hypothetical imperfects are used).—In Is 48181 an imperfect consecutive occurs in dependence on a sentence expressing a wish introduced by אַנְייִנְי und it, or so that it were, equivalent to then should it be). Cf. also the examples mentioned above, under l (Jer 2017) and m (Gn 3127), where the imperfect consecutive expresses facts occurring contingently.

§ 112. The Perfect with Waw Consecutive.

- G. R. Berry, 'Waw consecutive with the perfect in Hebrew,' in Bibl. Lit., xxii. (1903), pp. 60-69.
- a 1. The perfect, like the imperfect (§ 111), is used with wāw consecutive (cf. § 49 a; on the external differentiation of the perfect consecutive by a change in the position of the tone, see § 49 h) to express actions, events, or states, which are to be attached to what precedes, in a more or less close relation, as its temporal or logical consequence. And as, according to § 111 a, the narrative which begins with a perfect, or its equivalent, is continued in the imperfect consecutive, so, vice versa, the perfect consecutive forms the regular continuation to a preceding imperfect, or its equivalent.
- b Rem. 1. This alternation of perfect and imperfect or their equivalents is a striking peculiarity of the consecutio temporum in Hebrew. It not only affords a certain compensation for the lack of forms for tenses and moods, but also gives to Hebrew style the charm of an expressive variety, an action conceived as being still in progress (imperfect, &c.), reaching afterwards in the perfect a calm and settled conclusion, in order to be again exhibited in movement in the imperfect, and vice versa.² The strict regularity of this

represented as already accomplished; cf. the prophetic perfects in verse 17 ff.

2 It is difficult to give a proper explanation of this phenomenon (according to § 49 a, note, to be found only in the Canaanitish group of languages), when we have given up the theory of a special wāw conversivum in the unscientific sense mentioned in § 49 b, note, at the end, and if we accept the fact that the perfect and imperfect consecutive cannot possibly be used in a way which contradicts their fundamental character as described in §§ 106 and 107. In other words, even the perfect consecutive originally represents a finally completed action, &c., just as the imperfect consecutive represents an action which

alternation belongs indeed rather to the higher style, and even then it depends upon the view and intention of the speaker, whether he wishes the action, &c., to be regarded as the logical consequence of what has preceded, or as

simply co-ordinate with it, and so in the same tense.

2. A succession of any number of other perfects consecutive may be co-or- C dinated with a perfect consecutive (cf. e. g. Ez 14¹³, Am 5¹⁹, Ru 3³, four perfects in each case, Is 8⁷ five, Ex 6⁸¹, eight). It is true, however, of the perfect (as conversely of the imperfect, § 111 c), that as soon as the Wāw is separated by any intervening word from the verb to which it belongs, an imperfect necessarily takes the place of the perfect, e.g. Gn 12¹² when the Egyptians shall see thee, they shall say (אָרֶוֹדְ אָרָוֹן), This is his wife: and they will kill me (אַרָּרְ וְּהַרְּנָּוֹ שִׁרְּיִּרְ שִׁרְּרִּיִּ שִׁרְּיִּרְ שִׁרְּיִיּרְ שִׁרְיִיִּרְ שִׁרְּיִרְ שִׁרְיִיִּיְ שִׁרְיִיִּרְ שִׁרְיִיִּיִּ שִׁרְיִיִּיְ שִׁרְיִיִּיְ שִׁרְיִיִּ שְׁרִיִּיְ שִׁרְיִיִּיְ שִׁרְיִיִּיְ שִׁרְיִיִּיִּ שִׁרְיִיִּיְ שִׁרְיִיִּיְ שִׁרְיִיִּיִּ שִׁרְיִיִּיְ שִׁרְיִיִּיְ שִׁרִיִּיִּיְ שִׁרִּיִיִּ שִׁרְיִיִּ שִׁרְיִיִּיִּ שִׁרִייִּ שִׁרְיִיִּיִּיְ שִׁרְיִיּיִי שִׁרְיִיִּיִיִּ שִׁרִייִי שִׁרְיִיִּיִי שִׁרְיִיִּיִייִי שִׁרְיִייִי שִׁרְיִיִּייִי שִׁרְיִייִי שִׁרְיִייִי שִׁרְיִייִי שִּיִייִי שִׁרְיִייִי שִׁרְיִייִי שִׁרְיִייִי שְׁרִייִי שִׁרְיִייִי שִׁרְיִייִי שִׁרְיִייִי שִּׁרְיִייִי שִּׁרִיי שִׁרְיִייִי שְׁרִייִי שְׁרִייִי שִׁרְיִיי שִׁרְיִי שִׁרְיִיי שְׁרִיי שִׁרְיִי שְׁרִייִי שְׁרִיי שִׁרְיִייִי שְׁרִיי שִׁרְיִי שִׁרְיִיי שִׁרְיִי שִׁרְיִי שִׁרְיִיי שִׁרְיִי שְׁרִיי שִׁרְייִי שִּׁרְיי שִׁרְייִי שְׁרִיי שִׁרְיִי שִּׁרְייִי שְׁרִי שִׁרְייִי שְׁרִיי שִׁרְיִי שְׁרִי שִּיי שְׁרִיי שְׁרִיי שִּיְיי שְׁרִיי שִּׁרְיי שִּיְי שְׁרְייִי שִּי שְׁרְייִי שְׁיִּי שְׁרִיי שְׁרִיי שְׁרִיי שְׁרִּי שְׁיִי שְׁרִיי שְׁרִּיי שְׁרְייִי שְׁרִיי שְׁרִיי שְׁרִי שְׁרִיי שְּיְי שְׁרְייִי שְׁרִיי שְׁרִיי שְׁרְייִי שְׁיִי שְׁיִי שְׁיִי שְּייִי שְׁרִיי שְׁיִי שְׁרְייִי שְׁרְיִי שְׁיִי שְׁיִּי שְׁרִיי שְׁיִי שְׁיִּי שְׁרְייִי שְׁיִי שְׁיִי שְׁיִּי שְׁיִי שְׁיִי שְׁיִ

- 2. The perfect consecutive, like the imperfect consecutive, always d belongs to the period of time expressed by the preceding tense, or its equivalent, with which it is connected as the temporal or logical consequence. The particular cases may be classed under three heads:
 (a) the perfect consecutive in *immediate* dependence (see e), (b) in loose connexion (see x) with the preceding, and (c) the perfect consecutive at the beginning of the apodosis to other sentences, or their equivalents (see f).
- 3. The perfect consecutive in immediate dependence on the pre-e ceding tense, or its equivalent, serves
- (a) As a frequentative tense to express past actions, &c., i.e. actions repeatedly brought to a conclusion in the past, and follows tenses, or their equivalents, representing actions which have continued or been repeated in the past:

is only beginning, becoming or still continuing, and hence in any case incomplete. The simplest view is to suppose, that the use of the perfect consecutive originated from those cases, in which it had to express the conclusion (or final consequence) of an action which was continued (or repeated) in past time (see the examples above), and that this use was afterwards extended to other cases, in which it had to represent the temporal or logical consequence of actions, &c., still in progress, and thus in the end a regular interchange of the two tenses became recognized.

she used to make . . יְּלֵלְחָה and brought it to him from year to year; 27° (בְּלֵּחְה), ז K 14°2, 2 K 3°25, 12°15 (in verses 16°1. imperfects occur again). So also in dependent sentences, Gn 6°4 מָיֶלְרָה), Jb 31°29.

f (β) After an imperfect consecutive, e. g. Ex 39³ (Samaritan וקצצו), 1 S 5⁷ (! see § 112 rr), 7¹⁶, 2 S 15^{2.5}, 16¹³ and he threw stones at him, אוֹן and cast dust continually; 12^{16,31}, 2 K 6¹⁰, 12^{11 ft. 15}, Jer 37¹⁵, Jb 1⁵.

E Rem. The frequentative perfect consecutive is sometimes joined even with imperfects consecutive which simply express one single action or occurrence in the past; thus Ex 18²⁶, 4c^{31 f}, 1 S 1⁴, 2 S 15^{1 f}, 1 K 14²⁷ (cf. verse 28); 1 K 18⁴, 2 K 12¹⁰. For other examples of a loosely connected frequentative perfect consecutive, see below, dd.

h (γ) After a perfect, Gn 37³ (לֹיִי , i.e. as often as he needed a new garment)²; Gn 31⁷, Nu 11⁸, 1 S 16¹⁴, 2 K 3⁴, ψ 22⁶; in interrogative sentences, 1 S 26⁹ who has ever, &c.; ψ 80¹³, Jb 1^{1,4}, Ru 4⁷.

i (δ) After an infinitive, Am בּ בְּרַבְּבּל because he did pursue his brother, אַרָּבְּל and (on each occasion) did cast off all pity (then an imperfect consecutive); after an infinitive absolute, Jos 6¹³, 2 S 13¹⁹, Jer 23¹⁴.

k (ε) After a participle, Is 63 (מְלֵּכִי), &c., frequentative, as a continuation of עָּׁמָרִים, verse 2); IS 222, 2S 1717.4

ל (ζ) After other equivalents of tenses, e.g. Gn 47²² the priests had a portion from Pharaoh, יְאֵבֶלוֹיִ and did eat (year by year), &c.; 1 K 4⁷.

m (b) To express present actions, &c., as the temporal or logical consequence of actions or events which continue or are repeated in the present, especially such as have, according to experience, been at all times frequently repeated, and may be repeated at any time:

(a) After a simple imperfect, e.g. Gn 2²⁴ therefore a man leaves (בּוֹטֵיֵה is accustomed to leave) . . . פְּבָּק and cleaves, &c., here, as frequently elsewhere, clearly with the secondary idea of purpose, i.e. in order to cleave; Is 5¹¹ (if בְּקָיָה is to be taken as a continuation

¹ Also in Ez 44¹² (where Stade, ZAW. v. 293, would read אַבְּהַלּוּ and וַנְּהַרָּוּּ the unusual tenses may have been intentionally chosen: because they continually ministered and so always became afresh . . .

² Driver, on this passage, rightly refers to 1 S 2¹⁹.

³ Am 47 would also come under this head, if הַמְמֵרָהְ is really intended, and the statement refers to the past; יְהַמְמֵרָהְ might, however, also be a perfect expressing positive assurance (§ 106 m), and the passage would then come under s.

⁴ That וְהַלְכָהוֹ, &c., are frequentatives (the maidservant used to go repeatedly and tell them) may be seen from יְלְכוֹ (necessarily an imperfect, since it is separated from יְ שׁבְּלוֹ and יִּלְכוֹי ; on the other hand in verse 18 מַבְּלֵבוֹ and מַבְּלֵבוֹי of actions which happened only once.

of Diff.; Is 28^{28} , Jer 12^3 , Ho 4^3 , 7^7 , ψ 906, Jb 14^9 ; also in dependent clauses, Lv 20^{18} , Is $29^{8.11}$. Am 5^{19} .

 $\{112 n-t\}$

- (β) After a participle, as the equivalent of a sentence representing n a contingent action, &c., e.g. Ex בְּנֵח מִּנֵה (instead of מַנֵּה אִישׁ וְמֵת (וְּכִי יַבֶּה אִישׁ (וְכִּי יַבֶּה אִישׁ (instead of מָבָּה אִישׁ (וְכִי יַבֶּה אִישׁ) if one smite a man and (so that) he die, &c., Ex 21¹⁶, Is 29¹⁵, Am 6¹, Hb 2¹².
- (γ) After an infinitive absolute, Jer 7° will ye steal, murder, and o commit adultery (simple infinitives absolute; cf. § 113 ee), מַלָּל and then come and stand before me...and say, &c.; cf. below, u.
- (c) To express future actions, &c., as the temporal or logical consequence of tenses, or their equivalents, which announce or require such future actions or events. Thus—
- (a) After imperfects in the sense of a simple future, e.g. Am 9³¹. Direction of the sense of a simple future, e.g. Am 9³¹. Direction of the sense of a simple future, e.g. Am 9³¹. Direction of the sense of subject, Gn 27¹², Is 6¹⁶, &c.); and in interrogative sentences, Gn 39⁹, Ex 2⁷, 2 S 12¹⁸, 2 K 14¹⁰, Am 8⁸, \$\psi\$ 41⁶; cf. also Ru 1¹¹; in sentences expressing a wish, 2 S 15⁴; as well as in almost all kinds of dependent clauses. Also in conditional clauses after DN Gn 32⁹, Ex 19⁵, IS 1¹¹, or D Gn 37²⁶, or D Jer 3¹; in final clauses after DN Gn 32⁹, Ex 19⁵, IS 1¹¹, or D Gn 37²⁶, or D Jer 3¹; in final clauses after DN Gn 32¹², Is 6¹⁰, Am 5⁶; in temporal clauses, Is 32¹⁵, Jer 13¹⁶; and in relative clauses, Gn 24¹⁴, Ju 1¹², IS 17²⁶.
- (γ) After an imperative, also with the same or a different subject, re.g. 2 S 7⁵ 닷크 및 및 및 go and tell (that thou mayst tell), &c., and often, perf. consec. after 및 (as also the perf. consec. of 고양 and 고향 very frequently follows other imperatives); Gn 6¹⁴, 8¹⁷, 27^{48 f.}, 1 S 15^{3.18}, 1 K 2³⁶, Jer 48²⁶.
- (δ) After perfects which express a definite expectation or assurance S (cf. § 106 m and n), e.g. Gn 17²⁰ אָרוֹ וְהַבְּרֵיִי אָׁתוֹ וְהַבְּרֵיִי אָׁתוֹ וְהַבְּרֵיִי אָׁתוֹ וְהַבְּרֵיִי אָׁתוֹ behold, I have blessed him, and will make him fruitful, &c.; Is 2^{11} , 5^{14} ; on Am 4^7 see above, note 3 on h; in an interrogative sentence, Ju 9^9 , 11^{13} .
- (є) After a participle, e.g. Gn אַל for yet seven days, אֲלְכִי מַמְמִיר and I will cause it to rain ... יְמָלִיתִי and I will (i.e. in order to) destroy, &c.; Jer 21°; also with a different subject, Gn 24⁴⁸, the

u (ζ) After an infinitive absolute, whether the infinitive absolute serves to strengthen the finite verb (see § 113 t), e. g. Is 31⁵, or is used as an emphatic substitute for a cohortative or imperfect (§ 113 dd and ee),

e. g. Lv 26, Dt 116, Is 55, Ez 2346f.

υ (η) After an infinitive construct governed by a preposition (for this change from the infinitive construction to the finite verb, cf. § 114 r), e.g. 1 S 10⁸ לְּדָּ וְּהְוֹרֵעְהִי לְּךָּ זְּהְוֹרַעְהִי לִּדְּ זוֹט נוֹנוֹ I come unto thee (prop. until my coming) and show thee, &c.; Gn 18²⁵, 27⁴⁵, Ju 6¹⁸, Ez 39²⁷; cf. 1 K 2^{37,42}.

ע Rem. To the same class belong I S 14²⁴, where the idea of time precedes, until it be evening and until I be arenged, &c., and Is 5⁸, where the idea of place precedes, in both cases governed by "ער".

a. 4. The very frequent use of the perfect consecutive in direct dependence upon other tenses (see above, d-v) explains how it finally obtained a kind of independent force—especially for the purpose of announcing future events—and might depend loosely on sentences to which it stood only in a wider sense in the relation of a temporal or logical consequence. Thus the perfect consecutive is used—

(a) To announce future events, &c., in loose connexion with a further announcement, e. g. Gn 4130 and two co-ordinate perfects consecutive, equivalent to but then shall arise, &c.; frequently so after with a following substantive (1 S 98), or a participial clause (cf. the analogous instances above, under t), e.g. 1 S 2^{31} behold, the days come, וְּלְרַעְּהִי that I will cut off, &c.; Is 396, Am 42, 811, 913, and very often in Jeremiah; after an expression of time, Ex 174, Is 1025, 2917, Jer 5133, Ho 14. Further, when joined to a statement concerning present or past facts, especially when these contain the reason for the action, &c., expressed in the perfect consecutive; cf. Is 67 lo, this hath touched thy lips, הוף therefore thine iniquity shall be taken away, &c. (not copulative and it is taken away, since it is parallel with a simple imperfect), Gn 2011, 2622, Ju 133 (here in an adversative sense); Ho 814. In loose connexion with a noun-clause, a long succession of perfects consecutive occurs in Ex 66 m. Also in Amos 526 may may be an announcement yea, ye shall take up; but cf. below, rr.

Rem. I. Very frequently the announcement of a future event is attached y by means of אָרָהְיֹם and it shall come to pass (cf. the analogous continuation in the past by means of יְרָהְיָהְ (\$\frac{1}{2}\), \$\frac{1}{2}\), after which the event announced (sometimes after a long parenthesis) follows in one or more (co-ordinate) perfects consecutive, \$\frac{1}{2}\), \$\frac{1}{2}\}, \$\frac{1}{2}\), \$\frac{1}{2}\}, \$\frac{1}{2}\], \$\frac{1}{2}\}, \$\frac{1}{2}\], \$\frac{1}{2}\}, \$\frac{1}{2}\], \$\frac{1}{2}\}, \$\frac{1}{2}\},

2. The jussive form יוֹה' occurs (in the sense described in y) instead of וֹהָלָּי in 1 S 105, 2 S 5^{24} (I Ch 1 4^{15}), I K 1 4^5 , Ru 3^4 , although in the first three places a jussive is wholly inadmissible in the context, and even in Ru 3^4 (where an admonition follows) יוֹה' would be expected (see below, bb). In I K 1 4^5 the form is a textual error, and the pointing should simply be יהֹר' . In the other passages יוֹה' (always before an infinitive with a preposition) stands at the beginning of the sentence at an unusually long distance from the principal tone, and hence is certainly to be explained according to \S 109 k, except that in 1 S 10 \S , &c., the simply rhythmical jussive form takes the place, not of the full imperfect form, but (exceptionally) of the perfect consecutive.

(b) To introduce a command or wish: Dt 10¹⁹ love ye therefore the aa stranger; IS 6⁵, 24¹⁶, IK 2⁶ (in Gn 40¹⁴ the precative perfect consecutive, as elsewhere the cohortative, jussive, and imperative, is strengthened by means of אָלָי. So, also, in loose connexion with participial and other noun-clauses (see above, x), Gn 45¹²¹, IK 2²¹, Ru 3³¹, 3⁹.—In Gn 17¹¹ the perfect consecutive (אַלְּיָבֶּיּם and ye shall be circumcised, &c.) is used to explain a preceding command.

Rem. As in the cases mentioned above under y, the connexion may be bb made by means of in. Thus with a following perfect consecutive, e.g. Gn 46^{38} , 47^{24} , Ju 4^{20} . Cf. also Gn 24^{14} , where the real wish, at least as regards the sense, is contained in the next sentence.

(c) To introduce a question, whether in loose connexion with CC another interrogative sentence (see above, p), e.g. Gn 29¹⁵ art thou my brother (equivalent to, Surely thou art), מוֹנְיבֵּרְשִׁלֵּי, and shouldest thou then serve me for naught? or with a positive statement, e.g. Ex 5⁵ (בְּיִבְּיִבְּיִי will ye then make them rest?); Nu 16¹⁰, 1 S 25¹¹, and (if it is Milera') ψ 50²¹ (בְּיִבְּיִבְּיִר).

(d) To introduce actions frequently repeated (hence analogous to dd the numerous examples of a frequentative perfect consecutive, above, under e), e.g. i S i³ (אָלָה) of annual festival journeys); i3²¹ (where, however, the text appears radically corrupt); 27° (אָלָה), i.e. every time, therefore continued by means of יְרָבֶלְבָּלוֹ); i K 5² (אָלָה),

 $^{^1}$ On the various combinations with הְיָה see König's statistics in $\it ZAW$. xix, 272 ff.

parallel with a simple imperfect); 9²⁵, Jer 25⁴, Ho 12¹¹, Dn 8⁴.—In Jb 1⁴ ¹ a series of frequentative perfects consecutive is interrupted by an imperfect consecutive, while a simple imperfect (as the *modus rei repetitae*) forms the conclusion. In Jer 6¹⁷ a similar perfect is expressly marked, by placing the tone on the final syllable (according to § 49 h), as parallel with the real perfects consecutive.

- Rem. The loose connexion of tempora frequentativa by הַּדְּיָּהְ (cf. the Rem. on y and bb) is also very common in this sense; thus with a following perfect consecutive, Gn 30⁴¹. (but in verse 42^a, where the verb is separated from the Wāw by an insertion, we find אַ יְשׁׁיִם he used not to put them in, according to § 107 e); Gn 38⁹, Ex 17¹¹, 33⁷ ff. (see above, e), Nu 21⁹, Ju 6³, 10³⁰, I S 16²³ (followed by five perfects consecutive); 2 S 15⁵; with a following imperfect (as the modus rei repetitae), Ju 2¹⁹, 2 S 14²⁶.—In Ju 12⁵¹, infin, contrary to what would be expected, is continued by means of the imperfect consecutive, and in 1 S 13²² by אֹלְיִי with the perfect (instead of the imperfect).
- ff 5. Finally the perfect consecutive is very frequently employed with a certain emphasis to introduce the apodosis after sentences (or their equivalents) which contain a condition, a reason, or a statement of time. Such an apodosis, as in the cases already treated, may represent either future events, or commands and wishes, or even events which have been often repeated in the past. Thus—
 - (a) The perfect consecutive occurs in the apodosis to conditional sentences 1 (§ 159 g, o, s):
 - (a) After אַ with the imperfect, e.g. 2 K 7^{4b} אָבּרִיִּתְוֹנוּ יַנְּתְּרָנוּ if they kill us, (well then) we shall but die; here the perfect consecutive is used obviously with greater emphasis than the imperfect (נַתְיָה) which immediately precedes; Gn 18²⁶, 24^{8.41}, 32⁹, Nu 30¹⁵, Ju 4²⁰, 1 S 1¹¹, 20⁶, 1 K 3¹⁴, Na 3¹², Ec 4¹¹.
- gg (β) After DN with the perfect (in the sense of a futurum exactum), Nu 5²⁷, 2 K 5²⁰, 7^{4a}, Is 4^{4f}; as precative apodosis after NJ-DN with the perf. preteritum, Gn 33¹⁰; as a frequentative perfect consecutive, to represent past events in the apodosis after DN with a perfect, Gn 38⁸, Nu 21⁹, Ju 6³, Jb 7⁴; after DN with imperfect, Gn 31⁸.
- hh (γ) After '¬ (in case, suppose that) with the imperfect, Gn 12¹², Ex 18¹⁶, Ju 13¹⁷, Is 58⁷, Ez 14¹³. Frequentative with reference to the past, after ¬¬ with frequentative perfect, Ju 2¹⁸, Jb 7^{13f}.

¹ In a number of the examples of this kind the protasis is already loosely connected by means of ההיה, and hence some of them had to be already mentioned above, under y, bb, ee.

In I S 24¹⁹ a question appears to be expressed by the perfect consecutive, for if a man find his enemy, will he let him go well away? Probably, however, with Klostermann, יבוֹ should be read for יבוֹל.

(δ) After אַשֶּׁר with the imperfect, Gn 44° יַּמָבּא אָרוֹ ... יַּמַר יִּמְצָּא ii with whomsoever ... it be found, let him die; with the perfect, Ex 21 מוֹ and if a man lie not in wait, &c.; Ju 1 יבּיבּר אָרַ אַרָּ

(¿) After various equivalents of sentences, which contain a condition; mm thus, after a substantive standing absolutely, or a participle (a casus pendens), Gn 17¹⁴ יַבְּרְיָהָה וֹנִי בְּיִרְיָה וֹנִי מִּחְ and the uncircumcised male (in case such an one be found), he shall be cut off, &c.; cf. Gn 30³², Ex 12¹⁵, 2 S 14¹⁰, Is 6¹³, and (after an infinitive with a preposition) 2 S 7¹⁴; in a wider sense also Ex 4²¹, 9¹⁹, 12⁴⁴, Is 9⁴, 56⁵.

(b) The perfect consecutive serves as the apodosis to causal clauses; מוּ לְצִי לֵּינִוֹ שִׁנְיּרָ בְּיַלְיִנְ שִׁנְיּרָ בְּיַלְיִנְ שִׁנְרָּ בְּיִּלְיִנְ שִׁנְרָּ בְּיִלְיִנְ שִׁנְרָ בְּיִּלְיִנְ שִׁנְרָ בְּיִלְיִנְ שִׁנְרָ בְּיִלְיִנְ שִׁנְרָ בְּיִלְיִנְ שִׁנְרָ בְּיִלְיִנְ שִׁנְרָ בְּיִלְיִנְ שִׁנְרְ שְׁנְרְ שְׁנְרְּיוֹים שְׁנְיוֹים שְׁנְרְיוֹים שְׁנְרְיוֹים שְׁנְרְיוֹים שְׁנְּיִים שְׁנְיוֹים שְׁנְרְיוֹים שְׁנְבְּיִים שְׁנְיִים שְׁנְיוֹים שְׁנְרְיוֹים שְׁנְרְיוֹים שְׁנְיוֹים שְׁנְרְיוֹים שְׁנְיוֹים שְׁנְרְיוֹים שְׁנְרְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנִיוֹים שְׁנְּיוֹים שְׁנְּיוֹים שְׁנְיוֹים שְׁנְיִים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְּיוֹים שְׁנְיוֹים שְׁנְיִים שְׁנְיוֹים שְּבְּיִים בְּיִים בּוֹים בְּיִים שְׁנְייִים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְיוֹים שְׁנְייִים שְׁנְיוֹים שְׁנְיוֹים שְׁנְייִים שְׁנְייוֹים שְׁנְייִים שְׁנְיוֹים שְׁנְייִים שְׁנְייִים שְׁיוּים שְׁנְייִים בְּיוֹים עוֹים עוֹים עוֹים בְּיוֹים עוֹים עוֹים בְּיוֹים עוֹים עוֹים בְּיוֹים עוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּייִים בְּיים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוּ

¹ In all these examples (not only in the frequentative perfects consecutive) the original idea of the perfect, which also underlies the perfect consecutive, comes out very distinctly. Gn 44²⁰ (see above) implies in the mind of the speaker, If it ever shall have come to this, that ye have taken this one also, then ye have thereby brought me down to Sheol.

6. Finally there still remains a number of passages which cannot be classed with any of those hitherto mentioned. Of these, some are due to the influence of Aramaic modes of expression, while in others the text is evidently corrupt.¹ In a few instances we can do no more than merely call attention to the incorrectness of the expression. (We are not of course concerned here with the cases—usually occurring in dependent clauses—in which a 2nd pers. perf. with Wāw copulative is simply co-ordinate with what precedes, as in Gn 28⁶, and probably Nu 21¹⁵, Dt 33².)

qq (b) The text is certainly corrupt in Is 406 (read with the LXX and Vulgate

¹ Mayer Lambert, REJ. xxvi. 55, is probably right in pointing some of these forms as infin. abs. instead of perfects.

² In the whole of *Qoheleth* the imperfect consecutive occurs only in 1¹⁷ and 4^{1.7}. Several of the perfects with 1 can no doubt be explained as frequentatives, e.g. 1¹⁸, 2^{5.9,11.18,15}, 5¹⁸, compared with 6²; but this is impossible in such passages as 9¹⁴ In Ezra, Driver reckons only six examples of the historical perfect with 1, in Nehemiah only six, and in Esther six or seven.

³ Stade in ZAW. v. 291 ff. and in Ausgewählte akad. Reden, Giessen, 1899, p. 194 ff. and appendix p. 1999, discusses, in connexion with 2 K 1212, a number of critically questionable perfects with \hat\frac{1}{2}. He considers that the whole section, 2 K 234 from אַרָּיִין to verse 5 inclusive, is to be regarded as a gloss, since the continuation of an imperfect consecutive by means of a perfect with \hat\frac{1}{2} never occurs in pre-exilic documents, except in places where it is due to corruption of the original text. The theory of frequentative perfects consecutive (even immediately after imperfects consecutive), which has been supported above, under f and g, by a large number of examples, is quite inconsistent with the character of the action in 2 K 235 הַרָּבָּרַיִּן, verse 8 בְּבָּרַרִיִּן, and verse 14 בְּבָּרַרִיִּן.

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Of other questionable instances, (a) the following, at any rate, may also be TT explained as frequentatives, Gn 21^{25} , 49^{23} , Ex 36^{38} , 38^{28} , 39^3 , IS 5^7 , 17^{20} , 24^{11} (but even so in would be expected); 2 K 23^{12} , Is 28^{26} (parallel with an imperfect); Am 5^{26} (unless it is rather, yea, ye shall take up; see above, x); ψ 26^3 ,

Ez 836.

(B) A longer or constant continuance in a past state is perhaps represented SS by the perfect with \(\frac{1}{2}\) (as a variety of the frequentative perfect with \(\frac{1}{2}\)), in Gn 15\(\frac{6}{3}\), 34\(\frac{5}{2}\), Nu 21\(\frac{2}{2}\), Os 9\(\frac{1}{2}\), 22\(\frac{5}{2}\), Is 22\(\frac{1}{4}\), Jer 3\(\frac{9}{2}\). But the unusual perfects consectin Jos 15\(\frac{5}{2}\)-11, 16\(\frac{2}{2}\)-8, (ultimately parallel with an imperf. as in 17\(\frac{9}{2}\), 18\(\frac{12}{2}\)-21, 19\(\frac{11}{2}\)-14\(\frac{2}{2}\). 22\(\frac{2}{2}\), 3\(\frac{4}{2}\), 22\(\frac{1}{2}\), as originally containing the directions either of God to Joshua or of Joshua to the people; cf. the evident trace of this in 15\(\frac{1}{2}\). A redactor transformed the directions into a description but left the perfects consec., which are to be explained as in \$aa\$. In the same way \(\frac{1}{2}\), Ex 36\(\frac{20}{2}\) is most simply explained as repeated from 26\(\frac{25}{2}\).

(ין The following are due to errors in the text, or to incorrect modes of the expression: Ex 36291, Ju 323, 1618 (read יוֹלֵילֵל), ו S 419, 1738, 2 S 165, 1918 (read יוֹלֵילָל), ו K 311 (where יוֹשׁאַלוֹ is, no doubt intentionally, assimilated to the four other perfects); 133, 2021; 2 K 147 (where, with Stade, שֵׁבֶּילָל יִבְּילִילָּל should be read); 1414, 184 (where, at any rate, יוֹלֵילָל might be taken as a frequentative, but not רְבִּילִל הַלְּבִיל הַלְּבִיל הַלְּבִיל הַלְּבִיל הַלְּבִיל הַלְּבִיל הַבְּיל הַלְּבִיל הַבְּיל הַלְּבִיל הַבְּיל הַבְּיל הַבְּיל הַבְּבִיל הַבְּיל הְיבּיל הַבְּיל הְבּיל הַבְּיל הְבָּיל הַבְּיל הַבְּיל הְבּיל הַבְּיל הַבְּיל הְבּיל הְבּיל הְבְּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבְיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְיל הְבְיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְיל הְבְּיל הְבְּיל הְבּיל הְבִּיל הְבְּיבְיל הְבְיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְבְּיל הְב

Finally, in 1 S 112, 109, 1748, 2520, 2 S 618, 2 K 315, Jer 3711, Am דְיָהִי is to be uu read throughout instead of וְהָיָה , but in Gn 385 אוֹהְיִי with the LXX.

B. THE INFINITIVE AND PARTICIPLE.

§ 113. The Infinitive Absolute.

Cf. the dissertation of J. Kahan, and, especially, the thorough investigation by E. Sellin, both entitled, *Ueber die verbal-nominale Doppelnatur der hebräischen Participien und Infinitive*, &c., Lpz. 1889; F. Prätorius, 'Ueber die sogen.Infin. absol. des Hebr.' in *ZDMG*. 1902, pp. 546 ff.

1. The infinitive absolute is employed according to § 45 to emphasize a the idea of the verb in the abstract, i.e. it speaks of an action (or state) without any regard to the agent or to the circumstances of time and mood under which it takes place. As the name of an action the infinitive absolute, like other nouns in the stricter sense,

ינעל Or does אווי, as a frequentative, imply fastening with several bolts? It is, at all events, to be noticed, that in 2 S 1318 also ונעל follows an imperfect consecutive.

may form part of certain combinations (as a subject, predicate, or object, or even as a genitive, see below); but such a use of the infinitive absolute (instead of the infinitive construct with or without a preposition) is, on the whole, rare, and, moreover, open to question on critical grounds. On the other hand, the infinitive absolute frequently exhibits its character as an expression of the verbal idea by taking an object, either in the accusative or even with a preposition.

h Examples of the use of the infinitive absolute:-

(a) As subject, Pr 25²⁷ בוֹשׁ הַרְבּוֹת לֹא מוֹב (i is not good to eat much honey; Jer 10⁵, Jb 6²⁵, Ec 4¹⁷; epexegetically, after a demonstrative pronoun, Is 58⁵. Zc 14¹².

c (b) As predicate, Is 3217 and the effect of righteousness (is) הַשְׁקַם וְבֶּטֵח quietness

(prop. to find rest) and confidence.

him; Ez 363; 1 S 2526.33 (after D); after Ex 326, Jer 718, 4417.

f (e) Governing an accusative of the object, e.g. Is 2213 אָרָל בְּקָר וְשְׁחֹט צֹאוֹ Slaying oxen and killing sheep; cf. Ex 208, 2330, Dt 512, Is 3719, Ez 2330, and of the examples in a-d, Dt 2856, Is 55, 5861. Pr 2527, &c.; followed by a preposition, e.g. Is 716 בַּעוֹב בַּעוֹב בַּעוֹב בַעוֹב to refuse the evil and choose the good; Pr 1512 (הוֹבח לַוֹּ).

g If the object be a personal pronoun, then, since the infinitive absolute can never be united with a suffix (see the note on α), it is affixed by means of the accusative-sign אוֹר (חֹאֵי), e.g. Jer 9²³ אוֹר (חֹאַי) and knoweth me; Ez 36³.

¹ The infinitive absolute can never be joined with a genitive or a pronominal suffix.

² Perhaps אַהַ according to § 53 k should be explained as an infinitive construct, or should be written רַגְּצָּוֹ.

ו אחרי שֶׁתֹה נּ I S 1º is impossible Hebrew, and as the LXX shows, a late addition.

2. Analogous to the use of the infinitive absolute as the accusative hof the object, mentioned in d, is its employment as a casus adverbialis 1 in connexion with some form of the finite verb, to describe more particularly the manner or attendant circumstances (especially those of time and place) under which an action or state has taken place, or is taking place, or will take place; e.g. Jer 2219 he shall be buried with the burial of an ass, קחוֹב וַהִשְּׁלֵּךְ a drawing and casting forth, i.e. being drawn and cast forth, &c.; Gn 2116 (PIII a removing, i.e. distant; cf. Ex 337, Jos 316); Gn 3032, Ex 3086, Nu 65.23, 1585 (where a subject is added subsequently; see below, gg); Jos 3^{17} , 1 S 3^{12} . מהחל ובלה) a beginning and ending, i.e. from beginning to end); 2 S 82, Is 711 (בְּעָמֵק and הַנְּמָה prop. a making deep . . . , and a making high, i.e. whether thy request extend to the world below or to the height above); אַר וְהַשְּׂבֵּיל in hiding, sc. my face); Jer אַר וְהַשְּׂבֵּיל with knowledge and understanding); Hb 313 (print, for the form cf. § 75 aa); Ze 7³, ψ 35¹6 (Ρ϶Ψ, to define more precisely γυτε 15); Jb 153.2

Rem. I. To an adverbial infinitive absolute of this kind, there may further i be added a casus adverbialis (the accusative of state or circumstance), or even a circumstantial clause, to define more exactly the manner in which the action is performed, e.g. Is 20² and he did so אַרוֹם דְּיִלוּתְּ walking naked and barefoot, prop. in the condition of one naked, &c.; Is 30¹² a breaking in pieces (acc. to the reading אַבְּחָלוֹת); the Masora requires without sparing.

2. A few infinitives of this kind, all of which are in Hiph'il, have, through kfrequent use, come to be treated by the language as simple adverbs; so especially הַרְבָּה (cf. § 75 ff) multum faciendo, i. e. multum, very frequently strengthened by TKD very and even used without connexion with a finite verb (see the Lexicon); also היטב bene faciendo, i.e. bene, used especially to express the careful and thorough performance of an action (e.g. Dt 1315); in Dt 921, 278 it is added epexegetically to another adverbial infinitive absolute, in Jon 49 it twice precedes the verb for the sake of emphasis. Finally, השבם mane faciendo, i. e. early in the morning, then in general early with the additional idea of earnestness; in I S 1716 joined with the infinitive absolute והערב a denominative from yerening (morning and evening, i. e. early and late), elsewhere (with the exception of Pr 2714) always joined with the infinitive absolute of the governing verb, e.g. Jer בול for I earnestly protested (העלתי unto your fathers . . . השבם והער rising early and protesting, i.e. with earnest protestation; Jer 253, 265 (where should be omitted before '71); Jer 2919, 3233, 2 Ch 1615.

¹ That this casus adverbialis also was originally regarded as an accusative, may be seen from classical Arabic, where an infinitive of this kind expressly retains the accusative ending. In Latin the ablative of the gerund corresponds in many ways to this use of the infinitive absolute.

² Also in ² K ^{21¹³ for מְחָה וְהָפַּף read with Stade and Klostermann יְּמָהֹה וְהָפֹּף; similarly, with Stade, וֹחָוֹיף in Ju ²⁴; חָוֹוֹיף in Jer ^{23¹⁴}, and on Is ^{31⁵} cf. t.}

- 1 3. The infinitive absolute occurs most frequently in immediate connexion with the finite verb of the same stem, in order in various ways to define more accurately or to strengthen the idea of the verb.
- M These infinitives absolute joined immediately to the finite verb belong in a sense to the schema etymologicum treated in § 117 p, i.e. they are objects of the finite verb in question, except that the infinitive absolute (as a nomen abstractum) lays stress rather on the actual occurrence or the energy of the action (see the examples below), while the noun proper emphasizes the result or extent of the action; cf. e.g. Ex 22²² אַר יְצָעָל אָל יִינְעַל אָל יִינִיל אָל יִינִין אָל יִינְין אָל יִינִין אָּין אָל יִינִין אָּין אָּין אָּין אָּין אָּינִין אָּין אָין אָּין אָין אָּין אָין אָּין אָּין אָּין אָּין אָּין אָּין אָין אָּין אָין אָין אָּין אָּין אָּיִין אָּין אָּיִין אָּין א

We must further distinguish-

- O The infinitive absolute is used before the verb with less emphasis:
- (1) Frequently at the beginning of the statement; cf. Driver on 1 S 20⁶. However, in these cases a special emphasis on the following verb is sometimes intended; cf. above, n, on Gn 43³, 1 S 20⁶; also Gn 3¹⁶, 26²⁸, 32¹⁷, 1 S 14²⁸, 20³. Elsewhere the infinitive absolute is evidently used only as possessing a certain fullness of sound (hence for rhythmical reasons, like some uses of the separate pronoun, § 135 α), as in Gn 15¹³, 43^{7,20}, Ju 9⁸, 1 S 10¹⁶, 23¹⁰, 2 S 1⁶, 20¹⁸.
- (2) Very frequently in conditional sentences after DN, &c. The infinitive absolute in this case emphasizes the importance of the con-

¹ Cf. A. Rieder, Die Verbindung des Inf. abs. mit dem Verb. fin . . . im Hebr., Lpz., 1872; also his Quae ad syntaxin Hebraicam . . . planiorem faciendam ex lingua Graeca et Latina afferantur, Gumbinnen (Programm des Gymnasiums), 1884. G. R. Hauschild, Die Verbindung finiter und infiniter Verbalformen desselben Stammes in einigen Bibelsprachen, Frankfurt a. M., 1893, discussing especially the rendering of such constructions in the Greek and Latin versions.

dition on which some consequence depends, e.g. Ex 15^{26} if thou wilt diligently hearken, &c., Ex 19^5 , 21^5 , $22^{3.11^6.16.22}$ (see above, m); 23^{22} , Nu 21^2 , Ju 16^{11} , $1 \text{ S } 1^{11}$, 12^{25} ; after $\stackrel{>}{>} 1 \text{ S } 14^{30}$.

The infinitive absolute is used to strengthen a question, and q especially in impassioned or indignant questions, e.g. Gn 37^{5} פּאָרָעָל אָלְיִעּל shalt thou indeed reign over us? Gn 37^{10} , 43^{7} , Ju 11^{25} , I S 2^{27} , 2 S 19^{43} , Jer 3^{1} , 13^{12} , Ez 28^{9} , Am 3^{5} , Zc 7^{5} ; but cf. also Gn 24^{5} must I needs bring again?

(b) The infinitive absolute after the verb, sometimes (as in n) to r intensify the idea of the verb (especially after imperatives and participles, since the infinitive absolute can never precede either, e.g. Nu 11¹⁵, Jb 13¹⁷, 21², 37² אַוֹטְלָּיִ אַטְּיִי hearken ye attentively; Jer 22¹⁰; after participles, e.g. Is 22¹⁷, also elsewhere, e.g. Nu 23¹¹, 24¹⁰ thou hast altogether blessed them; Jos 24¹⁰, 2 K 5¹¹, Dn 11¹⁰, and with the infinitive absolute strengthened by means of אַ Gn 31¹⁵, 46⁴, Nu 16¹³); sometimes to express the long continuance of an action; here again after an imperative, Is 6⁹ אַוֹטְשִׁ אַשְׁשִׁ hear ye continually; after a perfect, Jer 6²⁹; after a participle, Jer 23¹⁷; after an imperfect consecutive, Gn 19⁹, Nu 11³².

To this class belong especially those cases in which a second infini-s tive absolute is co-ordinated with the first; the latter then expresses either an accompanying or antithetical action or the aim to which the principal action is directed; e.g. i S 6¹² שָׁלָּדְ וַּלְּעָל וְּלַבְּן וְּעָעוֹ lowing as they went (lowing continually; so after a participle, Jos 6^{13b} Qerê); Gn 8⁷ it went forth to and fro ²; Is 19²² smiting and (i.e. but also) healing again; Jo 2²⁶ (see above, m).

Rem. r. Instead of a second infinitive absolute (see above) there is sometimes found a perfect consecutive (Jos. 6^{18} a and $_2$ S $_{13}^{19}$ [but Stade's piyth is

is preferable], in both places as perfect frequentative; Is 315 referring to the future, unless with Stade, ZAW. vi. 189, we read וְהַמֵּלִים and יַהְשֵּׁילֵים), or an imperfect consecutive (I S 19²³, 2 S 16¹⁸) or participle (2 S 16⁵); cf. also u.

2. The idea of long continuance is very frequently expressed by the verb לָּבְלֵּה to go, along with its infinitive absolute, or even by the latter alone, and this occurs not only when it can be taken in its literal sense (to go, to walk, as in the examples given above, Jos 69.18, 1 S 612, 2 S 316, 1319; cf. also, Is 316, where both infinitives stand before the verb, and \$\psi\$ 1266, where אוֹלְּבְּלָּה precedes), but also in cases where אוֹלְבְּלָה in the sense of to go on, to continue, merely performs the function of an adverb. The action itself is added in a second infinitive absolute, or sometimes (see above, t) in a participle or verbal adjective. Examples, Gn 88 אוֹלְבָּלָה בּבּלָה בְּבִּלָּה בָּבֹר בַּבְּלֵה (unless we read אַלְבָּלָה, as in 2 S 316); with an adjective following, Gen 2618, Ju 424, I S 1419, 2 S 510 (I Ch II) 2 S 1825.

On the other hand, in I S 17⁴¹ the participle infinitive absolute. Of a different kind are the instances in which the participle is used as predicate along with the co-ordinate adjective (Ex 19¹⁹, I S 2²⁶, 2 S 3¹, 15¹², Est 9⁴, 2 Ch 17¹²) or participle (I S 17¹⁵, Jon 1¹¹,

Pr 418, Éc 16).

3. The regular place of the negative is between the intensifying infinitive absolute and the finite verb, e.g. Ex בּבְּלְ בְּרְבּּלְלְּאָרוּנְלְּאָרוּ מְלֵּאָרוּ מִינִּלְ בְּּאָרוּ מִינִּלְ בְּּאָרוּ מִינִּלְ מִּבְּלְּאָרוּ מִינִּלְ מִּבְּלְּאָרוּ בּּבּילְ מִּבְּלְּאָרוּ בּּבּילְ מִּבְּלְּאָרוּ בּּבּילְ מִּבְּלְּאָרוּ בּבּילְ מִּבְּלְּאָרוּ בּבּילְ מִּבְּלְּאָרוּ בּבּילְ מִּבְּלְּאָרוּ בּבּילְ מִינִּי בּבְּילְ מִינִּי בְּבְּילִי בּבְּילִי בְּבְּילִי בְּבְּילְיִי בְּבְּילְיִי בְּבְּילְיִי בְּילִי בְּבְּילִי בְּבְּילְ בְּבְּילִי בְּבְּילְ בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְילְיים בּבּילִי בּבְילִי בּבְילִי בּבְילְיים בּבּילִי בּבְילְיים בּבּילִי בּבְילְיים בּבּילי בּבְילְיים בּבּילים בבּבילים בבּבילים בבּבילים בביילים בבייל

form of words); Am 9^8 , ψ 49^8 .

¹ Cf. in French, Le mal ra toujours croissant, la maladie va toujours en augmentant et en empirant, 'continually increases and becomes worse and vorse.'

² Cf. Rieder, Quo loco ponantur negationes 8 det be . . . (Zeitschrift für Gymn.-Wesen, 1879, p. 395 ff.).

³ In three passages even the infinitive absolute of another stem of like sound occurs; but in Is 2823 אָרוֹשְׁ is no doubt a mere textual error for אַרוֹשְׁ, and in Jer 813, according to § 72 aa, we should read מַבְּבָּאָ, and in Zp 1² קְבֵּאַ, Barth, Nom.-bildung, § 49 b, sees in אַרוֹשְׁ, and קוֹטְאָ infinitives Hiph'il, exactly corresponding in form to 'aqâm[a] the Aram. infin. 'Aph'el of מַבְּיִשׁ but there is no more evidence for a Hiph. of שִּׁיִן in Hebrew than for a stem אַרִּישׁ.

equally well be represented by a substantive of kindred stem. In Is 2914 the substantive intensifying the verb is found along with the infinitive absolute.

- 4. Finally the infinitive absolute sometimes appears as a substitute y for the finite verb, either when it is sufficient simply to mention the verbal idea (see z), or when the hurried or otherwise excited style intentionally contents itself with this infinitive, in order to bring out the verbal idea in a clearer and more expressive manner (see aa).
- (a) The infinitive absolute as the continuation of a preceding finite zIn the later books especially it often happens that in a succession of several acts only the first (or sometimes more) of the verbs is inflected, while the second (or third, &c.) is added simply in the infinitive absolute. Thus after several perfects, Dn 95 (cf. verse 11) we have sinned ... and have transgressed thy law, io! and have turned aside (prop. a turning aside took place); so after a perfect Ex 367 (?), 1 S 228, Is 3719, Jer 145, 1913, Hag 16 (four infinitives), Zc 34 (but read with Wellhausen, after the LXX, אָהַלְבְּשׁהּ אָר, 75, Ec 89, 911, Est 313, 96.16.18, 126ff., Neh 98.13, 1 Ch 520, 2 Ch 2819; 2 after the perfect consecutive, Zc 1210; after the perfect frequentative 1 K 925 (unless והקמיר be intended); after the simple imperfect, Lv 2514, Nu 303, Jer 3244 (three infinitives), 3623, 1 Ch 2124; after a cohortative, Jos 920; after the imperfect consecutive, Gn 4143 (as a continuation of 157); Ex 811, Ju 719, Jer 3721, Neh 88, 1 Ch 1636, 2 Ch 73; with in or after the jussive, Dt 1421, Est 23, 69; after the imperative, Is 3730b, Am 44f.; after the participle, Hb 215 (strengthened by 78, and regarded, like the participle itself, as an adverbial accusative); Est 8°.
- (b) At the beginning of the narrative, or at least of a new section aa of it. The special form of the finite verb which the infinitive absolute represents must be determined from the context. The infinitive

¹ On these substantives (and on the use of the infinitive absolute generally as absolute object, see above, m), cf. the schema etymologicum treated in connexion with the government of the verb in § 117 p, q.

² In Ez אוב a perfect appears to be continued by means of an infinitive construct; but the text is quite corrupt; Cornill reads בּקֹעוּ הָלִינוּ הָבּן.

absolute is most frequently used in this way, corresponding to the infinitive of command in Greek, &c.1:—

- bb (a) For an emphatic imperative, e.g. שָׁמוֹר (thou shalt, ye shall), observe Dt 5¹²; לבוֹר (thou shalt) remember, Ex 13³, 20⁸ (the full form occurs in Dt 6¹⁷ יְּשֵׁמֵרוֹר תִּשְּׁמֵרוֹר (thou shalt) remember, Ex 13³, 20⁸ (the full form occurs in Dt 6¹⁷ יְּשְׁמֵרוֹר תִּשְּׁמֵרוֹר (thou shalt) remember, Ex 13³, 20⁸ (the full form occurs in Dt 6¹⁷ יְּשְׁמֵרוֹר תִּשְּׁמֵרוֹן (thou shalt, ye shall), an incorrect in Dt 6¹⁷ יְּשָׁמֵרוֹר תִּשְּׁמֵרוֹן (thou shalt, ye shall), and a 2⁸ (thou shalt, ye shall), if a 1⁸, 20⁸ (thou shalt, ye shall), and a 1⁸, 20⁸ (thou shalt, ye shall), and cocurs in Dt 6¹⁷; parket for the first follow (thou shalt) thou shalt, ye shall), absented by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3⁸, Jer 2², followed by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3⁸, Jer 2², followed by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3⁸, Jer 2², followed by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3⁸, Jer 2², followed by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3⁸, Jer 2², followed by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3⁸, Jer 2², followed by a perfect consecutive; Jos 1¹⁸, 2 K 3¹⁶, Is 3¹⁶,
- CC (β) For the jussive, Lv 6⁷, Nu 6⁶, 2 K 11¹⁵, Ez 23⁴⁶; cf. also Pr 17¹² (let it rather meet).
- dd (γ) For the cohortative, Is 22135 אָכוֹל וְשָׁהוֹ (the exclamation of the mocker); Ez 2131, 2330,46; perhaps also Jer 312 (קלוֹף).4
- ee (δ) For the imperfect in emphatic promises, e. g. 2 K 4⁴³ ye shall eat and leave thereof; 19²⁹ (Is 37³⁰), 2 Ch 31¹⁰; also in indignant questions, Jb 40² shall he that cavilleth contend with the Almighty? ⁵ (on the addition of the subject cf. the Rem. below); Jer 3¹ and thinkest thou to return again to me? Jer 7^{9 ff.} (six infinitives, continued by means of the perfect consecutive; cf. § 112 0).
- If (\(\epsilon\) For any historical tense (like the Latin historic infinitive) in lively narration (or enumeration) and description, even of what is still taking place in present time, e.g. Hos 4² swearing and breaking faith, and killing, and stealing, and committing adultery (in these they are busied); 10⁴ (after a perfect); Is 21⁵, 59⁴, Jer 8¹⁵, 14¹⁹, Jb 15³⁵; cf. further Jer 32³³, Ec 4².—In Ez 23³⁰, Pr 12⁷, 15²², and 25⁴, the infinitive absolute is best rendered by the passive.

¹ Cf. also such infinitives in French as voir (page so and so, &c.), s'adresser..., se méfier des voleurs!

² Prätorius, op. cit., p. 547: the extraordinarily common use of the infinitive form qā[ō] in the sense of an imperative, jussive, or cohortative has long since caused it to be compared with the Arab. fa[ō]. It thus appears that the infin. qā[o] in Hebrew could be used from early times as a kind of fixed, invariable word of command.

s In Ez 21^{\$1}, for the infinitives construct הְּבָּהַ (beside הַבְּּבָּהַ) (ceside הַבְּּבָּהַ (ceside הָבָּהָ, &c. The K°thîbh probably intends הָבָּיִר, &c.

⁴ In 2 S 3¹⁸ the infinitive construct appears to be used instead of the cohortative, but אוֹשִׁין should certainly be read for הוֹשִׁין. Also in 1 K 22³⁰ (2 Ch 18²⁹), which was formerly included under this head (I will disguise myself and go into the battle), read אַבְּאָרָה.

⁵ In Jb 34¹⁸ in a similar question instead of the infinitive constr. we should rather expect the infinitive absolute (בְּאָלֵה), unless with the LXX and Vulg. the participle with the article (הַאָּלֵה) is to be read.

Rem. The subject is sometimes added to the infinitive absolute when it g_{12}^{2} takes the place of the finite verb, e. g. Lv 67, Nu 15³⁵, Dt 15², ψ 17⁵, Pr 17¹², Jb 40², Ec 4², Est 9¹. So, probably, also in Gn 17¹⁰, Ex 12⁴⁸, although here $g_{12}^{-1} = g_{13}^{-1} = g_{13}^{-1}$ according to § 121 $g_{13}^{2} = g_{13}^{2} = g_{1$

§ 114. The Infinitive Construct.

- 1. The infinitive construct, like the infinitive absolute, may also α represent a nomen verbale (§ 45 α), but of a much more flexible character than the infinitive absolute (cf. § 113 α). Its close relation with nouns properly so called is especially seen in the readiness with which the infinitive construct may be used for any case whatever; thus,
- (b) As genitive, e.g. Ec 3⁴ קשׁר וְשֶׁת רְפּוֹד (שֶׁת רְפּוֹד (שֶׁת רְפּוֹד (שֶׁת רְפּוֹד (שׁת מּ time of mourning b and a time of dancing; Gn 2¹⁷, 29⁷, Neh 12⁴⁶, 2 Ch 24¹⁴. This equally includes, according to § 101 a, all those cases in which the infinitive construct depends on a preposition (see below, d) [and Driver, Tenses, § 206].
- (c) As accusative of the object, e.g. i K 3⁷ אַבּע צַאַח וְבּא / I know c not the going out or the coming in (I know not how to go out and come in); Gn 21⁶, 31²⁸, Nu 20²¹, Is 1¹⁴, 37²⁸ (even with און), Jer 6¹⁵, Jb 15²² (cf. for the use of the infinitive absolute as object, § 113 f); as accusative with a verb expressing fullness, Is 11⁹.
- 2. The construction of the infinitive with prepositions (as in Greek, d פֿי דּשָּׁ פּוֹעם, διὰ τὸ פּוֹעם, &c.) may usually be resolved in English into the finite verb with a conjunction, e. g. Nu 35¹⁰ בְּבִּלְעוֹיבוֹ in his meeting him, i.e. if (as soon as) he meets him; Gn 27⁴⁵ (בְּבִּלְעוֹיבוֹ); Is 30¹² בְּאַלְבֶּע because ye despise; Jer 2³⁵ בְּבִּלְעוֹיבוֹ because thou sayest; Gn 27¹ and his eyes were dim מֵלְיִי from seeing, i.e. so that he could not see.

This use of the infinitive construct is especially frequent in con-c nexion with א or א to express time-determinations (in English resolved into a temporal clause, as above the combination of the infinitive with יוָדי is resolved into a causal clause), especially after אַל־בּיָנוֹ (see the

examples, § 111 g), e.g. 1 S 2^{27} בַּמְּצְבֹּיִם when they were in Egypt; Gn 24^{30} וֹיְהִי בָּרְאֹת אֶת־הַפֶּּטֵם ... וּבְשָׁמְעוֹ וּגִּ' and it came to pass, when he saw (prop. in the seeing) the ring ..., and when he heard (prop. in his hearing), &c.

But by far the most frequent is the connexion of the infinitive construct with . Starting from the fundamental meaning of . i. e. direction towards something, infinitives with serve to express the most varied ideas of purpose or aim, and very commonly also (with a weakening or a complete disregard of the original meaning of the .) to introduce the object of an action, or finally even (like the infinitive absolute used adverbially, § 113 h, and the Latin gerund in -ndo) to state motives or attendant circumstances. See the instances in the Remarks.

g Rem. I. The original meaning of the is most plainly seen in those infinitives with which expressly state a purpose (hence as the equivalent of a final clause), e.g. Gn 115 and the Lord came down, בוליה העיה אלה העיה וואס להיות לך לאים האלה לה משנה משלה לה אלה העיה וואס להיות לך לאים להיות לך לאים להיות לד לאים להיות להיות לד לאים להיות לד לאים להיות לד לאים להיות ל

1. Just as clearly the idea of aiming at a definite purpose or turning towards an object may be seen in the combination of the verb אָהְיָה to be, with and an infinitive. In fact הְיָה לְעָשׁוֹה may mean, either (a) he was in the act of, he was about to (as it were, he set himself), he was ready, to do something, or (b) he or it was appointed or compelled, &c., to do the action in question. In the latter case הְיָה לְעָשׁוֹה corresponds to the Latin faciendum erat, cf. also the English I am to go. In both cases הְיָה (as elsewhere when copula) is often omitted.

i Examples of (a) Gn 15¹² אלבוֹץ לְבוֹץ מְשׁלְבוֹץ and when the sun was going down (just about to set); 2 Ch 26⁵ וְיְהִי מְלְרִים מְּלְרִים מִּלְרִים מִּלִּים מִּלְרִים מִּלְּרִים מִּבְּיִּם מִּבְּיִּם מִּבְּיִים מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּים מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִים מִּבְּיִים מִּבְּים מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּים מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מִּבְּיִּם מְבְּיִּבְּיִּם מְבְּיִּבְּיִּם מִּבְּיִּבְּיִים מִּבְּיִים מִּבְּיִּם מְבְּיִבְּים מִּבְּיִּם מְבְּיִבְּיִּם מְבְּיִים מִּבְּים בְּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּבְּים מְבְּבְּים מְבְּים מְבְּבְּים מְבְּים מְבְּבְּים מְבְּבְּים מְבְּבְּים בְּבְּים מְבְּבְּים מְבְּבְּים מְבְּים בְּבְּבְּים בְּבְּים מְבְּים בְּבְּבּים בְּבְּים בְּבְּים בְּבְּבְּים בְּבְּבְּים בְּבְּבּים בְּבְּבּים בְּבְּבְּבּים בְּבְּבּים בְּבְּבּבְּבּים בְּבּים בְּבְּבְּבּבְּבְּבּבּים בְּבְּבּבְּבּים בְּבְּבּבְּבּים בְּבְּבּבְּב

י Cf. § 45 g, according to which the close union of the with the first consonant of the infinitive (בְּבִּלְנִי with a firmly closed syllable, as opposed to בַּבְּלִב, בַּבְּלִב, &c.) seems to point to the formation of a special new verbal form. Quite distinct are the few examples where the infinitive with serves to express time, as Gn 2463 בְּבָלִוֹת עָּבָׁרָ at the eventide (prop. at the time of the return of evening); cf. Dt 23¹², Ex 14²⁷, Ju 19²⁶; 2 S 18²⁹ when Joab sent the king's servant.

est, unless we simply read אַיָּטְר לְׁהַיּוֹת 2025, Ec 3¹⁵ הַּיִּלְּטְר לְהַיְּלְּטְר strum est; 2 Ch 11²², 12¹² (in a negative statement); in a question, Est 7⁸ (will he even . . .?). Cf. also 1 S 4¹⁹.

Of (b) Jos 25 קרול משנת מחל and the gate was to be shut (had to be shut); \$\hat{k}\$ Is \$37^{26}\$, \$\psi\$ 109\frac{13}{2}\$. Mostly with the omission of אָדָה, e.g. 2 K \$4\frac{13}{2}\$ שמה לְעֲשׁוֹת אָשׁנְר לִיְּמָשׁׁנְר לִיּבְּר לְּנָּבְּר לְּנָּבְּר לְּנָבְּר לְּנָבְּר שְׁנִיּ שְׁנְבְּר לְּנָבְּר שְׁנִי שִׁ עִּבְּר לְנִי שִׁנְיבִּר לְנִי שִׁנְיבִּר לְנִי שְׁנִיבְּר שְׁנִי שִׁנְיבְּר שְׁנִי שִׁנְיבִּר שְׁנִי שִׁנְיבִּר לְנִי שְׁנִיבְּר לְנִי שְׁנִי עְּבְּבִּר לְנִי שְׁנִי שְּי שְׁנִי שְּי שְׁנִי שְׁנִי שְׁנִי שְׁנִי שְׁנִי שְׁנִי שְׁנִי שְׁנִי שְׁנִי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְׁנִי שְׁנְי שְׁנִי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְׁנְי שְּׁנְי שְׁנְי שְׁנְי שְׁנִי שְׁנְי שְׁנְי שְׁנְים שְׁנְים שְּׁנְים שְּׁנְים שְּישְׁנְים שְּׁנְים שְּׁנְים שְּׁנְים שְּׁנְים שְּיּים שְּׁנְים שְּעְים שְּעְּים שְּׁנְים שְּעְים שְּׁנְים שְּעְים שְּים שְּבְים ש

¹ P. Haupt (SBOT., Proverbs, p. 52, lines 10 ff.; Critical Notes on Esther, p. 170, on 78) considers it possible that here and in Pr 28, 624, 75, 1630, 3014, as well as in 1435, 1721 before a noun, the יוֹ is a survival of the emphatic יוֹ with an imperf., which is especially common in Arabic. In that case אַמְצָא must be read אַמְצָא, i. e. יוֹ בְּאַצָּא. But all the above instances can be taken as infinitives with יוֹ without difficulty.

² Somewhat different are the cases where לְבִיה with the infinitive (which is then used exactly as a substantive) implies to become something, i.e. to meet with a particular fate, as Nu 24²² (cf. Is 5⁵, 6¹⁸) לְבַעוֹר for wasting, for which elsewhere frequently מְבַעוֹה and the like; probably also לְבַעוֹר ψ 49¹⁶ is to be explained in this way, the הַיָּה being omitted.

^{3 2} S 4 lo (cui dandum erat mihi) appears to be similar; it may, however, be better, with Wellhausen, to omit the אַנָּאָר

⁴ But in I S 23²⁰ after אַן and our part shall be the infinitive without stands as the subject of the sentence.

⁵ Quite different of course are such cases as Is 378 מְלֵרֶה and there is not strength to bring forth; cf. Nu 205, Ru 44.

⁶ In 2 S 14^{19} ψ $\dot{\chi}$ (= $\dot{\psi}$) it is, there is) is used in a similar sense after DN, the negative particle of asseveration, of a truth it is not possible to turn to the right hand or to the left.

3. A further class comprises the very numerous cases, in which the infinitive with 5 is used as the object 1 of a governing verb, hence, again, for the direction which an action takes. The verbs (or conjugations) which occur most frequently in this combination with and an infinitive are: \(\frac{1}{111} \) (with an infinitive without 5, e.g. Dt 225.31, Jos 37), הוֹמיל to begin, קוֹמים הוֹמיל (prop. to add) to continue, very frequently, even in prose, with an infinitive without 5, as Gn 412, 810.12, 375, 1 S 38, Jb 271, &c.; 571 to cease from, to desist: to complete, to make an end of; הַכַּח to be finished; הקריב to come near to, to refuse (to be unwilling) ; בַּלָּשׁ to seek ; יבל to be able (with an infinitive without ל, e.g. Gn 24⁵⁰, 37⁴, Ex 2⁸, 18²³, Nu 22³⁸, Jb 4²); with an accusative of the person in the sense of to give up to some one, to cause, or permit him to do some-understand how to do something (in Jb 38 הַעָהִידִם עָרֵר is analogous); לָמֵר to learn; The to wait, expect (with a change of subject, e.g. Is 52 and he waited for it to bring forth grapes).

We must further mention here a number of verbs in Hiph'il (partly denominatives), which express an action in some definite direction (cf. § 53 f), as הַנְּמִיק to do greatly, הַנְּמִיק to make (it) low, הַנְּמִים to make (it) high, הַנְּמִיל to make (it) deep, הַנְּמִיל to make (it) far, distant, הַנְמִיל to make (it) good (with an infinitive without ל 33³, but I S 16¹¹, in the same combination, with ל ל ל ל מון to do anything early (ψ 127², along with its opposite הַּשָּבִּים to make (it) at the make (it) much, אַל הוון to make (it) much, אַל הוון ל זון אַרָּבָּה to make (it)

wonderful (even with a passive infinitive 2 Ch 2615),2 &c.

In almost all these examples the principal idea is properly contained in the infinitive, whilst the governing verb strictly speaking contains only a subordinate adverbial statement, and is therefore best rendered in English by an adverb; e. g. Gn 27^{20} how is it that thou hast found it so quickly? (prop. how thou hast hastened to find!), Gn 31^{27} wherefore didst thou flee secretly? So frequently with 777 (=often, abundantly), Ex 36^{5} , IS 1^{12} , 2×2^{16} , Is 55^{7} , Am 4^{4} , ψ 78^{33} , &c.; with 33^{10} (=again), Dt 30^{9} , IK 13^{17} , Ho 11^{9} , Ezr 9^{14} ; cf. also 2×19^{4} , 12^{17} , 11^{17} ,

thou hast asked a hard thing,

¹ This view is based upon the fact, that in numerous expressions of this kind (see the examples above) the א may be omitted, and the infinitive consequently stand as an actual accusative of the object (see above, c). However, the connexion of the verb with the object is in the latter case closer and more emphatic (hence especially adapted to poetic or prophetic diction), than the looser addition of the infinitive with א יוֹ ; thus אַבּיל אַבְּאָ אַב וֹ is equivalent to they desired not obeying (אַבְאָ אַב בֹּי state expresses they could not make up their mind as to hearkening. When connected with , the governing verb has a more independent sense than when it directly governs the accusative of the object.

5. In a number of instances—especially in the later books—the infin. ${\cal P}$ constr. with appears to be attached by Waw (like the infinitive absolute, § 113 z), as the continuation of a previous finite verb. In most examples of this kind it is, however, evident that the infinitive with 5 virtually depends on an idea of intention, effort, or being in the act of, which, according to the sense, is contained in what has preceded, whilst the copula, as sometimes also elsewhere, is used in an emphatic sense (and that too); thus e.g. Ex 3229 (if the text be right) fill your hand to-day (sc. with an offering) for the Lord . . and that to bring a blessing upon you, i. e. that ye may be blessed; cf. I S 2531 (otherwise in verses 26 and 33 where the infinitive absolute is used, see § 113 e); \$\psi\$ 10421, 2 Jb 348, Ec 91, Neh 813, 2 Ch 717.—In Ly 1010 f. וּלַהְבַּרִיל might be regarded as an explanatory addition to the command contained in verse 9 b (=this prohibition of wine before the service shall ye observe, and that in order to put a difference, &c.); but probably the text has been disturbed by a redactor.—In 2 Ch 309 לְשׁוּב depends on the idea of receiving a favour which lies in לרחמים. On the other hand, in I S 812 it is sufficient to explain and in order to appoint them unto him for captains of thousands (sc. he will take them). In Is 4428 translate and he (Cyrus) shall perform all my pleasure, and that in saying of Jerusalem, &c.

3. The period of time to which an action or occurrence represented q by the infinitive construct belongs, must sometimes be inferred from the context, or from the character of the principal tenses; cf. e.g. Gn 2⁴ these are the generations of the heaven and of the earth, בְּרֵבֶּרְ when they were created (prop. in their being created); Ju 6^{18} 'א until

י is very often so used after וְּדְבֶּה in the Priestly document (Gn 815, 178, &c., and numberless times in the legal parts of Exod., Lev., and Num.)—a pleonasm which is not surprising considering the admittedly prolix and

formal style of the document.

² When Delitzsch on $\psi \text{ ro4}^{21}$, referring to Hb r¹⁷, explains the infinitive with as an elliptical mode of expressing the coniugatio periphrastica (equivalent to flagitaturi sunt a deo cibum suum), this is, in point of fact, certainly applicable to this and a few other places mentioned above; but all these passages, in which the infinitive with rollows, are to be distinguished from the cases treated above under h, where the infinitive with without Wāw corresponds to a Latin gerundive, or is actually used to express the coniugatio periphrastica,

I come unto thee, and bring forth, &c. Cf. 1 S 1819 (=when she should have been given); 2 K 21, Ho 71.

Rem. 1. The constructions of the infinitive with a preposition, described above under d, are almost always continued in the further course of the narrative by means of the finite verb, i. e. by an independent sentence, not by a co-ordinate infinitive. Such a finite verb we regard as governed by a conjunction, which corresponds to the preposition standing before the infinitive. Thus the infinitival construction (frequently even with a change of subject) is continued by a perfect (with אל), Jer 912 because they have forsaken (על־עובַם) my law . . . אַטעש אֹלן and have not obeyed my voice; Gn 3910, IS 2412, Am 19; without N Jb 2825 (perf. after) and infin.); by a perfect with ! (cf. § 112 i and v) Am יול מל־רְרְפּוֹ וג' because he did pursue his brother with the sword, וְשָׁחַת and did cast off continually all pity (a frequentative perfect; for examples of the perfect consecutive proper see Gn 2745, Ju 618, 1 S 108, 2 K 1832 [Is 3617], always after עורבאי until I come); by a simple imperfect, e.g. Pr 127 (after ב); Is 3026 (after Din in the day, a temporal phrase which has here become equivalent to a preposition); Is 5^{24} (after \mathfrak{D}), 10^2 , 13^9 , 14^{25} , 45^1 , 49^5 , 1×2^8 , Pr 2^8 , 5^2 , 8^{21} (always after $\stackrel{1}{>}$) 1 ; by an imperfect consecutive, e.g. Gn 39^{18} and it came to pass, בהרימי קולי ואקרא as I lifted up my voice and cried, that . . .; 1 K 10°, Jb 3818 (after $\stackrel{1}{>}$); 1 K 1818, Is 38°, Jb 387.9 ff. (after $\stackrel{1}{\supset}$); Is 3012, Jer 713, Ez 348 (after צָׁנַן).

2. The negation of an infinitive construct, on account of the predominance of the noun-element in its character, is effected not by the verbal negative \aleph (except in the compound בֹלֹא, which has come to be used as a preposition, without, Nu 3523, Pr 152), but by HDI, originally a substantive (see the Lexicon), eat of it; in a final sense, 415 lest any finding him should smite him; only in 2 K 23¹⁰ is repeated before the infinitive. In ψ 32⁹ (if the text be right) negatives, not the infinitive, but the predicate which is understood.

§ 115. Construction of the Infinitive Construct with Subject and Object.

1. Like the infinitive absolute (see § 113 a), the character of the infinitive construct as a verbal noun is shown by its power of taking the case proper to its verb, and hence in transitive verbs 2 the accusative of the object, e.g. Nu 915 אָת־הַמִּשְׁבָּן on the day the

¹ The great frequency of examples of this kind, especially in the poetical books, is due to a striving after what is called chiasmus in the arrangement of the parallel members in the two halves of the verse, i. e. in the instances given, the finite verb at the end of the second (co-ordinate) clause is parallel with the infinitive at the beginning of the first. In this way the verbal form necessarily became separated from the 1, and consequently the imperfect had to be used instead of the perfect consecutive. Such a parallelism of the external and internal members of a verse is frequent also in other cases, and was evidently felt to be an elegance of elevated-poetic or prophetic-style. For examples of the accus. of the object with a pass. infin., see § 121 c.

Rem. 1. The object after the infinitive construct must also always be bregarded as in the accusative, even when it is not expressly introduced (as in all the above examples) by the nota accusativi The, and when therefore the substantive in question might easily be taken as the genitive of the object governed by the infinitive (the usual construction in Arabic), e.g. Pr 2115 משׁבּע to do judgement. Against regarding it as a genitive, which is in itself possible (the doing, the executing of judgement), is the fact (a) that elsewhere the nota accusativi is so frequently added; (b) that in such a case the secondary forms of the infinitive, such as ראה for (פוֹניק) Gn 4811 (cf. \$\psi\$ 1013, Pr 1616), would be unintelligible; (c) that certain infinitive forms, if they were to be regarded as in the construct state, could hardly retain the pretonic Qames without exception, whereas, when connected with suffixes (i.e. with real genitives; cf. § 33 c), this Qames necessarily becomes Ševa; e.g. Gn 1825 to slay the righteous (never as המית צַּדִּיק; cf., on the other hand, above, י בוֹני (הְשִׁיבְּנִי Σ K 218, Ez 44³⁰. Similarly in such cases as Is 3¹³ (ψ 50⁴) instead of לְדִין עַמִּים we should rather expect לְדִין, if the infinitive were regarded as in the construct state, and D'OV as the genitive. Hence also in cases like Is 589 (שלח for שלח) we must assume, with Sellin, op. cit., p. 78, a merely 'external phonetic connexion' and not the genitive construction.

2. The verbal suffixes added to the infinitive are (with the exception of $\mathcal C$ Jer 3014) only the suffix of the 1st pers. sing. (besides the above examples cf. also 1 S 510, 271, 289, Ru 210, 1 Ch 1217, &c.) and plural; e.g. to destroy us, Dt 127 (immediately after לחשמי הנו so that בני is doubtless a verbal not a noun-suffix, although in form it might be either); אנה Nu 1613, Ju 1323 (after המיתונה). Elsewhere the pronominal object is appended either by means of the accusative sign (e.g. Gn 25²⁶בֹּלֶת אֹתַם prop. in the bearing them; לְבְעַת אֹתִי to know me, Jer 247) or in the form of a nounsuffix (as genitive of the object). The latter occurs almost always, whenever the context excludes the possibility of a misunderstanding; e.g. 1 S 2c33 (prop. for his smiting) to smite him, not, as the form might also mean, in order that he might smite; cf. I K 2085; with the suffix of the 3rd sing. fem. Nu 2225; of the 3rd plur. Jos 1c20, 2 S 212, &c. Hence also the suffixes of the 2nd sing. with the infinitive, as להבתך Jer 4014, cf. Mi 613, and even בַּרֶּלֶךְ to magnify thee, Jos 37, must certainly be regarded as nominal not verbal suffixes. The connexion of the noun-suffix, as genitive of the object, with the infinitive,

was so fully established, that it could be used not only in such strange cases, as Gn 374 לא יְבֶלוּ דַבְּרוֹ לְשָׁלִם to be an adversary to him, but ultimately even in the 1st sing., as in Nu 2213 לא אָבָה בַּפְּנוֹ to give me leave [Dt 25⁷ אָבָה לַתִּלּוּ he will not perform the duty of a husband's brother unto me; I Ch 410 בֹלְתִּלִּ לְעָבִּי that it may not grieve me!

- d 3. The power of governing like a verb is also retained in those verbal nouns which, although originally secondary forms of the infinitive, have fully acquired the value of nouns, e. g. Is בּישִׁנְאָם וֹיִי (prop. to know the Lord) לִינְהְיּ אָּחִיי (prop. to know the Lord) the knowledge of the Lord; יוֹיְלְי אָּחִי וֹיִי לִי לִּי אָּחִי וֹיִי לִי אָּחָרָ to fear me, Dt 4¹0, 5²6, 10¹²; an accusative follows בְּיִלְיבָּהְוֹ Dt 10¹².¹5, Is 566 (cf. also 1 K 10³, Ho 3¹); בְּיִלְבָּהְוֹ אִחְרָבְּהְ אִּחְרָבְּהְּ אַרְיִי וְּהְוֹהְ אִתְּיִנְּהְ אַּתְּיִי וְּהְוֹהְ אִתְּיִּלְּהְ בָּיִי וְּהְוֹהְ אִתְּיִי בְּיִבְּי אַתְּיִי וְּהְוֹהְ אִתְּיִי בְּיִבְּי אַתְּיִי וְּהְוֹהְ אִתְּיִי בְּיִבְּי אַתְּיִי וְּהְוֹהְ אִתְּיִי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִי בְּיִי בְּיִבְּי בְּיִי בְיִי בְּיִי בְיי בִּיי בְּיִי בְּיִייִי בְּיִי בְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִיי בְיבְיי בְּיי בְּי בְּייִי בְּיי בְּיי בְּייִי בְּייִיי בִּייִי בְּיי בְיבְיי בְּיי בְיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּייִי בְּי
- e 2. The subject of the action represented by the infinitive is mostly placed immediately after it, either in the genitive or nominative. The subject is in the genitive (§ 33 c) whenever it has the form of a noun-suffix, and also when the infinitive has the termination of the constr. st. fem. sing. (see f); probably also in many other cases, where the infinitive in form and meaning is used more like a substantive, and accordingly governs like a noun. On the other hand, the subject of the infinitive is certainly to be regarded as a nominative, when it is separated from the infinitive by any insertion, and according to certain indications (see g) very probably in many other instances.

2. Examples in which the subject is separated from the infinitive by an insertion, and hence must certainly be regarded as a nominative, are Jb 34²²

אַבְּילֵי בְּּילֵי בְּילֵי בְּילִי בְּיל בְּילִי בְּילְיבִי בְּילִי בְּילִי בְּילִי בְּיבְיי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּיִי בְּילִי בְּיבְיי בְּילִי בְּילִי בְּילְיי בְּילִי בְּילִי בְיִי בְּילְיי בְּילִי בְּילִי בְּילְייִי בְּיבְייִי בְּילְייִי בְּילְייִי בְּילְיי בְּיבְייי בְּילִי בְּילִי בְּיבְיי בְּילְיי בְּיבְיי בְּיבְייִי בְּייִי בְּיבְייי בְּיבְיי בְּיבְיי בְּיבְייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייבְיי בְּייִי בְּייִיי בְּייִיי בְּייִיי בְּיבְייי בְּייִיי בְּייי בְּיבְייי בְּייִי בְּייִי בְּיבְיי בְּייִי בְּייִי בְּייִי בְּייִי בְ

י In Gn 24³⁰ the subject of אָלְמָלְעָ is wanting (but שְׁלֵּעְלָעָ follows); the original reading was undoubtedly אָלְהְאָלָן, and the text is now in a state of confusion; verse 30 a should come before verse 29 b. In Gn 19²⁹, 25^{26} , Ex 9¹⁶, 13^{21} , I S 18^{19} , Jer 4^{16} , ψ 42^4 the subject, although not indicated, is easily supplied from the context. The infinitive in such cases is best rendered in English by a passive.

since, if the infinitive were used as a nomen regens, we should rather expect according to § 102 f. That the subject of the infinitive is regarded elsewhere also as nominative is again (see above, b) probable, since in such forms as הַנְיהַ Dt 25^{19} , Is 14^3 , הַמִיר ψ 46^3 , &c., the pretonic Qames is retained without exception, whereas on the analogy of הַנְיהוּ Ez 2413, הַנְיהוּ Jer 2320, &c., we should expect הַנִיה, &c., if the infinitive were regarded as a nomen regens. Or was the retention of the Qames (assuming the thorough correctness of the Masoretic punctuation) rendered possible even before a following genitive, because that vowel was characteristic of the form? It is at all events certain that owing to the lack of case-endings, a distinction between the genitival and nominatival constructions could not have been consciously made in the case of most infinitives, e.g. in unchangeable forms like , קום ,קטל, &c.

3. When both a subject and an object are connected with the hinfinitive, the rule is, that the subject should immediately follow the infinitive, and then the object. The latter, in such a case, is necessarily in the accusative, but the subject (as in e) may be either in the genitive or in the nominative. The noun-suffixes again are, of course, to be regarded as genitives, e. g. Gn אַליִי קוֹלִי as I lifted up my voice (cf. 1 K 1321, and the examples, Gn 54, &c., enumerated above, under d), and so also substantives which follow a connective form, Dt 1^{27} , &c.; see above, d and f.

On the other hand, the subject appears necessarily to be in the i nominative in such cases as Is וּבַהָנִיף שַּׁבַם אֶת־מִרִימִיו as if a rod should shake them that lift it up (for the plur. מרימיו cf. § 124 k), not as would be expected (see g above), if שַׁבֶּט were in the genitive; cf. 2 S 1413, Jb 3317. And so probably also in other cases, as Gn 51, 13¹⁰, Jos 14⁷, 1 K 13⁴, 2 K 23¹⁰, Is 32⁷. The subject is separated from the infinitive by an insertion (and consequently must necessarily be in the nominative; see g above), e.g. in Jer 211.

Rem. Less frequently the object is placed immediately after the infinitive, kand then the nominative of the subject, as a subsequent complement, e.g. Is 201 בשלה אחו סרגון when Sargon sent him; Gn 415, Jos 1411, 2 S 1829, Is 524, ψ 561, Pr 258. In Nu 2423 the subject follows an infinitive which has a nounsuffix in place of the object.

§ 116. The Participles.

Cf. Sellin (see above at the head of § 113), p. 6 ff., and Kahan, p. 11 ff.

1. Like the two infinitives, the participles also occupy a middle a place between the noun and the verb. In form they are simple nouns,

¹ In Arabic, where the case-endings leave no doubt as to the construction, it is equally possible to say either qutu Zaidin (gen. of subj.) 'Amran (acc.), literally Zaid's killing 'Amr, or qutlu 'Amrin (gen. of obj.) Zaidun (nom. of subj.), or even el-qatlu (with article) Zaidun (nom. of subj.) 'Amran (acc. of obj.),

and most nearly related to the adjective; consequently they cannot in themselves be employed to represent definite relations of tense or mood. On the other hand, their verbal character is shown by their not representing, like the adjectives, a fixed and permanent quality (or state), but one which is in some way connected with an action or activity. The participle active indicates a person or thing conceived as being in the continual uninterrupted exercise of an activity. The participle passive, on the other hand, indicates the person or thing in a state which has been brought about by external actions.

Bem. That the language was fully conscious of the difference between a state implying action (or effected by external action) and mere passivity, is seen from the fact, that participles proper cannot be formed from the purely stative Qal, but only verbal adjectives of the form qātēl (בַּבֶּר, בָּבֶר, בָּבֶר, בַּבָר, לַבָּר, לַבָּר, לַבְּבָר, בַּבָּר, עַבְּבָּר, בַּבְּר, בַבְּר, בַּבְּר, בַּבְיִים בּּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְיִים בּבְּר, בַּבְּר, בַבְּר, בַּבְּר, בַּבְיבִייִים בּבּר, בַּבְּר, בַּבְיבּר, בַּבְּר, בַּבְיבּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְר, בַּבְּר, בַּבְּר, בַּבְר, בַּבְּר, בַּבּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבְּר, בַּבּר, בַּבְּר, בַּבְּר, בַּב

On the difference between the participle as expressing simple duration and the imperfect as expressing progressive duration, cf. what has been stated above in § 107 d. Nevertheless the participle is sometimes used—especially in the later books, cf. e.g. Neh 6¹⁷, 2 Ch 17¹¹—where we should expect the action to be divided up into its several parts, and consequently should expect the finite verb. But the substitution of the participle for the tempus historicum, which becomes customary in Aramaic (cf. Kautzsch, Gramm. des Bibl.-Aram.,

§ 76. 2, d and e), is nevertheless quite foreign to Hebrew.

2. The period of time indicated by (a) a participle active, either as an attribute or predicate, must be inferred from the particular context. Thus אם may mean either moriens (Zc 11°), or mortuus (so commonly; with the article אם regularly=the dead man), or moriturus (Dt 4²²); אם coming, come Gn 18¹¹, &c., venturus 1 S 2³¹, &c.; אם falling, but also fallen, Ju 3²⁵, 1 S 5³, and ready to fall (threatening ruin, Is 30¹³, Am 9¹¹). For other examples of perfect participles see Gn 27³³, 43¹в (שְּשֵׁים that was returned; cf. Ezr 6²¹, &c., שולים which were come again from the captivity); Gn 35³, Ex 11⁵, Zc 12¹, ψ 137², Pr 8°, Jb 12⁴ (אשׁף), and see m below. For future participles see Gn 41²⁵, 1 K 18°, Is 5⁵, Jon 1³, &c., probably also בּבָּר. On the futurum instans (esp. after בַּבַּר.) see p below.

e (b) Of the passive participles, that of Qal (e.g. In scriptus) always corresponds to a Latin or Greek perfect participle passive, those of the other conjugations, especially Niphal, sometimes to

3. The participles active, in virtue of their partly verbal character, f possess the power of governing like verbs, and consequently, when used in the absolute state, may take after them an object either in the accusative, or with the preposition with which the verb in question is elsewhere usually construed, e.g. IS 18²⁰ IS 18²⁰ in Auting David; Gn 42²⁹; with the suffix of the accusative, e.g. אָר בְּלֵּיִי hating David; Gn 42²⁹; with the suffix of the accusative, e.g. אַר בְּלֵיִי hat made me Jb 31¹⁵; אַר הַּלְּלִי hat seeth us? Is 20¹⁵ (in Is 47¹⁰ יֹבְּלִי is abnormal); בֹּלֵי ruling them ψ 68²⁸, sometimes also with the article, e.g. ψ 18³³ בֹּלִי that girdeth me (LXX ὁ κραταιῶν μϵ); Dt 8¹⁴⁻¹⁶, 13^{6,11}, 20¹, 2 S 1²⁴, Is 9¹² (where, however, Cheyne omits the article), 63¹¹, ψ 81¹¹, 103⁴, Dn 11⁶; followed by a preposition, e.g. I K 9²³ which bare rule over the people; 2 K 20⁵ μ behold, I will heal thee.²

By an exhaustive examination of the statistics, Sellin (see the title at the head of § 113), p. 40 ff., shows that the participle when construed as a verb expresses a single and comparatively transitory act, or relates to particular cases, historical facts, and the like, while the participle construed as a noun (see g) indicates repeated, enduring, or commonly occurring acts, occupations, and thoughts.

So also the verbal adjectives of the form $q\bar{\alpha}t\bar{\epsilon}l$ may take an accusative of the person or thing, if the finite verb from which they are derived governs an accusative, e.g. Dt 34° מָלֵא רַנַה דְּנְיָה full of the spirit of wisdom; ψ 5° that hath pleasure in wickedness.

As a sort of noun the participle may, however, also exercise the g same government as a noun, being in the construct state, and followed by the object of the action in the genitive (see § 89 a; and cf. § 128 x), e.g. ψ 5¹² קֹבֶּי ' לְּהָבִי ' לִּהָּבּי ' that love thy name; cf. ψ 19⁸⁶; also when a verbal adjective, e.g. Gn 22¹² and often מוֹרָה ' יִי ' one fearing' ' one fearing'

¹ Such examples as בְּחְכֵּך , כֹּוְרָא show plainly the origin of this gerundive use of the participle passive. A person or thing feared, desired, or praised at all times is shown thereby to be terrible, desirable, or praiseworthy, and therefore also to be feared, &c.

² On the other hand, in Is. 119 as the waters בְּלֶם מְבֶּפִים covering the sea, the serves only to introduce the object preceding the participle [cf. the Arabic parallels cited by Driver, Tenses, § 135, 7 Obs.]. Cf. Hab. 2¹⁴.

God; Hb 215; with an infinitive, ψ 1272; with a noun-suffix (which, according to § 33 c, also represents a genitive), e.g. Gn 414 מָבְרֶבֶּיף whosoever findeth me (prop. my finder; cf. מָבְרֶבֶּיף my maker); 123 מָבְרֶבֶּיף, or מְבַּרְבֶּיף that curseth thee (but read either מְבָּרֶבָּיף, or מְבַּרְבָּיף in the preceding clause); 2729, 1 S 230, Is 6313, ψ 1849. In Jer 3322 read יִםְּיִּרְתִים אֹתִי

- Rem. To the class of objective genitives belong also specifications of place after the participles אבן iniens and אבי grediens, since the verbs אוֹם and אבי in the sense of ingredi, egredi, can be directly connected with an accusative; e.g. Gn 23^{10.18} יִשְׁלֵּר שִׁירֹן that went in at the gate of his city; La 1⁴; after אַבְּאַי שִׁעֵּר שִׁירֹן. 34²⁴, 46²⁸, &c.—In poetic language the participle in the construct state may be connected not only with a genitive of the object, but also with any other specifications (especially of space) which otherwise can only be made to depend on the verb in question by means of a preposition; cf. Is 38¹⁸, and frequently, יוֹרְרֵיִרבוֹן they that go down into the pit (the grave); ψ 88²⁰ שִׁבְּיֵל that lie in the grave; Dt 32²⁴ (Mi 7¹⁷); i K 2⁷, 2 K 11^{5.7.9} those that came in (or went out) on the sabbath, Pr 2⁷, i Ch 5¹⁸, &c.; instead of the construction with ¬μ̄, e.g. Is 59²⁰ (those who turn from transgression), Mi 2⁸.
- ז These genitives of nearer definition appear also in the form of a nounsuffix, e. g. ψ 1840.49 יבוֹ (for יבְּיִם עֵּלֵי that rise up against me; cf. Ex 157, Dt 33¹¹, ψ 446, Ex 32²⁵, Is 1²⁷ יְּבֶּבְּיִם עִּלֵי her converts; ψ 53⁶ (דְּבָּוֹם יִּבְּיִּבְיִּהְ נְּמְצִּרְהָהְ רִּמְצִּרְהָהְ וֹּלְבְּיִּ רְּמִים עַּלֵּי her converts; ψ 53⁶ (דְּבָּבְּיִהְ נְּמְצִּרְהָהְ נְּמְצִּרְהָהְ נִּמְצִּרְהָהְ נִּמְצִּרְהָהְ נִּמְצִּרְהָהְ נִּמְצִּרְהָהְ נִמְצִּרְהָהְ נִמְצִּרְהָהְ נִמְצִּרְהָהְ נִמְצִּרְהָהְ נְמְצִּרְהָהְ נִמְצִּרְהָהְ וֹעְלֵיהְ וְעַלִּרְהָה וֹ הַּמְצִּרְהָה וְעַלִּיִּהְ וְעַלִּרְהָה וְּעַלְּהָה וְעַלְּהְהְ וְּעַלְּהָה וְּעַלְּהָה וְּעַלְּהְה וְּעִלְּהְה וְּמְצִּרְהְה וְּעַלְּהְה וְּמְצִּרְהְה וְּמְצִּרְהְה וְּעַלְּהְה וְּעִלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְּעִלְּהְה וְּעִלְּהְה וְּעִלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְּעִלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְעִּלְּהְה וְּעִלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְּעַלְּהְה וְעִלְּהְה וְעִּלְּהְה וְּעִלְּהְה וְעִלְּהְה וְעִלְּהְה וְעִּלְהְה וְּעִלְּהְה וְעִּלְּהְה וְעִּלְּהְה וְעִלְּהְה וְעִלְּהְה וְעַלְּהְ עִּלְּהְ עִּלְּהְ עִּלְּהְ עִּלְּבְּה וְעִלְּהְ עִּלְּהְ עִּלְּה וְעַלְּה וְעַלְּה וְעִלְּה וְעִלְּה וְעִלְּה וְעִלְּה וְעִבְּיִים עִּלְּה וְעִלְּה וְעִלְּה וְּעִבְּיִה וְּעִבְּיִים עִּיְיִים עִּיְיִים שׁ אוֹם וּחִים שׁׁ אוֹי מִיבְּיִים עִּיְיִים עִּיְיִים עִּיְּיִים עִּיְיִים עִּיְיִים עִּיְיִים עִּיְיִים עִּיִים עִּיְיִים עִּיְיִים עִּיִּים עִּיִים עִּיְיִים עִּיְיִים עִּיִים עִּיְיִים עִּיְיִים עִּיְיִים עִיְיִים עִּיְיִים עִּיְיִים עִיִּים עִּיְיִים עִּיִים עִּיְיִים עִּיְיִים עִּיְיִים עִּיְיִים עִּיְיִים עִּיְיִים עִּיִים עִיּיִים עִיּיִים עִּיְיִים עִּיְיִים עִּיְיִים עִיּיְיְיִים עְיִים עִּיְיְיִים עִּיְיִים עִּיְיִים עִּיְיִים עִיּיִים עִּיְיִים עִּיְיִים עִּיְיִים עְיִים עְּיִים עִּיְיִים עִּיְיִים עְּיִים עְּיִים עִיּים עִּיִים עִּיִים עְיִים עִּיִים עִיּים עִיּים עְיִים עְיִים עְּיִים עְּיִים עְיִים עְּיִים עְיּיִים עְּיִים עְּיִים עִּיְיִים עְיִים עִּיּים עְיִים עִיּים עְּיִים עְיִים עְּיִים עְיִים עִיּים עְיּים עִיּים עְיִים
- k 4. The passive participles also may either be in the absolute state, and take the determining word in the accusative, or may be connected

with it in the construct state, e.g. Ju 1811, 1 S 218, Ez 92 כלבוש בַּדִּים בּרִים בּרִים ; (even with a suffix קרני בּרִּים בּרִים ; (even with a suffix קרני בּרִּים ; (even with a suffix יַבְּיִּם ; (even with a suffix קרני בּרִּים ; (even with a suffix יַבְּיִּם ; (even with a suffix יַבְּיִּם ; (even with a suffix זוֹ); but Ez 911 לַבוּשׁ בַּבְּיִם נוֹ בּרִים וּבַּרִים זוֹ זוֹ) the one clothed with linen; 2 S 1331 יַבְּיִּם יִּבְּיִּם יִּבְּיִּם יִּבְּיִּם וּ וּצְּבִּים וּ וּצְּבִּים וּ וּצְּבִּים וּ וּצְּבִּים וּ וּצְּבִּים וּ וּצְּבִּים וּ וּצִּבְּיִם נוֹ זוֹ זוֹ זוֹ בְּרַיִּם וּ בַּרִים נוֹ זוֹ בַּרִבְּים נוֹ זוֹ בַּרִים נוֹ זוֹ בַּרִבְּים נוֹ זוֹ בַּרִבְּים נוֹ וּ בַּרְבִּים נוֹ וּ בַּרִים נוֹ זוֹ בַּרִבְים נוֹ וּ בַּרִים נוֹ וּ וּ וּ בַּרִים נוֹ וּ וּ נוֹ בַּרִים נוֹ וּ בַּרִים נוֹ וּ וּ בַרִים נוֹ וּ בַּרִים נוֹ וּ בַּרִים נוֹ וּ וּבְּבִייִים נוֹ וּ בְּבִּים נוֹ וּ בְּבִּיִים נוֹ וּ בְּבִּים נוֹ וּ בְּבִּים בּּרִים בְּבִּים בּּרִים בּּבְּיִים בְּבִּיִים בְּבִּים בְּבִּיים בְּבִּים בְּבִּיִים בְּבִּיִים בְּבִּים בְּבִּיִים בְּבִּים בּבְּיִים בְּבִּים בּבְּיִים בְּבִּים בּבְּיִים בְּבִּים בּבּיִים בּיִים בּבְּיִים בּבְּיִים בְּיִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בּבְּיִים בְּבִּים בְּיִים בְּבִּים בְּבִים בּבְּיִים בְּבְּיִים בְּבִּים בּבְּיִים בְּבִּים בּבְּים בְּבִּים בְּבִּים בְּבְּיִים בְּיִים בְּבִּים בְּבִּים בְּבִּים בְּבְּים בְּיבִּים בְּבְּיִים בְּבְּים בְּיִים בְּבְּים בְּבְּיִים בְּבְּים בְּיִים בְּבְּים בְּבְּיִים בְּבְּים בְּבְּים בְּבְּים בְּבְיִים בְּבְים בְּבְּים בְּבְּים בְּבְּים בְּבְים בְּיִים בְּבְיִים בְּבְּים בְּבְּים בְּבְּים בְּבְּיִים בְּבְים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִיבְּים בְּיבְייִים בְּבְיבִּייִים בְּיִים בְּבְייִים בְּיִיבְּים בְּיבְים בְּיבְּיִי

Rem. The passive participle occurs in the construct state before a genitive l of the cause, e.g. in Is 1^7 אַ שְׁרַבּוֹר שִׁרְבּוֹר שִׁרְבּּר פָּר. Gn 41^6 , Ex 28^{11} , Dt 32^{24} ; before a genitive denoting the author, e.g. Gn 24^{81} בְּרוּךְ יְהַנְּה blessed of the Lord (but ψ 11 5^{15} בְּרוּבְים לֵּיהוָה see § 121f); cf. Is 53^4 , ψ 22^7 , Jb 14^1 (15^{14} , 25^4); hence also with noun-suffixes (which are accordingly genitive) Pr 9^{18} בְּרִיבְּיִם בְּרִיבְּים בּר יוּעוֹנִל ones, i.e. those invited by her; cf. 7^{25} , ψ 37^{22} .

5. The use of the participle as predicate is very frequent in roun-m clauses (which, according to § 140 e, describe established facts and states), in which the period of time intended by the description must again (see above, d) be inferred from the context. Thus:

(c) To announce future actions or events, e.g. 1 K 2², 2 K 4¹6 at this season p when the time cometh round, אָהְ הֹבְּקְרָה אָּלְּהְ thou shalt embrace a son; so after a specification of time, Gn 7⁴, 15¹⁴, 17¹⁰, 19¹³, Hag 2⁶ (but in Is 23¹⁶, where, after הַּיָּהְיִה we should rather expect a perfect consecutive, it is better to explain

struction cf. below, § 117 cc, &c, and § 121 c, d. So also Neh 4¹² is to be understood, and the builders were יַלְיִקְנְיִוֹ עַלְ־ׁכְּוֹחְנִי girded every one with his sword on his side, and building.

תשבוח, with Qimhi, as the 3rd sing. fem. of the perfect; on the form, ef. \S 44f); or in relative clauses, Gn 41²⁵, Is 5^5 what I am doing, i.e. am in the act of doing; in a deliberative question, Gn 37^{30} ; but especially often when the subject is introduced by Tight (especially also if the subject be attached as a suffix to הַנָּר as הָנָר, הָנָנְי &c.), if it is intended to announce the event as imminent, or at least near at hand (and sure to happen), when it is called futurum instans, e.g. $Gn G^{17}$, I_5^3 , 20^3 , 24^{13^4} , 48^{21} , 50^5 , $Ex \, 3^{13}$, 8^{25} , 9^3 , 34^{10} , $Jos \, 2^{18}$, $Ju \, 7^{17}$, 9^{33} , IS 3^{11} , $2 \, K \, 7^2$, Is 3^1 , 7^{14} , 17^1 , $Jer \, 30^{10}$, $Ze \, 2^{13}$, 3^8 ; with a participle passive, $2 \, S \, 20^{21}$: cf. also § II2 t.

- Rem. 1. As the above examples show, a noun-clause with a participle as predicate may have for its subject either a substantive or a personal pronoun; in both cases the participle, especially if there be a certain emphasis upon it, may precede the subject. Also in noun-clauses introduced by הַבָּה the subject may be either a substantive, or (e.g. Gn 377) a separate personal pronoun, or a suffix attached to הוה. In the same way, the subject may also be introduced by wi (est, see the Lexicon) with a suffix, and in negative sentences by (non est) with a suffix, e.g. Ju 636 אַם־יָשָׁך מוֹשִׁיעַ if thou wilt sare; Gn 435 ידוֹ הבטייה if thou wilt not send; ו S 1911.—In such cases as Is 1427 ידוֹ הבטייה the stretched out hand is his, הַנְּטִנְיָה is not, like נְטֵנְיָה in g11.16, &c., the predicate (in which case the participle could not take the article), but the subject; cf. Gn 2^{11} , 45^{12} , Is 66^9 , Ez 20^{29} , Zc 7^6 (cf. § 126 k), where the participle with the article likewise refers to the present, also Nu 7², Dt 3²¹, 4³, &c., 1 S 4¹⁶, where it refers to the past. In 1 K 12⁸ and 21¹¹ even in relative clauses after אשר.
- 2. To give express emphasis to an action continuing in the past, the perfect in the corresponding person is sometimes added to the participle, and similarly the imperfect יהי (or the jussive יהי, or the imperfect consecutive) is used to emphasize an action continuing in the future, e.g. Jb וופקר היו 114 הבקר היו תרשות the oxen (cows) were plowing; Gn 372, 3922, Ex 31, Dt 924, Ju 17, 1 S 211, 2 S 36; the same occurs with a passive participle, e.g. Jos 55, Zc 33; יהיה with a participle is found e.g. in Is 2^2 ; the jussive in Gn 1^6 , ψ 100^{12} ; and ויהי with a participle in Ju 1621, Neh 14.
- 3. The personal pronoun which would be expected as the subject of a participial clause is frequently omitted, or at least (as elsewhere in noun-clauses, cf. Is 26^3 , ψ 16^3 , Jb 9^{32}) the pronoun of the 3rd pers. Ni71, e.g. Gn 24^{80} , 37^{15} , 38^{24} , 411, 1 S 1011, 1512, Is 298 (the participle always after הַבָּה); cf., moreover, Gn 32^7 , Dt 33^3 , $1 S 17^{25}$, 20^1 , $1 S 33^5$, 40^{19} , $\psi 22^{29}$, 33^5 , 55^{20} , $Jb 12^{17.19}$ ff., 25^2 , 26^7 .— ו הימון is omitted in Lv 1828; המוה in Is 3212, Ez 812, Neh 93; in a relative clause, Gn 39²², Is 24².—The personal pronoun of the 2nd pers. masc. (אָלָהָה) is omitted in Hb 210; the 2nd fem. (FN) in Gn 2016 (where, however, for the participle וֹנְבְּחַת the 2nd fem. perf. וְנֹבְחַת is to be read); the pronoun of the 1st sing. in Hb 15 (?), Zc 912, Mal 216; the 2nd plur. (DMN) 1 S 224 (if the text be right), 63, Ez 137(?). But these passages are all more or less doubtful.

Of a different kind are the cases in which some undefined subject is to be supplied with the participle; e.g. Is 2111 Not there is one calling unto me (=one calleth; § 144 d); cf. Is 3024, 334.—So with participles in the plur., e.g. Ex 516 (Dinn sc. the taskmasters); Jer 3823 (in 335 the text is corrupt),

Ez 137 (?), 3613, 3711 (equivalent to sunt qui dicant).

¹ A jussive is practically to be supplied also in the formulae of blessing and cursing, \$\frac{1}{2}\$ blessed be . . . Gn 926, &c.; The cursed art thou . . . 314, &c.

4. We must mention as a special class those noun-clauses which occur at uthe beginning of a period, and are intended to lay stress upon the fact that the first action still continues on the occurrence of the second (always introduced by j) ; e. g. Jb 1^{16} f. בא קוֹה מַרְבֵּר וְיָה מִרבֵּר וְיָה מִרבָּר he was yet speaking, and (=when) another came, &c.¹; cf. Gn 29^{9} , $1\,\mathrm{S}\,9^{11.27}$, $2c^{36}$, $1\,\mathrm{K}\,14^{17}$ she was entering the threshold of the house, when the child died; $2\,\mathrm{K}\,2^{23}$, 4^{5} , $Dn\,9^{20}$; also in Ju 19^{22} , $1\,\mathrm{S}\,9^{14}$, 17^{23} , 1 K 142, Jb 1186, in all which passages the apodosis is introduced by אוונה. On the other hand, in 1 K 114 the noun-clause itself is introduced by Tier (as in verse 22 by וְהְבֶּה), and denotes an action only just impending.2 Finally, when the whole sentence is introduced by means of יָהָה (cf. § 111 g), and the apodosis by 73^{35} , 9×2^{35} , 9×2^{11} , 13^{21} ; without 73^{35} in the apodosis, 1×7^{10} , 2 K 1937 (Is 3788).

Participles active, which are used in the sense of the perfect participle, and ${\mathcal U}$ also participles passive, in accordance with their meaning, express in such noun-clauses a state still continuing on the occurrence of the principal action, e.g. Gn 38²⁵ הְּיֹא שֵׁלְחָה she was being brought forth, when she sent, &c.; cf. Gn 50²⁴. [See further in Driver, Tenses, §§ 166–169.]

5. Different from the examples treated in u and v are the instances in wwhich a participle (either alone or as the attribute of a noun) stands at the beginning of the sentence as a casus pendens (or as the subject of a compound noun-clause, see § 143 c) to indicate a condition, the contingent occurrence of which involves a further consequence; e.g. Gn of שֹׁכָּהָ דָם הַאַרֶם בַּאַרָם shedding man's blood, i. e. if any one sheddeth man's blood, by man shall his blood be shed; Ex 2112, \$\psi 754\$, Pr 1714, Jb 4118; so especially if בלד every precedes the participle, Gn 415, 1 S 311 (2 K 2112), 2 S 58 (whosoever smiteth), I Ch 116. The apodosis is very often introduced by ! (wāw apodosis), e.g. Ex 1215 (with a following perfect consecutive), Nu 3530; 1 S 218 בל־אישׁ וֹבוו יהבא נער הבהן when any man offered sacrifice, the priest's servant came, &c.; $2~S~I4^{10}$ (participle with article); 22^{41} (where, however, the text is to be emended in accordance with $\psi~I8^{41}$); $2~S~23^{3}$. Pr 23^{24} Keth.; 29^{0} .—As in the instances discussed under u, such sentences are sometimes preceded by וְיֹהֵי (cf. 1 S 1011, 1111, 2 S 228 מַלְרַתְבָּא and it came to pass, that as many as came, &c. [or by וְהַיָּה, frequentative, Ju 1930].—On the other hand, וְהַיָּה Dn S22 is a mere catchword (equivalent to and as for that which was broken) to call to mind the contents of verse 8.

6. On the use of the participle after the infinitive absolute הַלוֹּדָּ cf. § בוֹז ע. 7. Almost as a rule the participial construction beginning a sentence (like ${\mathscr X}$ the infinitival constructions according to § 114 r) is continued by means of a finite verb with or without 1, before which the English construction requires us to supply the relative pronoun implied in the participle; thus,

¹ The independent noun-clause here lays stress upon the simultaneous occurrence (and consequently the overlapping) of the events far more forcibly than could be done by a subordinate expression of time (as e.g. ניהוי בדברו). In English it may be represented by scarcely had he finished speaking when. . . . As the above examples show, the apodosis also frequently consists of a nounclause.

² At the same time the preceding Till shows that what is announced is not merely a future event, but a future event contemporaneous with something clse; the case thus entirely differs from the examples given in § 112 t, where הנה refers to the following participle, while here it belongs properly to the apodosis, before which it is therefore generally placed; see the examples.

C. THE GOVERNMENT OF THE VERB.

§ 117. The Direct Subordination of the Noun to the Verb as Accusative of the Object. The Double Accusative.

L. Kaila, Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alltest. Hebr., Helsingfors, 1906.

a. 1. The simplest way in which a noun is subordinated to a verbal form is by the addition of an accusative of the object to a transitive verb.² In the absence of case-endings,³ this accusative can now be recognized only from the context, or by the particle אָר, before suffixes also אַר, אוֹר) יוֹ prefixed to it. The use of this nota accusativi

1 On the parallelism between the external and internal members, which appears here and in many other examples of this kind, see the note on § 1147.

The verb in question may either have been originally transitive, or only have become transitive by a modification of its original meaning. Thus the vocalization shows that אַבְּיבְּי (to have pleasure, usually with בַּיבְּי (to be full of something, also transitive) to fill, were originally intransitive. Cf. also such cases as בּיבְּי to dwell (usually with בַּיִּ (יִּ בְּיִ בִּי (of further, under u).—The examples are different in which verbs of motion such as אַבְ intrare, also aggredi, אַבְי egredi (cf. § 116 h above), בּיִ שִּׁ וּשִׁרִי (Is 52⁸, take an accusative of the aim of the motion, while אַב according to the Old Semitic usage, even takes an accusative of the person (at least in poetry, equivalent to בַּיִּ אַבְּיֹר (also such sative of the person).

³ On traces of these endings, especially the remains of a former accusative ending in a, cf. § 90 c.

4 THE (toneless owing to the following Maqqeph), and THE (with a tone-long \$\bar{e}\$, THE only in \$Jb 4126\$), THE or THE before the light suffixes (on all these forms of \$\bar{e}\$ 103 \$b\$: the underlying form \$\bar{e}\$th was obscured in Hebrew to \$\bar{e}\$th, shortened to \$\bar{e}\$th before suffixes beginning with a consonant and then modified to THE, whence finally the secondary form HE with the tone), Phoenician HE i. e. probably invait (for the Phoenician form, cf. G. Hoffmann, Einige phonik. Inschriften, Göttingen, 1889, p. 39 f.), Punic yth or (according to Euting) pronounced even as a mere prefixed \$t\$, Arabic, before suffixes, 'iyyā, Aram. H. H. twas no doubt originally a substantive, meaning essence, substance, self (like the Syriac yāth; on the other hand, any connexion with the Hebrew HE. Syriac 'ātā, Arabic 'āyat, a sign, must, with Nöldeke, ZDMG. xl. 738, be rejected), but now united in the construct state with a following noun or suffix stands for the pronoun ipse, aùtôs. In common use, however (cf. Wilson, 'The particle HE in Hebrew,' Hebraica, vi. 2, 3, and the precise statistics of the use

is, however, somewhat rare in poetry, and even in prose it is not invariably necessary but is restricted to those cases in which the accusative of the object is more closely determined by being a proper name, or by having the article, or by a following determinate genitive (hence also by the suffixes), or in some other way (see below, c), e. g. Gn 4¹ and she bare מַבְּרַיִּבְּיֵל מִינִים (מַנִּי מְשָׁבְיִים וְאֵבֶּר הַשְּׁבְיִם וְאֵבֶּר הַשְּׁבְּיִ וְשָׁבְּיִר וְשִׁבְּיִם (מִנְּי מִנְּי מִבְּיִב מִנְּי מִבְּי מִנְּי מִנְיִי מְשִׁבְּיִם נְאֵב מִנְּי מִנְי מְנְי מִנְי מְי מִנְי מְי מִנְי מְנְי מְי מִנְי מְנְי מִנְי מְנְי מְנִי מְי מִנְי מְי מִנְי מְנִי מְנְי מְי מִנְי מְנִי מְי מִנְי מְנִי מְי מִנְי מְנִי מְי מִנְי מְי מִנְי מְנִי מְי מְנִי מְי מִנְי מְּנִי מְי מִנְי מְנִי מְנִי מְי מִנְי מְנִי מְי מְנִי מְי מְנִי מְנִי מְנִי מְי מְנִי מְנִי מְי מְנִי מְי מְנִי מְי מְי מִּבְּי מְי מְּנִי מְי מְנִי מְּנִי מְי מִנְי מְּנִי מְי מִנְי מְּנִי מְי מִנְי מְּנִי מְי מִּנְי מְּנִי מְּנִי מְּנִי מְּנִי מְי מְּנִי מְּנִי מְּנִי מְּנִי מְּנִי מְּנִי מְּנִי מְּנְי מְנִי מְּנִי מְּנִי מְנִי מְּנִי מְנִי מְּנְי מְנִי מְנִי מְּנְי מְּנְי מְנִי מְנִי מְּנִי מְּנְי מְנִי מְּנְי מְנִי מְנְי מְנִי מְּנְי מְנִי מְנְי מְנְי מְנִי מְּנְי מְנְי מְנְי מְנְי מְנִי מְי מְנְי מְי מְנְי מְי מְנְי מְיְי מְנְי מְ

Rem. 1. The rare occurrence of the nota accusativi in poetic style (e.g. it b never occurs in Ex 15²⁻¹⁸, Dt 32, Ju 5, 18 2, &c., though it is frequent in the late Psalms) may be explained from the fact that in this as in other respects (cf. § 2 g) poetry represents a somewhat more archaic stage of the language than prose. The need of some external means of indicating the accusative could only have been felt after the case-endings had become wholly extinct. Even then the NN would probably have been used at first to indicate only an object placed before the verb (when it followed, it was already sufficiently characterized by its position as depending on the verb), or proper names. Finally, however, the nota accusativi became so customary everywhere in prose, that even the pronominal object was expressed rather by NN with suffixes than by verbal suffixes, even when none of the reasons mentioned under e can be assigned for it; cf. Giesebrecht in ZAW. 1881, p. 258 ff., and the statistics of H. Petri, cited above at the head of § 58. Such examples as \(\frac{1}{2} \frac{1

2. As accusatives determined in other ways, we have in the first place to C consider the collectives introduced by בו entirety, without a following article or determinate genitive, inasmuch as the meaning of בו includes a determinative sense, cf. e. g. Gn 121.30, 821, Dt 224, 2 K 259. בו includes a determinative sense, cf. e. g. Gn 121.30, 821, Dt 224, 2 K 259. בו includes a determinative sense, cf. e. g. Gn 121.30, 821, Dt 224, 2 K 259. בו includes a determinative sense, cf. e. g. Gn 121.30, 821, Dt 224, 2 K 259. בו includes a determinate of itself, since it always denotes a person, hence בו includes a person, hence בו in the sense of eum qui or quem, &c., e. g. 1 S 163, or id quod, Gn 924, &c. Cf. also such examples as Jos 210, 1 S 2449, where בו in sequivalent to the circumstance, that, &c.—Elsewhere הוא stands before nouns which are determinate in sense, although the article is omitted, which according to § 126 h is very frequently the case in poetic or otherwise elevated style; thus Lv 265, Jos 2414.15, Is 417 (to distinguish the object from the subject); 5c4 (with the first of two accusatives, also for the sake of clearness); Ez 1320, 4310, Pr 1321 (where the Crypt) are to be regarded as a distinct class); Jb 1325

of ΠΝ on p. 140 ff.), it has so little force (like the oblique cases αὐτοῦ, αὐτῷ, αὐτόν, sometimes also ipsius, ipsium, and the Germ. desselben, &c.) that it merely serves to introduce a determinate object; Τρός Το prop. αὐτὸν τὸν οὐρανόν (cf. αὐτὴν Χρυσηίδα, Iliad i. 143) is no stronger than the simple Τρός τὸν οὐρανόν. Cf., further, P. Haupt on Pr 18²⁴ in his Rainbow Bible, and also in the Notes on Esther, p. 191.

¹ Thus, in Dt 33, TN occurs only in verse 9 (twice, with an object preceding the verb), in Gn 49 in the blessing of Jacob only in verse 15 with a co-ordinate second object (consequently farther removed from the verb). Of the thirteen instances of TN in the Meša' inscription, seven stand directly and four indirectly before proper names.

(unless, with Beer and others, we read אַן for אָּן); also Ec 7 may be a quotation of an ancient maxim.

On the other hand no occurs very seldom in prose before a noun actually or apparently undetermined. In I S 246 713 is more closely defined by means of the following relative clause; in 2 S 411 איש צדים refers to Ishbosheth (as if it were him, who was an innocent man); in I K 616 עשרים אַפור refers to the particular twenty cubits. In Ex 2128 (otherwise in verse 20) perhaps the אור is used in order to avoid the combination שוֹר איש (as in Nu 219 to avoid the cacophony איש איש ?); in Lv 78 and 2010 the accusatives are at any rate defined by the context.—In Nu 1615 מהם את-אחד probably means even a single one (and then ipsofacto a definite one) of them, as also in ו S סָי מַרְנַעַרִים מּסָ may refer to some definite one of the men-servants. In Gn 2180 we should read אַת־שֶׁבֵע הַכָּבשׁה with the Samaritan, since the seven lambs have been already mentioned; in Ex 21 translate with Meyer, Die Israeliten, p. 79, אַח־בַּח־לֵין the daughter of Levi; in Ex 289 read שַּחְבּּח with the Samaritan; in Lv 2014 אַר־אשָה is probably a scribal error due to אַמָּה ; in 1 S 2620 read נָפּשׁי with the LXX for בּרְעשׁ אָחָר; in 2 S 524 read as in 1 Ch 1415; in 2 S 1516 the אתר is incorrectly inserted from 203, where it refers to the women already mentioned; in 2 S 1818 read המצבת or omit both אמר with the LXX and Lucian; in I K 1231 omit אור אור in 2 K 2320 probably אַרדעַצטותם is to be read; in 2 K 259 the text is corrupt. In Ez 1632 אַת־וַרִים might refer to the strangers in question; but see Smend on

g 5. In common formulae the substantival object is also sometimes omitted

¹ According to the ordinary rules of syntax (cf. § 116t) we should translate, I heard men who said. &c.

(an elliptical expression); thus e.g. בְּרֵח זְ זְ S 20¹⁶, &c. (see the Lexicon) stands for רוּת בְּרִית בְּיִית בְּיִית בְּיִית בְּיִית בְּית בְּיִית בְּית בְית בְּית בְּית בְּית בְית בְּית בְּית בְית בְּית בְּית בְּית בְּית בְּית בְּית בְּית בְית בְּית בְּי

7. In certain instances IN serves apparently to introduce or to emphasize ℓ a nominative. This cannot be regarded as a reappearance of the original substantival meaning of the IN, since all unquestionable examples of the kind belong to the later Books of the Old Testament. They are rather (apart from textual errors or other explanations) cases of virtual dependence on an implied rerbum regens understood. The constant use of IN to indicate a clause governed by the verb, necessarily led at length to the use of IN generally as a defining particle irrespective of a governing verb. So in the Hebrew of the Mishna¹ (see above, § 3 a) INN and INN are prefixed even to a nominative without any special emphasis.

Naturally the above does not apply to any of the places in which או is not the nota accusativi, but a preposition (on או with, cf. § 103 a), e.g. Is 5715, IS 1734 (בְּלֵּחְרַהְּלִּחְרֵׁ) and that, with a bear; אוֹלְ here, however, has probably been interpolated from verse 36, where it is wanting); nor the places in which the accusative is subordinate to a passive (according to § 121 c) or to a verb of wanting as in Jos 2217 and Neh 932, see below, z. In Ez 4317

Setting aside a few undoubtedly corrupt passages 3 there still remain the m

¹ Cf. Weiss, משפט לשון המשנה (Vienna, 1867), p. 112.

² So also in I S 20¹³ the Qal (יימַב) is, with Wellhausen, to be read instead

³ Thus I S 2616, where M is to be read for TW1; I K 1125, where at present the predicate of the relative clause is wanting; in 2 K 65 the TN is probably

following examples, in which TNN in the later Hebrew manner (almost in the sense of the Latin quod attinet ad) introduces a noun with more or less emphasis, Nu 3^{46} , 5^{10} , 35^6 , Ju $20^{44.46}$, Ez 17^{21} , 20^{16} , 35^{10} , 44^3 , Neh $9^{10.34}$, Dn 9^{13} , 2 Ch 31^{17} .—In Ez 47^{17-19} (cf. also 43^7) it is simplest to emend NN1 for TNN, according to verse 20. However, even the LXX, who have $\tau a \hat{v} \tau a$ only in verse 18, can hardly have known any other reading than NN; consequently in all these passages NN must be regarded as virtually dependent on some governing word, such as ecce (LXX 43^7 ¿ώρακαs), and 47^{17} as equivalent to thou shalt have as a border, &c.

- 8. Another solecism of the later period is finally the introduction of the object by the preposition > (prop. in relation to, in the direction of), as sometimes in Ethiopic 1 and very commonly in Aramaic.2 Less remarkable is this looser connexion of the object with a participle, as with XLa 45, FEN Nu 10²⁵, אָרָן עִ 145¹⁴ (but cf. 146⁸), אַרַר Nu 25¹⁸, הִּשְׂנָּיִא and הַשָּׁיָ Jb 12²³; before the participle Is 119 .- To introduce an object preceding the finite verb is employed in Jb 52 (cf. also Dn 1133); also after אָהָבּ Lv 1918.34; הַאָּרִיהָּ ע 1293; הְבְּדִּיל Ezr 824, 2 Ch 2510; הָבִין Jb 911; קבַדִּיל Ch 2920 (immediately before with an accusative); הוללה ו Ch 5²⁶; בר בי Ezr 6²¹, ו Ch 22¹⁰, 2 Ch 17¹³; and take לפלימה Gn 457, where, however, read שלימה with the LXX for החיה as a dativus commodi; הַלֵּל ז וֹ Ch וּהַלֶּל ז ב הַרֵּג 2 S 300, עָ וּ ז מַלָּב ב ב מַ מַנ מַ ב מַ מַנ מַ ב מַנ מַ אַ ז ב הַרָּג פּ with accusative), וְבָּשׁ (to bind up) Is 611 (Ez 344 before the verb); יוֵרָע (נַיֵּדָע to bind up) ווֹבָייַ ψ 69°; קבּה לָקַה Jer 40², 2 Ch 23¹; הָמְלִיף and בָּהָ ז Ch 29²²; בָהַל נַהָל בָּה נַהָל 2 Ch 2815; סמה ע 14514; עוב ו Ch 1637; העלה Ez 263; הדף ע 11616; הדף 11616 ${
 m Jb}$ 19 28 ; אַכָר Is ${
 m 53^{11}}$; שַׁכַר ${
 m 2Ch}$ 24 12 (previously accusatives); אַיָּט ז (but probably וְכַלְכֵם is to be read); הַשִּׁיב (in the connexion הָשִׁיב דבר ל 2 Ch 106 (but verse 9 and 1 K 129 with an accusative); אחת Nu 3215, 1 S 2310; שית לא 15 Ezr 816, 2 Ch 212, 177; שלה ו Ch 2918, 2 Ch 511.
- 9. Sometimes the verb, on which an accusative of the object really depends, is contained only in sense in the verb which apparently governs, e.g. Is 14¹⁷ הַּבְּיָתָה אַמְרָיִת לְאִרְּבְּתָּח הַּבְּיִתְּה his prisoners he let not loose nor sent them back to their home. Cf. \$\psi\$ 74¹⁵ and on this constructio praegnans in general, see § 119 ff.
- p 2. With the proper accusatives of the object may also be classed what is called the *internal* or *absolute object* (also named *schema etymologicum* or *figura etymologica*), i.e. the addition of an object in the form

derived from a text which read the Hiph'il instead of לָבַּיָּלָ. In Jer 23⁸³ instead of the artificial explanation what a burden (is, do ye ask?) we should read with the LXX and Vulg. אַנְיהַחָם בַּאָּלֵי פָּרָם בְּאִיּהָם וְאִיּהָם וְיִּבְּם בּיִם זְּהִיּם וְאִיּבְם וְאִיּבְם וְאִיּבְם וְאִיּבְם וְאִיּבְם וְיִים וְיִּבְם וְאִיּבְם וְאִיּבְם וְאִיּבְם וְאִיּבְם וְיִים וְיִּבְם וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִּבְם וְיִים וְיִּבְם וְיִם וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִּבְם וְיִים וְיִם וְיִים וְיִים וְיִים וְיִם וְיִים וְיִם וְיִים וְּיִים וְיִּם וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וּיִים וְיִים וְיִים וּיִים וּיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וּיִים וְיִים וְיִּים וְיִים וְיִים וְיִים וְיִים וּיִים וְיִים וְיְיִים וְיְיִים וְיְיִים וְיְיִים וְיְיִים וְיְיִים וְיְים וְיִים וְיִים וְיְיִים וְיְיִים וְיְים וּיִים וְיִים וְיְיִים וְיְים וּיִים וְיִים וְיְיִים וְיְים וּיים וּיִים וְיִים וְייִים וּיְיים וְיִים וְיִים וּיים וּיִים וְיִים וְיים וְיִים וְיִים וְיים וְיְיִים ו

1 Dillmann, Grammatik der äthiopischen Sprache, p. 349.

² With regard to Biblical Aramaic, see Kautzsch's Grammatik des Bibl.-Aram., p. 151 f. In other ways, also, a tendency may be observed in later Hebrew to make use of the looser connexion by means of prepositions instead of the closer subordination of the noun in the accusative.

Examples of an internal object after the verb, and without further addition, are Ex 22⁵, 2 S 12¹⁶, Is 24²², 35², 42¹⁷, Ez 25¹⁵, 26¹⁵, 27²⁵, Mic 4⁹, Zc 1², Pr 21²⁶; with an intensifying attribute, Gn 27³³, Ex 32³¹, Ju 15⁸, 2 S 13³⁶, I K 1⁴⁰ (cf. Jon 4⁶, I Ch 29⁹); Is 21⁷, 45¹⁷, Jon 1¹⁰, Zc 11⁴, 8^{2a}, Dn 11³; along with an object proper the internal object occurs with an attribute in Gn 12¹⁷, 2 S 13¹⁵; cf. also Is 14⁶, Jon 4¹.—An internal object without an attribute before the verb: Is 24¹⁶, Jer 46⁵, Hb 3⁹, Jb 27¹²; with an attribute before the verb: Jer 14¹⁷, Zc 1¹⁵ (cf. also Gn 30⁸, Jer 22¹⁹, 30¹⁴, ψ 130²²). Instead of the substantive which would naturally be expected, another of kindred meaning is used in Zc 8².

(b) Only in a wider sense can the schema etymologicum be made to include f cases in which the denominative verb is used in connexion with the noun from which it is derived, e. g. Gn 1¹¹, 9¹⁴, 11³, 37⁷, Ez 18², ψ 144⁶, probably also Mi 2⁴, or where this substantive, made determinate in some way, follows its verb, e.g. Gn 36³⁷, Nu 25¹¹, 2 K 4¹³, 13¹⁴, Is 45¹⁷, La 3⁵⁸, ⁴ and, determinate at least in sense, Jer 22¹⁶; or precedes it, as in 2 K 2¹⁶, Is 8¹², 62⁵, Zc 3⁷; cf. also Ex 3⁹. In both cases the substantive is used, without any special emphasis, merely for clearness or as a more convenient way of connecting the verb with other members of the sentence.

3. Verbs which denote speaking (crying out, weeping), or any s external act, frequently take a direct accusative of the organ or means by which the action is performed. In this case, however, the accusative must be more closely determined by an attributive adjective or a noun in the genitive. This fact shows the close relation between these accusatives and the internal objects treated under p, which also,

¹ On a kindred use of the infinitive absolute as an internal object, see above, 5 112 w.

² Cf. βουλάς βουλεύειν, Iliad x. 147.

[§] The Arab grammarians assign to the indeterminate cases generally an intensive sense in many instances; hence the commentators on the Qorân usually explain such cases by adding and what...! see § 125 b.

 $^{^4}$ Also in ψ 13 4 lest I sleep the sleep of death, הַפְּׁחָה is only used pregnantly for אָרָקוֹת הַפְּׁחָה (cf. Jer 51^{89}), as אַרְקוֹת for אַרָקוֹת הַלְּחָה. On the similar use of הַלְּהָ אָרָח in ψ 15 2 , see § 118 n.

according to q, mostly take an intensifying attribute. On the other hand, they must not be regarded as adverbial (instrumental) accusatives, nor are they to be classed with the second (neuter) subjects treated below in § 144 l.

- t Examples of the accusative following the verb are מוֹלְיבֶּדוֹל קוֹל בְּדוֹל מוֹנֵים מוֹל בּדִּבֹים מוֹנִים מוֹל בּדִבּים מוֹנִים מוֹל מוֹנים מוֹנ
- 4. Many verbs originally intransitive (sometimes even in form; see a, note 2) may be used also as transitives, in consequence of a certain modification of their original meaning, which has gradually become established by usage; cf. e. g. יבי to strive, but also with an accusative causam alicuius agere (so even in Is 117, &c.; elsewhere with of the person for whom one strives); absolutely to be able, with an accusative to prevail over any one; בְּבֶּלְ to be inclined and בּבְּבֹל to have pleasure (usually with בְּּבֹל, with an accusative to wish for some one or something; בּבָּל cubare, then in the sense of concumbere, originally joined with בּבָּל cubare, then in the sense of concumbere, originally joined with בּבָּל cubare (feminam), &c. So in 2 S 1314, &c., unless in all or some of the passages the preposition בּבָּה is intended, e.g. בּבָּה for בּבָּה in the earlier passages בּבָּה בּבָּה is the more usual.
- The Rem. I. It is certainly difficult to decide whether some verbs, which were afterwards used absolutely or joined with prepositions, were not nevertheless originally transitive, and consequently it is only the supposed original meaning, usually assigned to them in English, which causes them to appear intransitive. In that case there is of course no syntactical peculiarity to be considered, and a list of such verbs would at the most be requisite only for practical purposes. Moreover, it is also possible that certain verbs were originally in use at the same time both as transitive and intransitive, e.g. perhaps עַבְיל to be clothed along with ביל to put on (a garment). Finally the analogy of certain transitives in constant use may have led to intransitives of kindred meaning being also united directly with the accusative, so that, in other words, whole classes of verbs came to be regarded in a particular aspect as transitives. See below, y.

¹ Thus e.g. עָרָה to reply to (ἀμείβεσθαί τινα), to answer any one; אָנָה to command (iubere aliquem); אָרָה to remember; אָרָה (also with יִי to wait for any one (to expect any one); בְּאָר to bring glad tidings to any one (see the Lexicon); אָרַה to commit adultery (adulterare matronam); עַרַה to serve (colere); עַרַה to become surety for . . . , and many others.

§ 117 w-2] Direct Subordination of the Noun, etc. 369

2. The modification of the original meaning becomes especially evident לע when even reflexive conjugations (Niph'al, Hithpa'il, &c.) take an accusative (cf. § 57, note 2); e.g. אָבָוֹ to prophesy, Jer 25¹³; חַבָּיִ (prop. to put oneself round) to surround, Ju 19²²; חַבְּי to fight, \$\psi\$ 109³ (where, however, the Qal בְּבְּיִבְּיִלְּיִנְי should be read; cf. \$\psi\$ 35¹); also חַבְּיִבְּי to shave (something) for oneself, Num 6¹⁰; הַבְּיִבְי to take some one for oneself as a possession, Is 14²; בְּבַי חַבְּיִבְי to make some one an object of craft, Gn 37¹²; לוֹ לָבִי לוֹ לִבְּי to strip a thing off oneself, Ex 33°; הַתְּבַיִּבְי to bring on oneself the anger of any one, to anger him; בְּבִיבְּי to consider something, Jb 37¹²; בְּבַיְ בַּי to break something off from oneself, Ex 32°. In Gn 34⁰ after אַבְּהַיִּבְי to to reak go mething, The 37¹² make ye marriages, read בוֹ בַּיְּאָר instead of אַבָּיִבְּי Cf. § 54f.

4. Whole classes of verbs, which, according to v above, are regarded as y transitive, either on account of their original meaning or (for the sake of

analogy) by a modification of that meaning, are-

(a) Verba induendi and exuendi, as לֶבְעָׁה to put on, put of a garment, to put on ornaments, to adorn oneself with (cf. also עָרָה enclosed in gold, Ex 2820). Also in poetic expressions such as ψ 65¹⁴ לְבָּעָׁה בָּנִים הַצָּאׁן five pastures are clothed with flocks, cf. ψ 109²⁰; 104² (עַמַטָּר); 65^{14b} (עַמַטָּר), &c.¹

(b) Verba copiae and inopiae (also called verba abundandi and deficiendi), as בּ צֵבְיּבָּי, to be full of something, Ex S¹¹; here, and also frequently elsewhere, construed with אַבָּיבָּי הוּשׁ בּיבִּיבּי הוּשׁ בּיבִיבּי הוּשׁ בּיבּי הוּשׁ בּיבִיבּי הוּשִׁ בּיבִיבּי הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִׁ בּיבִיבּי הוּשִּבּי הוּשִׁ בּיבִי בּיבִיבּ הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִּבּי הוּשִבּי הוּשִּבּי בּיבִיבּי הוּשִּבּי הוּשִבּי הוּשִבּי הוּשִבּי הוּשִבּי הוּשִבּי הוּשִבּי הוּשִּבּי הוּשִבּי בּיי בּיבּי בּישִבּי בּייבּי בּייבּי בּייבּי הוּשִבּי בּייבּי הוּשִבּי בּייבּי הוּשבּי בּיבּי בּייבּי בּייבּי בּייבּי הוּשבּי בּייבּי הוּשבּי בּיי בּייבּי בּייבּי הוּשבּי בּייב הוּשבּי בּייבּי הוּשבּי בּייב הוּשבּי בּייבּי הוּשבּי בּייב הוּשבּי בּייב בּייב בּייב הוּשבּי בּיי בּייב הוּשבּי בּייב בּייבּי בּייב בּייב בּייבּי בּייבּי בּייב בּייב בּייב בּייב בייב בייב בּייב בייב בייב בייב בייב בייב בייב בייב בייב

вb

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¹ From the idea of covering oneself with something, we might also, if necessary, explain Ex אַ יַרְחַצוּ מִים they shall wash themselves with water; but the reading is simply to be emended to the ordinary בְּבַּיִּר

down (with) rivers of water; 116, Jer 917, 1317, ψ 119136; so also לְבָּיִלְ to run over with, to flow with, Jo 418; לְבֵּיל to gush out with, Jer 917; לְבָּיל to drop, to overflow with, Ju 54, Jo 418a; לְבַיל to break forth, Ex 99; לְבַיל to overflow, but also (transitively) to overflow with, probably in Is 1022; בוּש to bud with, Pr 1031; so perhaps also עֲבַר to pass over, to overflow with, Jer 528; אַבָּי to go forth with, Am 53.—Especially bold, but still on the analogy of the above examples, is Is 56, where it is said of a vineyard וְשִׁלְה שָׁמִיר וְשִׁיִח but it shall come up (it shall be overgrown) with briers and thorns; cf. Pr 2431, and still more boldly, Is 3413.

ממ With the opposite idea, אַבְּלְי to be in want of, to lack, Gn 1823; אָבֶל to be bereaved of (as though it were to lose), Gn 2745.—In Jos 2217 even אַבְּלָי (prop. was there too little for us of . . .?) as being equivalent to a verbum inopiae (= had we too little of . . .?) is construed with an accusative; cf. Neh 932.

bb (c) Several verbs of dwelling; the accusative in this case expresses either the place or the thing at which or with which any one tarries; thus Gn 4²⁰, \$\psi 22^4\$ after אָשָׁבָּן, cf. § 118 g; Ju 5¹⁷, Is 33¹⁴ after אָפָּיָן 57⁵ after אָשָׁבָּן; \$\psi 68^7\$, Pr 8¹², Is 33¹⁶ with בַּשָׁיִן; or even the person (the people) with whom any one dwells or is a guest, as \$\psi 5^5\$, 120⁵ after אָפָּיָן. \$\psi 30²⁰ after בַּיִּבְּיִן, \$\psi 68^{19}\$ with בַּיִּבָּין.

cc 5. Two accusatives (usually one of the person and one of the thing) are governed by—

dd (b) Many verbs (even in Qal) which express an influence upon the object through some external means. The latter, in this case, is attached as a second object. They are especially—

ee (a) Verbs which express covering, clothing, overlaying, 기년 Ex 29, 기타 Ex 2629, 생.c., 마리 Ez 13^{10ff}. They ψ 5¹³; cf. also 가야 한다 Jos 7²⁵, &c.; hence also verbs which express sowing (맛가 Jud 9⁴⁵, Is 17¹⁰, 30²³), planting (Is 5²), anointing (ψ 45⁸) with anything.

ff (β) Expressions of giving, thus אָבוֹן Jos 1519 where the accusative of the thing precedes; endowing, אַבוֹן Gn 30²⁰; and its opposite taking away, as אַבוֹף Pr 22²³; אָבוֹן to bless some one with something, Gn 49²⁵, Dt 15¹⁴; to give graciously, אַבוֹן Gn 33⁵; to sustain (i.e. to support, to maintain, to furnish) with anything,

e.g. Gn 27^{37} , ψ 51^{14} ($\exists DD$); Ju 19^5 ($\exists DD$); to do something to one, DD Gn $50^{15.17}$, IS 24^{18} ; cf. also DD to come to meet any one with something, ψ 21^4 , DD to repay some one with something (with two accusatives, ψ 35^{12} , Pr 13^{21}), and for the accusative of the person cf. ϵv , kakûs $\pi \rho \dot{\alpha} r \tau \epsilon \nu r \nu \dot{\alpha}$. In a wider sense we may also include such phrases as they hunt every man his brother with a net, Mi 7^2 ; to shoot at one with arrows, ψ 64^8 (though this is against the accents); Pr 13^{24} seeks him early (with) discipline, i.e. chastises him betimes, &c.

(γ) Expressions of asking some one for something, desiring something from gg some one (אַשָּׁלָּה לָּ 137³); answering any one anything (אַבָּר Mi 6⁵, &c.; cf. in the other conjugations הַּיֶּר דְּבֶּרְ prop. verbum reddere, with an accusative of the person, I K 12⁶, &c., also in the sense of announcing; sometimes also הַבְּּיִר לֹ to declare something to some one, Jb 26⁶, &c., for לֹ בְּּיִר לֹ to enjoin

a person something, Ex 3432, Dt 118, 3246, Jer 723.

(8) Expressions which mean to make, to form, to build something out of some- hh thing; in such cases, besides the accusative of the object proper, another accusative is used for the material of which the thing is made, e.g. Gn 27 accusative is used for the material of which the thing is made, e.g. Gn 27 and the Lord formed man of the dust of the ground; so with יַבְּלְיהֵים אֶּבֶּלִים אָרִהְאָבְּים עְּבָּר מִוּן־הְאָצִּרְם מְּלִּבְּלִי עֲשָׂה נְחֹשֶׁת salo in 1 K 7¹5; further Ex 38³ מון לְּבָּלִי עֲשָׂה נְחֹשֶׁת the vessels thereof made he of brass (for another explanation of the accusative context) בְּחֹשֶׁה [into brass], linguistically possible but excluded by the context, see below, it with kk); cf. Ex 25¹¹8.²², 26¹¹¹⁴¹²², 27¹, 36³, I K 7²²; with a preceding accusative of the material, Ex 25²², 29², Dt 27° הַבְּנָה אֶתְּרַמָּוֹבְּה מִּבְנָה שְּׁבְּכִוֹם שִׁבְּנִים שִׁבְּכִוֹת הַבְּנָה אֶתְרַמִוֹבְּה מִיּבְנִה שִׁבְּנִים שִׁבְּנִים שִׁבְּנִים שִׁבְּנִים שִׁבְּמִוֹת הְבָנָה אָתִרֹמִוֹבְּה further altar of the Lord.

(c) Verbs which express making, preparing, forming into anything, ii along with the object proper, take a second accusative of the product, e. g. Gn בין מִטְעָמִים I will make them (the kids) into savoury meat; cf. Gn 614,16, Ex 261b, 3025, 324, Is 4415, Ho 84, 1 K 1832 וַיִּבנֶה מתרהאבנים כוובת and he built the stones (into) an altar; cf. 1012. So also new, with two accusatives, to bake something into something. Ex 1239, Lv 24⁵; ψ (prop. to set up for something, cf. Gn 27³⁷, 28¹⁸, ψ 39⁹, and similarly הֵרִים Gn 31⁴⁵) to change into something, Jos 8²⁸, Is 50², 5110, Mi 17, 413; with two accusatives of the person (to appoint, promote any one to the position of a . . .), Is 37; בְּלֵין is also used in the same sense with two accusatives, Gn 175, and שִׁי ו K 1134; as a rule, however, the description of the office, and also frequently of the product, is introduced by ? to, § 119 t; also now to make a thing so and so (Is 56, 261; with a personal object, ע 217, 1 919); אָרָשִׁיךּ to make dark, Am 5⁸. Of the same class also are instances like Jb 28² מַבן נצוק נחושה a stone they smelt into brass; ז K בו משנים עשר מינים עשר קרַעִים and rent it (the garment) into twelve pieces; cf. Is 3726, accusative of the product before the object proper, after לְחַשְׁאוֹת to lay waste.

¹ Cf. a very pregnant expression of this kind in ψ 21¹³ for thou shall make them (as) a neck, i.e. thou shall cause them to turn their necks (backs) to me; similarly ψ 18⁴¹ (2 S 22⁴¹, Ex 23²¹); לִי עָרֶף thou hast given mine enemies unto me as a back; cf. Jer 18¹¹.

On a second object with verba sentiendi (as בַּעָל to know something to be something, Ec 7²⁵; הְּשָׁב to see, find to be, Gn 7¹; לְּשַׁב to esteem one to be something, Is 53⁴, elsewhere always construed with $\stackrel{\cdot}{>}$ or $\stackrel{\cdot}{>}$), cf. h.

- Rem. At first sight some of the examples given above appear to be identical in character with those treated under $h\hat{h}$; thus it is possible, e.g. in I K $_{1}$ S 32 . by a translation which equally suits the sense, he built from the stones an altar. to explain מוֹבְּחַ as the nearer object and אַר־הַאָּבנִים as an accusative of the material, and the construction would then be exactly the same as in Dt 276. In reality, however, the fundamental idea is by no means the same. Not that in the living language an accusative of the material in the one case, and in the other an accusative of the product were consciously distinguished. As Driver (Tenses, § 195) rightly observes, the remoter accusative in both cases is, strictly speaking, in apposition to the nearer. This is especially evident in such examples as Ex 20²⁵ thou shalt not build them (the stones of the altar) as heven stones, cf. also Gn 1²⁷. The main point is, which of the two accusatives, as being primarily affected (or aimed at) by the action, is to be made the more prominent; and on this point neither the position of the words (the nearer object, mostly determinate, as a rule follows immediately after the verb), nor even the context admits of much doubt. Thus in 1 K 1832 the treatment of the stones is the primary object in view, the erection of the altar for which they were intended is the secondary; in Dt 276 the case is reversed.
 - (d) Finally, the second accusative sometimes more closely determines the nearer object by indicating the part or member specially affected by the action,¹ e. g. \$\psi\$ 3s for thou hast smitten all mine enemies בְּילֵּ (as to) the cheek bone, equivalent to upon the cheek bone; cf. Gn 37²¹ let us not smite him בֹּילֵי in the life, i. e. let us not kill him; Dt 22²⁶, 2 S 3²⁷; also with שׁלוּך Gn 3¹⁶; with בְּילֶד Jer 2¹⁶; in poetry the object specially concerned is, by a bold construction, even placed first, Dt 33¹¹¹ (with בְּיִבְּילִם).

§ 118. The Looser Subordination of the Accusative to the Verb.

- a 1. The various forms of the looser subordination of a noun to the verb are distinguished from the different kinds of the accusative of the object (§ 117) by their specifying not the persons or things directly affected by the action, but some more immediate circumstance under which an action or an event takes place. Of such circumstances the most common are those of place, time, measure, cause, and finally the manner of performing the action. These nearer definitions are, as a rule, placed after the verb; they may, however, also precede it.
- Bem. That the cases thus loosely subordinated to the verb are to be regarded as accusatives is seen first from the fact that in certain instances the nota accusativi (በአ) is prefixed; secondly from the fact that in one form of

¹ Analogous to this is the σχημα καθ' όλον καὶ κατὰ μέροs in Greek epic poetry, e. g. ποιόν σε έπος φύγε έρκος όδύντων.

the casus loci a termination ($\overline{1}$ is employed, in which (according to § 90 c) the old accusatival ending is preserved; and finally from the consistency with which classical Arabic puts these nearer definitions in the accusative (which may be recognized by its form) even under circumstances in which one would be rather inclined to expect a nominative in apposition.

The relation subsisting between the circumstantial accusative and the caccusative of the object is especially apparent when the former (as e.g. in a statement of the goal after a verb of motion) is immediately connected with its verb. But even the more loosely connected circumstantial definitions are certainly to be regarded as originally objects of a governing word habitually omitted, only that the consciousness of this closer government was at length lost, and the accusative more and more acquired an indepen-

dent value as a casus adverbialis.

2. The accusative serves to define more precisely the place (accus. dloci), either (a) in answer to the question whither? after verbs of motion, or (b) in answer to the question where? after verbs of being, dwelling, resting, &c. (but also after transitive verbs, see the examples), or finally (c) to define more precisely the extent in space, in answer to the question how far? how high? how much?, &c.

Instead of the simple accusative, the locative (see above, § 90 c) 2 is fre- ℓ quently found in the cases mentioned under f (sometimes also in those under g) or the preposition 5,3 especially before persons as the aim of the movement, or Σ , usually, to express being at a place.

Examples of (a): בַּשְּׁהֶה let us go out into the field, I S 2011; cf. Gn 273, 314, f Jb 29⁷; לֶּבֶת תַּרְשִׁישׁ to go to Tarshish, 2 Ch 20³⁶; cf. Gn 10¹¹, 13⁹, 24²⁷, 26²³, 31²¹, Ex 49, 1710, Ju 126, 2 K 1119, Na 18 (?), \$\psi\$ 1342; with רוב Nu 2314; with במן Jos 624; with the accus. loci emphatically preceding (cf. Driver on 1 S 5⁸), 1 K 2²⁶, Is 23¹², Jer 2¹⁰, 20⁶, 32⁵; with NiE (in the sense of aggredi, equivalent to NiE על, cf. § 117 a, note 2) the personal aim also is poetically added in the accusative, Ez 3211, 3811, Pr 1024, 2822, Jb 1521, 2022; but in the last passage it is better taken as an accusative of the object (cf. the German einen ankommen, uberkommen). See also Nu 1036 (where 212 can hardly be transitive); Ju 1129, ו S ו 320 (where, however, אלר has probably fallen out after ישראל; so Strack).—Finally, cf. also the use of אַשָׁר for אָשָׁר whither, Nu 1327.—The accus. loci occurs after a passive, e.g. Gn 1215.

Examples of (b): Gn 3811 remain a widow בֵּית אָבִין; in thy father's house; cf. & Gn 24²³, 1 S 17¹⁵, 2 S 2³², Is 3⁶, Hos 12⁵, Mi 6¹⁰, 2 Ch 33²⁰; מות האהל in the tent door, Gn $18^{1.10}$, 19^{11} , and frequently. As observed by Driver on 1.82^{29} , accusatives of this kind are almost without exception (but cf. $1.K.8^{82}$, Is 16^2 , 287, 2 Ch 33²⁰) connected with a noun in the genitive. In all the above examples, however, the accusative may have been preferred to the natural construction with ב (which is not rare even with בית and מתח for euphonic reasons, in order to avoid the combination of such sounds as בבל and בכל; cf., moreover, Gn 214, 416, Ex 185, Lv 68 (תַבְּוְבָּח instead of the usual תַּבְּוֹבָּחָה

¹ So commonly in Sanskrit; in Greek only poetically, e.g. Iliad i. 317 κνίση δ' οὐρανὸν ἶκεν: in Latin, e.g. rus ire, Romam proficisci.

² Hence e.g. in 1 S 9²⁶ the Masora requires הַּבָּנָה instead of the Keth. בַּנָּלָ

³ So in Ju 1918 for יארבית י' the better reading is אלכב'.

Ex 26^{13} , &c.); Dt $1^{2.19}$, 1 2 S 17^{26} , 1 K 7^{8} , Pr 8^{3} , 9^{14} . On Is 1^{30} see § 116 i; on אשב, with the accus. loci, see § 117 bb. On the other hand, in Dt 63, according

to the LXX, a verb of giving has dropped out before

h Examples of (c): Gn 720 fifteen cubits upward did the waters prevail; Gn אור בק הַפְפָא אוּרָל מְמֵּח ווי the throne will I be greater than thou: Dt 119 we went (through) all that great and terrible wilderness; cf. Jb 293. Of the same kind also are such cases as Ex 1616 (according to the number of your persons, for which elsewhere TEDD's is used); IS 64 (with the accus. preceding); 618, 2 S 2120, Jb 15.—A statement of weight is put in the accusative in 2 S 1426.

3. The accusative is employed to determine more precisely the time (accus. temporis), (a) in answer to the question when? e.g. מילום the day, i.e. on the day (in question), at that time, but also on this day, i.e. to-day, or finally by day, equivalent to יִּמְב like מַב at evening, ילילה noctu, בוהלים in the morning, early, לילה at noonday, ψ 916; יוֹם אֶּחָד on one and the same day, Gn 2745; יוֹם אָּחָד in sleep, ψ 1272; מְחָלֵּת קצִיר שערִים (Qerê 'הָבִּי) at the beginning of barley harvest, 2 S 21°; in stating a date, Gn 1110, 144 in the thirteenth year.

k (b) In answer to the question how long? e.g. Gn 314, &c., בַּלֹ־יִמֵי Tin all the days of thy life; 74 forty days and forty nights; 724, 144, 15¹³, 21³⁴, 29¹⁸, Ex 20⁹ (for six days); 23¹⁵, 31¹⁷; עוֹלָמִים for ever, 1 K 813; also with the accusative made determinate, Ex 137 אָר שִבעַת היָמִים throughout the seven days in question, mentioned immediately

before; cf. Ju 1417, Dt 925.

4. The accusative is sometimes used of abstract ideas to state the reason (accus. causae), e.g. Is 725 thou shalt not come thither יְרַאַת שָׁמִיר for fear of briers.

- 5. Finally the accusative is used very variously (as an accus. adverbialis in the narrower sense), in order to describe more precisely the manner in which an action or state takes place. In English such accusatives are mostly rendered by in, with, as, in the form or manner of ..., according to, in relation to, with regard to. convenient classification we may distinguish them as-
- (a) Adjectives expressing state, placed after the verb to describe more accurately some bodily or other external condition, e. g. Is 202 walking ערום ויחף naked and barefoot; cf. verse 3, 821, Gn 152, 3318 (Δ)ψ), Ju 84, Mi 18, ψ 1075 (but in בּלָק is rather a substantive directly dependent on הוֹלֶן = he that walketh in uprightness; cf. § 117 r, note); Jb 3023. After an accusative, e.g. Dt 1518; to specify some mental state, e.g. Gn 3725 (אַבֶל).—Before the verb (and then with a certain emphasis), Am 216, Jb 121, Ec 514; Lv 2020, Jb 1625, 2719, 3126

In ψ 212 fix is not to be taken as an accus. loci (on the way), but as an accus, of respect (with regard to the way); see below, m.

(unless יָקְר be a substantive); Ru ויָקם parallel with the adverb מָלֵאָה).

In Mi 27 the text is clearly corrupt.

Those examples are especially instructive in which the adjective expressing O a state, although referring to several, is nevertheless used in the singular, e.g. Jb 24¹⁰ מבל naked, i.e. in the condition of one naked, they go about; cf. verse 7 and 12¹⁷. In Is 20⁴ the singular occurs after a plural object, and in Is 47⁵ the mass. after the 2nd sing. fem. imperative, which clearly proves that the term expressing the state is not conceived as being in apposition, but as an indeclinable adverb.

- (c) Substantives 1 in the most varied relations: thus, as describing an qexternal state, e.g. Mi 23 ולא חלבו רומה neither shall ye walk haughtily (as opposed to minu Is 6014); Ly 69 (accus. before the verb = as unleavened cakes), Dt 29, 411, Ju 521, Is 572, Pr 710, Jb 3126, La 19; as stating the position of a disease, ז K וַבְּרֵנְלֶין he was diseased אָתררֵוֹלֶין in his feet (2 Ch 1612 בְּרָנְלֶין), analogous to the cases discussed in § 117 ll and § 121 d(d); as describing a spiritual, mental, or moral state, e.g. Nu 3214, Jos 92 (77% 75 with one accord, 1 K 2213; cf. Ex 243, Zp 39), 1 S 1532, 2 S 233, Is 413 (unless שֵׁלוֹם is adjectival, and the passage is to be explained as in n); Jer 317, Ho 1215, 145, ψ 563, 582, 753, Pr 319, Jb 169, La 19; Lv 1916, &c., in the expression הָלַךְּ רָבִיל to go up and down as a tale-bearer; also מישרים; Ez 309; מישרים uprightly, \$4 582, 753 (in both places before the verb); as stating the age, e.g. 1 S 233 (if the text be right) אַנשׁים they shall die as men, i.e. in the prime of life; cf. 1 S 218 (נער), Is 65²⁰, and Gn 15¹⁶; as specifying a number more accurately, Dt 4²⁷, 1 S 13¹⁷, 2 K 5², Jer 31⁸ [in Jer 13¹⁹ שלומים wholly (?) is corrupt; read בלות שלמה with LXX for 'הולת ש'; as stating the consequence of the action, Lv 1518, &c.

The description of the external or internal state may follow, in poetry, in 7° the form of a comparison with some well-known class, e.g. Is 21^8 רוֹלָן אַרְוֹה and he cried as a lion; cf. ψ 22^{14} , Is 22^{18} (Ξ like a ball); Is 24^{22} , Zc 2^8 , ψ 11¹ (unless The vocative); 58^{3b} (unless the force of the preceding Ξ is carried on, as in ψ 90⁴); ψ 144¹², Jb 24^5 (Ξ Ξ), before the verb); 41^7 shut up together as with a close seal.²

6. To the expressions describing a state belong finally those nouns s which are introduced by the comparative particle \mathbb{R}^3 since the \mathbb{R} is to

3 On the use of \square as a prefix, cf. § 102 c.

¹ Cf. above, § 100 c, on certain substantives which have completely become adverbs; and § 113 h and k on the adverbial use of the infinitive absolute.

It is, as a matter of fact, permissible to speak of the above examples as comparatio decurtata, but it must not be assumed that the comparative particle , which is otherwise regularly prefixed (see s), has actually dropped out.

be regarded as originally a substantive in the sense of amount, kind (instar), standing in the accusative (so that ? is equivalent to as a kind of, after the manner of, according to), while the following noun represents a genitive governed by the ?. From this, which is the proper meaning of the ?, may be explained its power of representing a great many pregnant relations, which in English can only be rendered by the help of prepositions.² Thus the comparison may refer to—

t (a) The place, e.g. Is 5^{17} \Box \Box \Box \Box after the manner of, i.e. as in their pasture; 23^{15} as (it is said) in the song of the harlot; 28^{21} , 29^{7} \Box \Box as in a dream.

U (c) The person, e.g. Gn 34³¹ should he deal with our sister as with a harlot?

v (d) The thing, e.g. Is 10¹⁴, ψ 33⁷, Jb 28⁵ ບໍ່ເຂົ້າໄດ້ລຸ as a fire, i.e. as it were by fire (cf. Is 1²⁵ ລອງ as with lye); Jb 29²³ ລອງລອ for the rain (they waited for me); Jb 38¹⁴ (as in a garment); 38³⁰ ໄລ້ເຂົ້າ as to stone (the waters are solidified in freezing).

¹ Schwabe (\$\bar{2}\$ nach seinem Wesen und Gebrauch im alttestam. Kanon gewürdigt, Halle, 1883) contests this explanation (which is defended especially by Fleischer and is certainly indisputable). He, with Gesenius and Ewald, places \$\bar{2}\$ as a preposition on the same footing as \$\bar{2}\$ and \$\bar{2}\$, and believes it to be probably connected with the stem \$\bar{1} \bar{2}\$ as well as with \$\bar{2}\$ and \$\bar{2}\$. The above view of \$\bar{2}\$ as a substantive of course does not imply that the language as we have it is still in every case conscious of the substantival meaning.—On \$\bar{2}\$ in numerical statements, in the sense of about, nearly, see the Lexicon.

² It would be altogether unsuitable here also (see above, note 2 on r) to assume a loss of the preposition. Such examples as Is יְבֶּׁבְחָשִׁלְּה and בְּבֶרְאשׁׁלָה), Lv 26³¹) are to be explained from the fact that here the

§ 119. The Subordination of Nouns to the Verb by means of Prepositions.

1. In general. As is the case with regard to the looser subordina- a tion of nouns to the verbal idea (§ 118), so also their subordination by means of prepositions is used to represent the more immediate circumstances (of place, time, cause, purpose, measure, association, or separation) under which an action or event is accomplished. In the case of most prepositions some idea of a relation of space underlies the construction, which then, in a wider sense, is extended to the ideas of time, motive, or other relations conceived by the mind.

On the origin of the prepositions and the original case-relation in which they stand to the nouns governed by them, cf. § 101, where a list of the prepositions is given with their original meanings. Cf. also § 102 on the prefixes, and § 103 on the union of prepositions with suffixes.

Rem. I. We must not regard as combined prepositions in the above sense C either those substantives which have become prepositions only by their union with prefixes, as לָמַעוֹן מָפְּבֵּי before, יִמְשָּׁלֵי on account of (but e.g. מִלְלֹבִי from before, Gn 416, &c., is such a compound); nor adverbs, which are also formed by combining words which were originally substantives (also used as prepositions) with prepositions, as מֵעֶלֹל without, זוֹ in the sense of below,?

preposition and substantive had already become simply one word before the אָ was prefixed. We find also אָנָבְ Is 59¹8, 63², \$\psi\$ 119¹⁴, and 2 Ch 32¹⁰; cf. Driver on 1 S 14¹⁴ (מְבָּבוֹשְׁיִ), where the text is wholly corrupt.

1 In other cases French, as well as English and German, can only emphasize one of the two combined ideas; thus, such expressions as il prend le chapeau sur la table, German and English er nimmt den Hut vom Tisch, he takes his hat from the table, all regard the action from one point of view only; the Hebrew here brings out both aspects of it by means of מעלי from upon, cf. e.g. Is 66.

 2. Real combinations of prepositions (each retaining its full force) occur—
(a) With מָבְּה, וֹח מְבְּהָרִי (see above) from behind something; מֵאָה (see above) from between something (with and מֵלְהָנ from with (see above); מַלְהַנ from between something (with motion in either direction, see e.g. Gn 49¹¹٥); from before (see above); sometimes also מִבְּהַהְּה Lv 5³, &c.; from upon, i.e. off from; מִמְמִל from under (see footnote 2 on p. 377).

פ (b) With אָל־מְחַרֵּין, in אֶל־אַחַרִין to behind, אַל־בּינות, לווע to between \$ מְלֹרבִינות לווּ לְּבִּינות לוּ forth without, i. e. out in front of, Nu 5³; אֶל־תַּחַרִּין לְ forth without, i. e. out in front of, Nu 5³; אַל־תַּחַרִּין לווּ down under.¹—In Jb 5⁵ the two prepositions of motion are combined in a peculiarly pregnant construction, אֵל־תַּצְּנִים (he goes thither and takes it) out of the thorns, i. e. he taketh it even out of the thorns, but the text is hardly correct.

f 3. A general view of the union of certain verbs, or whole classes of verbs, with particular prepositions, especially in explanation of certain idioms and pregnant expressions.²

g (a) אָל (אָלֵּילֶין) towards, properly an expression of motion or at least direction towards something (either in the sense of up to = אַן, or into = אָלָירוּן), is used after verbs not only in answer to the question whither? but by a specially pregnant construction, in answer to the question where? e.g. Jer 4,12 they

without, cf. also such examples as מְבֶּבֶר , מִמֵּבֶּל, מִבְּבִּל is not usually repeated after מִבְּבַר , it appears as if מִבְּבַר by a transposition of the יְםָב stood for the usual בְּבַר מִן בּבְּר . In reality, however, the preposition which forms the adverb into a preposition is omitted here, as in בְּבַר מִן הַשְּׁבְּי, אוֹנְהְי, אוֹנִהְי, אוֹנִהְי, אוֹנְהְי, אוֹנִהְי, אוֹנְהְי, אוֹנִהְי, אוֹנְהְי, אוֹנִהְי, אוֹנִהְי, אוֹנְהְי, אוֹנִהְי, אוֹנְהְיִי, אוֹנִהְי, אוֹנְהְיִי, אוֹנִהְיּי, אוֹנִהְי, אוֹנִהְיי, אוֹנִהְיי, אוֹנִהְיי, אוֹנִהְיי, אוֹנִהְיי, אוֹנִהְייִי, אוֹנִהְייִי, אוֹנִהְייִי, אוֹנְהְייִי, אוֹנִהְייִי, אוֹנִהְייִי, אוֹנִהְייִי, אוֹנִהְייִי, אוֹנְהְייִי, אוֹנִהְייִי, אוֹנְהְייִי, אוֹנִהְייִי, אוֹנִהְייִי, אוֹנְהְייִי, אוֹנְהְייִיי, אוֹנִהְייִיי, אוֹנְהְייִי, אוֹנְהְייִי, אוֹנְהְייִי, אוֹנְהְייִּיְיי, אוֹנְהְייִי, אוֹנְהְייִי, אוֹנְיי, אוֹנְהְייִי, אוֹנְייִי, אוֹנְייִי, אוֹנְייי, אוֹנְייִיי, אוֹנְייִיי, אוֹנְייי, אוֹנְיייי, אוֹנְייִיי, אוֹנְייי, אוֹנְייי, אוֹנְייי, אוֹנְייי, אוֹנְייי, אוֹנְיייי, אוֹנְיייי, אוֹנְיייי, אוֹנְיייי, אוֹנְיייי, אוֹנְייייי, אוֹנְייייי, אוֹנְיייי, אוֹנְיייי, אוֹנְייייי, אוֹנִייייי, אוֹנְייייי, אוֹ

¹ Also in 1 S 21⁵ אַרָּהָּקְוֹם by a pregnant construction is virtually dependent on the idea of coming into, contained in the preceding אַרָּהָּ

² A summary of all the relations and senses in which a preposition may be used, belongs not to the Grammar but to the Lexicon.

Sef. Mitchell, 'The preposition et,' in the Journal of the Society of Biblical Literature and Exegests, 1888, p. 143 ff., and especially A. Noordtzij, Het hebreeuwsche voorzetsel 'N, Leiden, 1896, a thorough examination of its uses, and especially of the relation between 'N, and 'Y.

Thus the use of 📮 is explained—

(ו) In the sense of among (in the domain of), e.g. Mi און בארם און זיין בארב און בארב און און און און און און there is none upright among men; in the sense of consisting of, in specifying the constituents of a collective idea, e.g. Gn 7^{21} and all fiesh died ... in (=consisting of) foul, &c. 8^{17} , 9^{10} , Ho 4^3 . Also after ideas of appearing, manifesting oneself, representing, being, in the sense of as, in the capacity of (prop. in the sphere, after the manner of, see above), consisting of ..., tanquam, the 2 essentiae of the earlier grammarians, corresponding to the Greek èv, the Latin in,2 and the French en, e. g. Ex 63 I appeared unto Abraham . . . באל שדי as El Shaddai; Jb 23¹³ בְּאֵחֶד but he is (manifests himself as) one, i.e. he remains always the same; Dt 265, 2862 בְּמָתֵי מְעָמ in the condition of being few, cf. Ic22 to the number of seventy; Is 40^{10} , ψ 39^7 .—Cf. also such examples as Ex 18^4 (ψ 35^2 , 146^5) as my help; Dt 2614 being unclean; Is 2816 in Sion (i.e. I make Sion a foundation); Ez 20⁴¹ as a sweet savour; Pr 3²⁶, perhaps also Ex 3² in (i.e. as) a flame of fire; Is 66^{15} with (i.e. like) fire; ψ 31²², 37²⁰ (102⁴). For the origin of all these forms of expression ψ 546 is especially instructive, since אֲדֹנִי בְּקֹמְכֵי נַפְּשִׁי is not meant to refer to the Lord as belonging to the סמבים, but only to ascribe to him a similar character, i.e. the Lord is one who upholds my soul; so also ψ 996, 1187, Ju 1135 [the plur. as in § 124g-i]. Cf. Gesenius, Thes. Linguae Hebr., i. 174f., and Delitzsch on ψ 352.

(2) To introduce the object after transitive verbs, which denote touching, k

(2) To introduce the object after transitive verbs, which denote touching, k striking, reaching to (thus to some extent a fastening on, see above) something, in English sometimes rendered by at, on, &c., and in German generally by compounds with an, e.g. anfassen = בַּוֹ עַבָּאָר, מוּרְבָּאַר, בַּנִּעָּל בְּעָבָּאָר, בַּיִּעָּל בְּעָבָּאָר, בְּעַבְּאַר, בּעבּאַר, בּעבּאָר, בּעבּאר בּעבּאר בעבּאר בעבּאָר, בּעבּאָר, בּעבּאָר בּעבּאר בּעבּאר בעבּאָר בּעבּאָר בּעבּאר בעבּעבּאר בּעבּאר בעבּעבּאר בּעבּאר בעבּעבּאר בעבּעבּאר בעבּעבּאר בעבּעבּאר בעבּעבּעבּער בעבּעבּאר בעבּעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּער בעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבּער בעבּעבּעבער בעבּעבּעבער בעבּעבּעבע בעבּעבּעבער בעבּעבער בעבּעבער בעבּעבער בעבּעבער בעבעבער בעבּעבער בעבּעבער בעבעבער בעבעבע

¹ Cf. Wandel, De particulae Hebr. 2 indole, vi, usu, Jena, 1875.

² e. g. res in praeda captae, i.e. things taken as spoil; see Nägelsbach, Lat. Stilistik, § 1234. On the Hebrew hessentiae, see Hauschild in the Festschrift zur Einneitung des Goethemum. Frankf a. M. 1807 p. 162

Einweilung des Goelhegymn. Frankf. a. M. 1897, p. 163.

3 Other instances formerly cited here (Is 264, \$\psi\$ 518, where is used before the subject) as well as \$\psi\$ 685 in in instance, are textually very uncertain. Cf. Cheyne, SBOT. Isaiah, p. 173, on Is 264.

בְּלֶּבְלֵּבְ לֵּבְ to call on some one, בּשְׁבֵּע בּ iurare per aliquem, בְּשְׁבֵּע to enquire of some one. Again, בְּלָבְּה to look upon, שְׁבֵע בּ to hearken to (but cf. also m), generally with the secondary idea of participation, or of the pleasure with which one sees or hears anything, especially pleasure at the misfortunes of others, hence בְּלֵּבְּה ְ to see his desire on any one or anything; cf. however, Gn 2116 let me not look upon the death of the child; I S 610 because they had looked [irreverently] at the ark of the Lord.

Closely related to this is the use of 2:

(3) To introduce the person or thing, which is the object of a mental act, e.g. אָמָין בָּ to trust in (to cleave trustingly to) somebody or something; דְּבֶּר בִּ to have confidence in . . . ; אַמָּר בִּ to have confidence in . . . ; דְּבֶּר בִּ

to speak of (about) some one or something, Dt 67, 1 S 193 f., &c.

(4) The idea of an action as extending to something, with at the same time the secondary idea of participation in something, underlies finally the partitive use of בְּ, e.g. בְּלְבֹּלְ to share in eating something, Ex 12⁴³f., Lv 22¹¹¹; also simply to eat, to taste of something, Ju 13¹6, Jb 2¹²⁵; so also בְּלֵבְ לֹבְ נֹבְ to drink of something, Pr 9⁵; בְּעַשְׁ to hear a whisper of something, Jb 2⁶¹⁴; בְּלֵבְּלֵבְ they found remaining of her only..., 2 K 9³⁵; to give a share of something, Nu 1¹¹², Ez 18²⁰, Jb 7¹³. Cf. also בְּלַהְ to give a share of something, Jb 39¹²; to do building to, Neh ⁴⁴.

(5) With the idea of touching, striking against anything is naturally connected that of proximity and vicinity near, and further that of association with something; cf. Gn 9⁴ בְּלַבְּשׁוֹ with the life thereof; 15¹⁴, 32¹¹ with my staff. Sometimes ב combined with a verb of motion (to come with something), expresses the idea of bringing, e.g. Ju 15¹ Samson visited his wife with a kid,

i.e. he brought her a kid; Dt 23^5 , ψ 66^{13} , I Ch 15^{19} ff., 16^6 .

P A variety of the ב instrumenti is בּ pretii (the price being considered as the means of acquiring a thing), of. Gn 23⁹, 29¹⁸ (בְּרָחֵל); 30¹⁶, 33¹⁹, 34¹⁵ (האלוב) on this condition); 37²⁸; also, in a wider sense, Gn 18²⁸ I for the sake of; 1 S 3¹³.

Rem. The use of בּ instrumenti to introduce the object is peculiar in such expressions as \(\psi 44^{20} \) and thou coveredst over us שֵׁלֵלְ שִׁלֵּי שִׁלֹּי שִׁלֹּי שִׁלֹּי שִׁלֹּי שִׁלֹּי שִׁלִּי בְּפִירְהַם with the shadow of death; Jb 16¹⁰ שֵׁלֵי בְּפִירְהַם they have opened wide their mouth against me (prop. have made an opening with their mouth); cp. \(\psi 22^8 \), Ex \(7^{20} \) he lifted up חַלֵּבְּים the rod; Lv 16⁴ חַלֵּבְ and pipe followed by בְּ; Jos 8¹⁸, La 1¹⁷. Analogous to some English expressions we find both to gnash the teeth, \(\psi 35^{16} \), and to gnash with the teeth, Jb 16⁹; to wink the eye, Pr 10¹⁰, and to wink with the eye, Pr 6¹²; shake the head, \(\psi 22^8 \), and to shake with the head, Jer 18¹⁶, Jb 16⁴.—In all these instances

¹ To be distinguished from בְּ שְׁתְּהוֹ בִּ to drink from (a cup, &c., Gn 44⁵, Am 6⁶), as in Arabic and Aramaic (Dn 5²). Cf. also ἐν ποτηρίοι (Xen. Anab. vi. 1, 4), ἐν χρυσώμασι πίνειν (3 Ezr 3⁶), venenum in auro bibitur, Seneca, Thyestes 453, and the French boire dans une tasse.

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(c) בין to, a very general expression of direction towards anything, is used to represent the most varied relations of an action or state with regard to a person or thing. On the use of sa a periphrasis for the geneticus possessoris or auctoris (the idea of belonging to), see § 120; on with the passive, to introduce the author or the cause, see § 121f; on in a purely local sense (e.g. פּלִימֶרנּ at thy right hand, prop. towards thy right hand), or temporal (e.g. בּלֵימֶרנּ at evening, &c.) or distributive, see the Lexicon.

The following uses of properly belong to the government of the verb:

(I) As a nota dativi2 to introduce the remoter object; also

(2) To introduce the dativus commodi. This dativus commodi (or incommodi, e.g. Ez 3711) is used—especially in colloquial language and in later style in the form of a pronoun with >, as an apparently pleonastic dativus ethicus, with many verbs, in order to give emphasis to the significance of the occurrence in question for a particular subject. In this construction the person of the pronoun must always agree with that of the verbal form.3 By far the most frequent use of this > is with the pronoun of the 2nd person after imperatives, e.g. לְּדִּילֶךְ go, get thee away, Gn 1 1, 222, Dt 213 (also in the feminine, Ct 210.13); לְדָ לְבֶּם turn thee aside, 2 S 221; סער לָבֶם take your journey, Dt 17; עָלִי־לְךְ pass ye over; בַּרַח־לְךְ flee (to save thyself), Gn 2745; עָלִי־לְךָּ get thee up, Is 409; פול לָבָם turn you, Dt 140; שובר לָבָם return ye, Dt 527; קֿרָמִי לַךָּ rise up, Ct 210; שְׁבוּ לְבֵּם abide ye, Gn 225; חַרַל לְךּ forbear thee, 2 Ch 3521 (in the plural, Is 2²²); בוֹה לַכָּם tuke you, Dt 1¹³, Jos 18⁴, Ju 20⁷, 2 S 16²⁰, and so almost regularly הְשַּׁמֵר לְּכָם (see above, § 51 n) care tibi! and הַשַּׁמֵר לְכָם take heed to yourselves; לכה לך be thou like, Ct 217 (cf. verse 9), 814, is remarkable; after a perfect consecutive, I K 178, I S 225; after an imperfect consecutive, e.g. Is 36° מושב לה and puttest thy trust.—In the 3rd person, e.g. מושב לה and sat her down, Gn 21¹⁶, cf. 22⁵, Ex 18²⁷, ψ 120⁶, 123⁴, Jb 6¹⁹; even after a participle, Ho S⁹.—In the 1st person plural, Ez 37¹¹.

(3) To introduce the result after verbs of making, forming, changing, t appointing to something, esteeming as something; in short, in all those cases in which, according to § 117 ii, a second accusative may also be used.

(4) In loose connexion with some verbal idea in the sense of in reference to, u with regard to ... (§ 143 e); so after a verbum dicenti, Gn 20¹³; 1 K 10²³, cf.

¹ Cf. Giesebrecht, Die hebr. Präpos. Lamed, Halle, 1876.

² Just as in the Romance languages the Latin preposition ad (Italian a, before vowels ad, French a, Spanish a) and in English to are used as a periphrasis for the dative.—On the introduction of the nearer object by $\frac{1}{2}$, cf. § 117 n.

³ Such expressions as the analogous English he plucked me ope his doublet, but me no buts, and the like, are accordingly inadmissible in Hebrew.

Is 36°; even before the verb, Jer 9².—To the same class belongs also the Lamedh inscriptionis (untranslatable in English, and hardly more than a mere quotation-mark) which introduces the exact wording of an inscription or title; thus Is 8¹ write upon it... (the words) מֵהֵר שֶׁלֶל ונו' (cf. verse 3, where the haturally is not used); Ez 37¹6.

υ (a) μ, originally (according to § 101 a) separation, represents both the idea of distance, separation or remoteness from something, and that of motion away from something, hence also descent, origin from a place, Am 1.

(1) From the idea of separation is naturally derived on the one hand the sense of (taken) from among..., e numero, e.g. Gn 3¹ subtil as none other of the beasts, &c.; cf. 3¹⁴, Dt 33²². i S 15³³, Ju 5²⁴ (so especially after the idea of choosing out of ² a larger class, i S 2²³; cf. Ex 19⁵, &c.), and on the other hand, the sense of without (separated, free from ...), e.g. Is 22³ The The property without the bow (i. e. without one needing to bend a bow against them) they were made prisoners; cf. Jer 48⁴⁵ The without strength; Ho 6⁶, as the first half-verse shows, not more than burnt offerings (as R. V.), but and not burnt offerings; Mi 3⁶, \$\psi\$ 52⁵, Jb 11¹⁵, 19²⁶, 21⁵, also such examples as Nu 15²⁴ far from the eyes, i.e. unobserved by the congregation; Pr 20⁵.

¹ Cf. O. Molin, Om prepositionen min i Bibelhebreisken, Upsala, 1893, and especially N. Zerweck, Die hebr. Praep. min, Leipzig, 1893, who, instead of the partitive meaning (formerly accepted by us also), more correctly takes 'separation' as the starting-point of its various uses.

Son the use of μα to express the comparative, which likewise depends on the idea of distance from ..., cf. below, § 133 a; on μα as expressing the

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(e) בְּעָל. The two original local meanings of this preposition are upon aa

(ἐπί) 2 and over (ὑπέρ, super).

(I) From the original meaning upon is explained the use of אַ after ideas of commanding, commissioning (לְּבֶלְ עֵלֵּב), &c., inasmuch as the command, obligation, &c., is laid upon the object. The construction is self-evident in the case of to lie, rest, lean, rely, press upon something; cf. also, for the last, such examples as Is 114, Jb 720, 23², and especially 2 S 1811 עָלֵל prop. upon me would it have been, it would have been incumbent upon me, &c.

(2) From the original meaning over is explained the use of על after ideas bb of covering, protecting, guarding בְּחָם עַל־, בְּּבָּטָה עַל־; also the combinations הַחַם עַל־ to have compassion upon . . . , הוב על על על to spare some one, arise from the idea of a compassionate or protective bending over something. Cf. also לַחָם עַל־ עָל־.

Ju $9^{17} = to$ fight for some one, i. e. in his defence.

(3) Moreover ליצ' is used after verbs of standing and going, to express CC a towering over some one or something, sometimes in phrases, in which the original local idea has altogether fallen into the background, and which are therefore to be rendered in English by means of other prepositions (by, with, before, near), e.g. Gn 41¹, &c., Pharaoh . . . stood אַל־הַיִּצְעָל by the Nile (above the water level; cf. \$\psi\$ 1²), and so especially שַבְּיֵל עַלְּיַל in the pregnant sense to stand serving before some one (prop. over one who sits or reclines at table) Zc 4¹⁴ (cf. Is 6², where בְּעַבְּיִבְּעָל is used for בֹּעַל עַל־יִר עַל־יִר עַל־יִר (Jb 1¹⁴) near, at (on) the side of some one or something.

(4) From the original meaning above (not, as formerly explained, on to dd something, at something) there arise finally all the various constructions with \(\frac{1}{2}y \) in the sense of towards, against. The original idea (which in many of these constructions has become wholly unrecognizable) starts from the view that the assailant endeavours to take up his position over the person attacked, so as to reach him from above, or to overpower him; cf. especially \(\frac{1}{2}y \) Dip to rise up over, i.e. against some one, then with a transference of

distance of time from a fixed limit, in the sense of after, e.g. ψ 73²⁰ ψ 73²⁰ after awaking (cf. & apioτου, ab itinere), or after the lapse of ..., e.g. Gn 38²⁴, Ho 6², and very frequently profession the end of i.e. after the lapse of ..., see the Lexicon; also for the use of \mathfrak{P} to represent resting beside anything, like the Latin prope abesse ab ...

¹ Cf. Budie, Die hebr. Präpos. 'Al (על), Halle, 1882.

² Since the placing upon anything is an addition to it, -by also implies in addition to something, cf. Gn 28° (31⁵⁰); 30⁴⁰, 32¹² (probably a proverbial saying=mother and children); Dt 22°. Also by notwithstanding is no doubt properly in addition to, e.g. Jb 10° although thou knowest, prop. in addition to thy knowing.—From the original meaning upon is also derived that of on account of (prop. upon the ground of) and in agreement with, according to, since the pattern is regarded as the foundation upon which a thing stands or rests.

thought applied to any kind of hostile approach, קֿבָר עַל־ to fight against ..., הַּבְּר עַל־ to encamp against ..., זְּבָר עַל to be gathered together, to assemble against (Mi 4¹¹; cf. \$\psi\$ 2²), &c.; even after verbs which express a mental action, e.g. הַּבָּר עַל־ to imagine evil against any one, &c.

ee 4. Sometimes a preposition appears to be under the immediate government of a verb, which, by its meaning, excludes such a union. In reality the preposition is dependent on a verb (generally a verb of motion), which, for the sake of brevity, is not expressed, but in sense is contained in what is apparently the governing verb.

ii 6. Adverbs which have acquired a substantival value are sometimes governed by prepositions, e.g. אֶלְרַהְנָּל in vain, Ez 6¹º; אַרְרַבּן after this; בְּלֵבוֹ (Ec 8¹º, Est 4¹º) then, on this condition; בְּלֵבוֹ and עֵלְרַבּן therefore; בְּלֵבוֹ hitherto.

 $^{^{\}rm I}$ Similarly the force of a negative is sometimes extended to the parallel member; see § 152 z.

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§ 120. Verbal Ideas under the Government of a Verb. Co-ordination of Complementary Verbal Ideas.

1. When a relative verb (incomplete in itself) receives its necessary α complement in the form of a verbal idea, the latter is, as a rule, subordinated in the infinitive construct (with or without $\frac{1}{2}$), less frequently in the infinitive absolute, in a few instances in the form of a participle (or verbal adjective), or finally in the imperfect without the copula. In these combinations the principal idea is very frequently represented by the subordinate member of the sentence, whilst the governing verb rather contains a mere definition of the manner of the action; cf. d and g below, and g 114 g, note 2.

י בון יוֹנְעֵ מְנַגֵּן ו S 1616, which appears to be a case of this kind, two different readings are combined, יְנֵעָ לְנֵהָן and the simple מְנָהָן.

² This kind of subordination is frequent in Arabic and in Syriac (cf. e.g. the Peshitta, Luke 18¹³); as a rule, however, a conjunction (corresponding to our that) is inserted. Cf. moreover, the Latin quid vis faciam? Terence; role hoe coratori contingat, Cicero, Brut. 84; and our I would it were; I though he would go.

2 S 214.—A perfect is possibly subordinated in La 110; but the explanation of $3N\bar{2}$ as a relative clause is preferable.

- d 2. Instead of subordination (as in the cases mentioned in a-c), the co-ordination of the complementary verbal idea in the finite verb (cf. above, c) frequently occurs, either—

2. Special mention must be made of the instances in which the natural complement of the first verb is suppressed, or is added immediately after in the form of an historical statement, e. g. Gn 42²⁵ then Joseph commanded and they filled 3 (prop. that they should fill, and they filled ...; cf. the full form of expression in Gn 50²); a further command is then added by means of 5 and the infinitive; Ex 36⁶; another instance of the same kind is Gn 30²⁷ I have divined and the Lord hath blessed me, &c., i.e. that the Lord hath blessed me for thy sake.

g (b) With the second verb (which, according to the above, represents the principal idea) attached without the copula in the same mood, &c. In this construction (cf. § 110 h) the imperatives אָלְמָה) אָרָה,

¹ Cf. the English colloquial expression I will try and do it.

Of a different kind are the cases in which אוני with a negative is co-ordinated with a verb to emphasize the non-recurrence of the action; cf. Nu 11²⁵ they prophesied and added not, sc. to prophesy, i.e. but they did so no more; Dt 5¹⁹, Jb 27¹⁹ (reading אוסטי אוני).

³ Cf. the analogous examples in Kautzsch's Gramm. des Bibl. Aram., § 102. ⁴ To be distinguished, of course, from the cases in which two equally important and independent verbs are used together without the copula in vigorous poetic imagery, e.g. Ex 15⁵, Jb 29⁸, &c.

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&c.) and לְבִי ,לְבָה), &c.) are exceedingly common with the sense of interjections, before verbs which express a movement or other action, e.g. הַּתְּחַלֵּהְ p arise, walk, Gn 1317, 1915, 2743; in the plural, Gn 1914; Ex 19²⁴ קריבר go, get thee down; 1 S 3⁹; with a following cohortative, יבה בולבה 1 S 9¹⁰ לבה בלבה come, let us go; Gn 31⁴⁴ and frequently.—Also with (a periphrasis for again) in the perfect, Zc 815; in the imperfect, Mi 7^{19} , ψ 7^{13} , 59^7 , 71^{20} ; in the jussive, Jb 10¹⁶; in the cohortative, Gn 30°1; in the imperative, Jos 5°, 1 S 3° lie down again; הוֹאִיל (sometimes to express the idea of willingly or gladly) in the perfect, Dt 15, Ho 511; in the imperative, Jb 628; הַרְבָּה = much, I S 23 אַל־הַרְבּוּ Pṇy do not multiply and talk, i.e. talk not so much arrogancy; in the imperative, עָ הַזְּל ; לְם חֵל נְשׁ בִּלֹא Dt 224 הַחֶל נְשׁ begin, possess; בָלא La 414 בָּלֹא יובלו יוּעד without men's being able to touch, &c.; קובלו יוּעד without men's being able to touch, &c.; קובלו perfect, ψ 106¹³; in the imperative, Gn 19²², Ju 9⁴⁸, Est 6¹⁰.—Other examples are: Ho 9° ביים = deeply, radically; Zp 3⁷ ביים = early (even in the participle, Ho 64, 133); Is 294 בְּשֶׁבֶּל low, cf. Jer 1318; Jos 316 DDF = wholly; ψ II29 TH = plentifully.

Rem. This co-ordination without the copula belongs (as being more \$\hbar{h}\$ vigorous and bolder) rather to poetic or otherwise elevated style (cf. e.g. Is 52¹, Ho 16, 9⁰ with Gn 25¹, &c.). Asyndeton, however, is not wanting even in prose; besides the above examples (especially the imperatives of בוֹלְה Gn 30³¹, Dt 1⁵, 2²⁴, Jos 3¹⁰, I S 3⁵) cf. also Neh 3²⁰, I Ch I3². For special reasons the verb representing the principal idea may even come first; thus Is 53¹¹ he shall see, he shall be satisfied (sc. with the sight), for the satisfaction does not come until after the enjoyment of the sight; Jer 4⁵ cry, fill, i.e. cry with a full (loud) voice.

§ 121. Construction of Passive Verbs.

Blake, 'The internal passive in Semitic,' JAOS. xxii.

1. Verbs which in the active take one accusative (either of the a proper object, or of the internal object, or of some other nearer definition; cf. § 117 a, p, u) may in the passive, according to our mode of expression, be construed personally, the object of the active sentence now becoming the subject, e.g. Gn 35¹⁹ ind Rachel died, and was buried, &c. The passive, however, is also used impersonally (in the 3rd sing. masc.), either absolutely, as Dt 21^{3f}, Is 16¹⁰, Ez 16³⁴ (with a dative added, 2 S 17¹⁶, Is 53⁵, La 5⁵), or, more frequently, with the object of the active construction still subordinated in the accusative, e.g. Gn 27⁴² if I and there were told (i.e. one told) to Rebekah the words of Esau; 2 S 21¹¹, 1 K 18¹³.

¹ When this is not recognizable either by the nota accusativi, or by its disagreement with the passive form in gender, number, and person, it

- b Other examples are: after Niph., Gn 418 יולד לחנוף אחדעירד and unto Enoch was born Irad (cf. Nu 2660, and after an infinitive, Gn 215); Gn 175, 218 (after an infinitive); 2927 (unless וְנְתְּנָה is 1st plur. cohortative); Ex 2128, 25²⁸, Lv 6¹³, Nu 7¹⁰ (after an infinitive); 26⁵⁵ (cf. verse 53); Dt 20⁸ (where, however, for Di the Hiph. Di should be read, according to 128); Jos 715, Is 1610; with the object preceding, Ex 137, Lv 28, 1920, Nu 1629, Dan 924.1-Also after Pu'al, Jer 50²⁰; before Pu'al, Is 14³ (אַשָּׁיֵבְּ equivalent to the internal object אברה which they have caused to be served by thee); Jb 229; according to the Masoretic text also Gn 4622, where, however, the Samaritan and LXX read ילַדָּה for לְּיֵי: the Samaritan in Gn 3526 and 4627 also reads ילַדָּה, and this (or 15°) should certainly be read instead of 17°, in 2 S 21²².—After Hoph., Ex 10⁸, 27°, Lv 10¹⁸, 16²⁷, Nu 32⁵, I K 2²¹, Pr 16³³, Jb 30¹⁵; after the infinitive Hoph., Gn 40²⁰, Ez 16⁴¹, 27°; before Hoph., Is 17¹, 21², Ho 10⁶, Zc 13⁶; after the infinitive Hothpa'el, Lv 13⁵⁵.
- 2. Verbs which in the active take two accusatives (§ 117 cc) retain in the passive construction at least one accusative, namely that of the second or remoter object, whilst the nearer object now becomes the subject. Thus, corresponding to אָשֶׁר צוֹיִלְּשׁׁר which I will show thee (Gn 12¹) the passive is אָשֶׁר מָּרְאֶה (Ex 25⁴⁰) which thou hast been shown, i. e. which has been shown to thee; cf. Ex 2630 (but in Lv 1340 with an accusative of the person); Jb 73. In ע 2216 מַלְקוֹתְיּ depends on an assumed transitive רְּבָּיִק governing two accusatives (= my tongue is made to cleave to my jaws); also in Is 120, הַרֶב הַאַבָּלו ye shall be devoured with the sword, an is not an accus. instrumenti, but most probably an accusative of the object retained from the active construction.2
- d Rem. 1. Examples of the retention of the second accusative are—(a) with verba induendi and exuendi (§ 117 cc), ψ 8011, הַרִים צָלָה the mountains were covered with the shadow of it (the vine); Pr 1923. So also some of the examples in § 116 k of passive participles of these verbs, Ju 1811, 1 S 218, 175, 1 K 2210,

ינתן 1830 is to be read or אוֹ is to be omitted, as in the parallel

passage Is 36¹⁵.

naturally cannot be determined whether the construction is really impersonal. The construction itself can only be explained by supposing that while using the passive form the speaker at the same time thinks of some author or authors of the action in question, just as on the theory of the Arab grammarians a concealed agent is included in every passive. This accounts for the possibility (cf. § 144 g) of using the active without a specified subject as a periphrasis for the passive.

² In the active, the sentence would be I will cause the sword to devour you; by the rule stated above, under c, this would become in the passive, the sword (nom.) shall be made to devour you (acc.). Instead of this, the remoter object is here made the subject, and the nearer object is retained in the accusative. Otherwise, the only possible explanation would be according to the Arabic idiom, to cause one to devour the sword (remoter object), i.e. to give him over to it. It would then be simplest to read האכלו.

Ez $9^{2.3}$; 1 with the accusative preceding, Neh 4^{12} .—(b) with verba copiae and inopiae, Ex 17, Is 38^{10} (equivalent to I must forego the residue of my years); Is 40^{20} .—(c) an accusative of the result (§ 117 ii) with the passive, Is 6^{11} , Zc 14^4 , Jb 28^2 ; with the accusative preceding, Is 24^{12} , Mi 3^{12} (Jer 26^{18}), Jb 15^7 , 22^{16} . Also in Ez 40^{17} and 46^{23} , the accusative preceding "\textit{\textit{y}}\text{\text{y}}\text{(i)} if 41^{18} following it) can only be taken as the accusative of the result; some general idea, such as that of place, is to be understood as the subject of "\text{\text{y}}\text{\text{y}}\text{.}—(d) an accusative of the member or part specially affected by the action (§ 117 ll), Gn 17^{11} , 14^{24} , Ju 1^7 (accusative before part. pass.); 2 S 15^{32} (accusative with suffix after the part. pass.).

2. Both accusatives are retained in an unusual manner after the passive of \mathcal{C} a rerbum implendi in Nu 14²¹; instead, however, of the Niph. Niph the Qal (which is sometimes used transitively elsewhere) should simply be read with the LXX; similarly in ψ_{72}^{19} , although there the LXX also translate the

passive.

II. Syntax of the Noun.

§ 122. Indication of the Gender of the Noun.

Cf. F. Schwabe, Die Genusbestimmung des Nomens im bibl. Hebr., Jena, 1894, and especially the thorough investigation by K. Albrecht, 'Das Geschlecht der hebr. Hauptwörter,' in ZAW. 1895, p. 313 ff., and 1896, p. 61 ff. H. Rosenberg, 'Zum Geschlecht der hebr. Hauptwörter,' in ZAW. 1905, p. 325 ff. (supplementing Albrecht's work by a treatment of the gender of many nouns in the Mishna); and his 'Notizen aus der tannaitischen Literatur...' ZAW. 1908, p. 144 ff.

1. According to § 80 a, Hebrew, like the other Semitic languages, a distinguishes only a masculine and feminine gender. To indicate the

2 In reality בול Ex 16^{20.26} (it became putrid) is equivalent to a passive (it was changed), to which בולעים is added as an accusative of the result.

¹ Analogous to בְּבַּרִים who was clothed in linen, Ez 9³, would be יְהַבּּוֹתְנֵי with the בגוון בּבּּרִים בּבּרִים with the LXX.—Still less can ψ 87³ be so explained, הַבְּבִּרִים being not an accusative, but the subject of a noun-clause. On the other hand, הַשְּׁלִּבְּי ז K 14⁶ may be explained with Ewald in the sense of being charged with something, so that, like הַאָּי, it may be construed with an accusative.

latter a special feminine ending is generally used (§ 80 b and § 87 i) both in the singular and plural (see, however, § 87 p), its use being most consistent in adjectives and participles; cf. § 87 r. The employment of these special endings is most natural when by means of them the feminine names of persons or animals are distinguished from the masculine of the same stem and the same formation, e. g. The brother, אַן sister; עָלֶם a young man, עַלְמָה a young woman, maid; בּר iuvencus, אָנְלָה iuvenca; עֵנֶל vitulus, עֵנֶל vitula. On the other hand, the feminine plays an important part in denoting the gender of whole classes of ideas (see below, p, &c.), which the Hebrew regards as feminine. The language, however, is not obliged to use the feminine ending either for the purpose of distinguishing the sex of animate objects (see b), or as an indication of the (figurative) gender of inanimate things which are regarded as feminine (see h).

2. The distinction of sex may be effected even without the feminine ending, (a) by the employment of words of different stems for the masculine and feminine; (b) by the different construction (either as masculine or feminine) of the same word (communia). But the distinction may also, (c) in the case of names of animals, be entirely neglected, all examples of a species being included under one particular gender, either masculine or feminine (epicoena).

C Examples of (a) are: אַל father, אַל mother; אַיל ram, רַחֶל ewe; אַיל he-goat, א אָרָיָה she-goat; חַמוֹר he-ass, אָתוֹן she-ass; לָבִיא lion, לָבִיא lioness. Sometimes with the feminine ending as well, e.g. אַבֶּר male slave, man-servant, אַבָּר or לּשְׁבְּחָה female slave, maid ; חָתָן bridegroom, בַּלַה bride.

d Of (b): אָפָל camel. Plur. בְּמַלִּים construed as masculine, Gn 2483; as feminine, Gn 3216; TD collect. oven, Ex 2137, construed as masculine, but in Gn 3313, Jb 114 as feminine. In Jer 224 the construction of min wild ass, changes directly from the masculine (intended as epicene) to the feminine,

Of, the Greek δ , $\hat{\eta}$ $\pi \alpha \hat{s}$: δ , $\hat{\eta}$ $\beta \hat{o}\hat{v}\hat{s}$.

Of (e): analogous to the epicene nouns of other languages, many species of animals which are strong and courageous, are regarded in Hebrew as always masculine, while the weak and timid are feminine; cf. δ λύκος, ή χελιδών, and the German der Löwe, der Adler, &c., but die Katze, die Taube, &c. Similarly in Hebrew, e.g. אלון ox (ψ 14414 even referring to cows when pregnant), בוֹב שַפוּל lear, Ho 138 דוֹב שַפוּל (a bear that is bereaved of her whelps; cf., however, 2 K 2²⁴, Is 11⁷), אַרֶּבֶּבת wolf, בֶּלֶב dog, all masculine; but אַרְבֶּבת hare, יונָה dove, מיבה stork, דבוֹרָם bee, נְמֵלֵה ant, &c., feminine.

Rem. 1. Masculine nouns which either have a separate feminine form or might easily form one, are but seldom used as epicene; such are, מוֹר ass, 2 S 19²⁷ for מָר , אָיָל hart, לְּ 42² for אַיָל. In Gn 23³f. מָת a dead body, refers anore especially to the body of a woman; אָמוֹן a master workman, in Pr 800 refers to wisdom (הְבְּמָה feminine, cf. Plin. 2, I natura omnium artifex; and our

39I

use of friend, teacher, servant, neighbour, either as masculine or feminine; in German, Gemahl 1 spouse, also for fem. Gemahlin, &c.).

- 2. Of words denoting persons με παι̂s, according to the formerly common 💇 opinion, was in early times used as epicene (see, however, above, § 2 n). The use of the plural נָעָרִים in Jb 110 and Ru 221 in the sense of young people (of both genders) does not, however, prove this. In this and in similar cases (cf. e.g. אַתְהָם Gn 127 and מָתָבָם) the masculine as prior gender includes the feminine.2
- 3. The following classes of ideas are usually regarded as feminine, h although the substantives which express them are mostly without the feminine ending:4
- (a) Names of countries and towns, since they are regarded as the mothers and nurses of the inhabitants; e.g. אַלים Assyria, אַרֹם Assyria, Idumaea, צֹרוֹ, בַּת בָּבֶל Tyre; cf. also such expressions as בַת צִיוֹן, בַת בָּבֶל daughter of Babylon, daughter of Zion, &c. On the other hand appellatives which are originally masculine, remain so when used as place-names, e.g. Am 55 הַּנְלְנֵּל, בֵּית־אֵל, &c.

Rem. The same proper nouns, which as names of countries are regarded ias feminine, are frequently used also as names of the people, and may then, like national names in other languages, be construed as masculine (the national name almost always being used also as the personal name of the supposed ancestor of the people); thus הוֹרָה masc. Is 38, &c., Judaei; but

¹ So in early Arabic, ba'l (lord) and zaug (conjux) are used both for maritus and uxor; 'arus for bridegroom and bride; the later language, however, distinguishes the feminine from the masculine in all these cases generally by the ending a (at). In early Arabic also the feminine ending is commonly omitted in such participles as hāmil, bāţin (gravida), and the like, which from the nature of the case can only be used of females. Thus also por, at least in Nu 1112 (Is 4923?), probably means nurse (for באמנה 2 S 44, &c.), not nursingfather.

² The Arab grammarians call this use of the masculine plural and dual (e.g. el-abawāni, the two fathers, i.e. parentes) taghlib or the making (the masculine) prevail (over the feminine).—Cf. M. Grünert, Die Begriffs-Präponderanz und die Duale a potiori im Altarab., Vienna, 1886.

³ The masculine gender is attributed 'by the Hebrews and the Semites' generally to whatever is dangerous, savage, courageous, respected, great, strong, powerful...; the feminine to whatever is motherly, productive, sustaining, nourishing, gentle, weak, . . . subject, &c.' (Albrecht, ZAW. 1896,

⁴ When, on the other hand, words with a feminine-ending, such as אין שוח a bow (stem עת, קוש), time (see the Lexicon), are sometimes construed as masculine, this is owing probably in some cases to a misunderstanding of the formation of the word, the n of the feminine being regarded as a radical.

⁵ Cf. a city and a mother (DN) in Israel, 2 S 2019. In the same way DN (like μήτηρ, mater) on Phoenician coins stands for mother-city, μητρόπολις. The same figure is used in such expressions as sons of Zion, ψ 1492; sons of Babylon, Ez 23¹⁵, &c., as also in speaking of the suburbs of a city as its daughters, e. g. Jos 15^{45 ff.}, &c.—The comparison of Jerusalem to a woman is especially frequent in allegorical descriptions, e. g. Ez 16²³, La 1¹, &c.

- k (b) Appellative nouns, which denote a circumscribed space, such as אָרָא earth, land, הַבֶּל world, שְׁאֵל the abode of the dead, הַבְּל circle (of the Jordan valley), אַנִיר a town, בּאֵר a well, זְשׁבּל the north, זְשִׁל the south.
- m (c) The names of instruments, utensils, and (on the same analogy) members and parts of the body in man or beast, since these are all regarded as subservient and subordinate (consequently as feminine).
- o (d) Certain names of natural forces or substances are feminine, being probably regarded as instruments, while in the names of the heavens, the heavenly bodies and natural phenomena, the masculine generally predominates (cf. Albrecht, l. c., p. 323 ff.); thus feminine are vizy sun (but often also masc., ψ 196, 104¹⁹); vi (Ethiopic 'esât)

בְּחֲבָה camp is feminine only when it is a collective, denoting the persons in a camp.

fire (rarely masc.); לַנְּה brightness, אָלֶּה a stone, as a rule also יֹנֶלְישׁ breath, soul; also אוֹר light in Jer 1316, Jb 3632, and others.

- 4. The following classes of ideas, which are also regarded as p feminine in Hebrew (see above, h), are usually indicated by the feminine form, notwithstanding their occasional transference to masculine persons (see r and s):
- (a) Abstracts 1 (sometimes along with masculine forms from the same qstem, as קֹמָה נְקְמָה vengeance, as well as עַוְרָה ,נָקָם help, as well as אֵמוּנָה, e. g. אֵמוּנָה קֹמִשְׁלָה fullness, faithfulness, וְבוּלָה strength, וְדוּלָה greatness, מָמִשְׁלָה fullness, מָמִשְׁלָה dominion, &c. Similarly, the feminine (sing. and plur.) of adjectives and participles is used substantivally in the sense of the Latin and Greek neuter, e.g. נבוֹנָה stedfastness, ψ בּזִים, goodness, דְעָה evil, Gn בַּקַלָּה a light thing (i. e. a trifling thing), Jer 614; so especially in the plural, e. g. אולות great things, ל 124; הַנְשַׁפַה the ruined places, Ez 36%, along with הַנָּשַׁפַה that which was desolate, חובם kindnesses, 2 K 2528, הוכחות uprightness, honesty, Is 2610, נעימות amoena, ען וֹפֹלֵאוֹת (but in verse 6 in the same sense נְבֶּלָאוֹת (wonderful things, Ex 3410 and frequently, nivip hard things, roughly, Gn 427.80 (but cf. also יקים vain things, Pr 1211, 2819). Cf. moreover, the very frequent use of אור vain things, Pr 1211, 2819). אָהיא (as well as הַ and אָם, Ju 144, ψ 11823, &c., in the sense of hoc, illud (also equivalent to illa, Is 5119): also the use of the feminine form of the verb in Is אַ תַקוּם וְלֹא תַקוּם וֹלְא מִוּקוּם it shall not stand, neither shall it come to pass ; Ju 1441, Jer 107; so too the suffixes Gn 156, Ex 1011, Jb 3818, referring back to a whole statement.2

1 Cf. the list of masculine and feminine abstracts in Albrecht, l.c., 1896,

p. 111 ff.

³ This use of the feminine form is far more frequent in Arabic, Ethiopic, and Aramaic; cf. e.g. in Arabic halifa (fem. from halif, following after, taking the place of) in the sense of the successor or representative (of Muhammad), and 'allāma (great wisdom) as a title of learned men. Analogous to this is the Latin magistratus, magistracy, for magistrate, and our his Majesty,

Excellency, Highness, &c.

² While in all these instances it is simplest to speak of the feminine in Hebrew as being used for the neuter (which in Latin, Greek, and German is commonly employed for similar purposes), it must yet not be forgotten that since the language is wholly wanting in neuters, the Semitic mind regarded the above-mentioned forms primarily as actual feminines. Hence the Arab commentators are accustomed to explain the feminines of adjectives and participles (which would be neuter in Latin, &c.) by supplying a feminine substantive.

Abstract ideas include also—

(c) Collectives in the fem. form, generally fem. participles used substantivally, especially as the comprehensive designation of a number of persons, e.g. ארווה (fem. of travelling), prop. the travelling (company), i.e. travelling persons (a caravan); גּוֹלֵה (fem. of הֹלֵה one yoing into exile) the company of exiles (also frequently used of those who had returned home again); יוֹשֶׁבֶּה (that which inhabits) i.e. the population, Is 126, Mi 111 f.; אֹבֶבה (prop. that which is hostile) the enemy, Mi 78.10 (cf. Mi 46 the halting, cast off, driven away, i.e. those who halt, &c.); להו (the abject) the poorest sort; of living beings which are not persons, cf. אַבָּה (that which lives) in the sense of cattle, beasts; בַּבָּה a shoal of fish, Gn 126 (but in Jon 22 as a nomen unitatis, cf. t, for 17 a fish, which in verses I and II is used as the nomen unitatis). Cf., moreover, מבלה dead body, Is 2619, &c. (construed as masculine), for a heap of dead bodies.—On the collective poetic personification of a nation, by means of בַּת עַמִּי ,בַּת בַּבֶּל daughter, in בַּת עַמִי ,בַּת בַבֵּל (equivalent to בֵנִי עַפוֹי) my countrymen, see above, i.

(d) Conversely the feminine form of substantives is sometimes used (as in Arabic) as a nomen unitatis, i.e. to indicate a single example of a class which is denoted by the masculine form ; cf. אֵנָי a fleet (1 K 926), אֵנָיָה a single ship (Jon 13 ff.); אידה hunting, game, צירה Gn 273 Keth. (אַניר Qerê) a piece of venison; שַׁעֶר (coll.), שַׁעַרָה a single hair (Ju 2016; in the plural, ψ 4013, 695); שׁיַר a poem, frequently collective, שׁינה a single song; so probably also אָנה a fig (the corresponding masculine tin is collective in Arabic); מוֹשֵנָה a lily (also

מבנה; (שושו); מ לבנה (Arab. libina, but libin collective), &c.

(e) The feminine is also used for things without life (as being weaker or less important), which are named from their resemblance to organic things expressed by the corresponding masculine form; cf. יהוד side (of the body), thigh, בְּרֶבֶּה or יְרְבָּה back part, border (of a country, house, &c.); מַצַח forehead, greaves. On a similar distinction between the masculine for natural, and the feminine for artificial objects, see § 87 a.

Rem. The juxtaposition of the masculine and feminine from the same stem serves sometimes to express entirety; e.g. Is אַשְעָנָה נֹמַשְעָנָה stay and staff, i.e. every kind of support (unless we omit verse 1b as a gloss and take staff as = staff-bearer, official; the list of officials begins in verse 2); cf. Is 166, Pr 813. For similar groupings in the case of persons, see Is 436, 4922, 604 (sons and

daughters); 4923, Ec 28.

§ 123. The Representation of Plural Ideas by Means of Collectives, and by the Repetition of Words.

- a Besides the plural endings treated in § 87 a-i, the language employs other means to express a plurality of living beings or things:
 - (a) Certain words employed exclusively in a collective sense, while the individual members of the class are denoted by special words (nomina unitatis, but not in the same sense as in § 122 t).

¹ Cf. in Greek ή ΐππος, the cavalry (as well as τὸ ἱππικόν), ἡ κάμηλος, Hdt. 1, 80, &c., the camel corps.

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- (b) The collective use of substantives which at the same time serve b as nomina unitatis; thus, בְּבָּיְ (never in plur.) means both man (homo) and men (homines); אָיִי (never in plur.) means both man (homo) and men (homines); אַיִּי (never in plur.) means both man (homo) and men (homines); אַיִּי (never in plur.) means both man (homo) and men (homines); אַיִּי (never in plur.) means both man (homo) and men (homo) said men (homo) men (homo) said men (homo)
 - (c) The feminine ending; see § 122 s.
- (d) The repetition of single words, and even of whole groups of c words, especially to express entirety, or in a distributive sense. The following cases are more particularly to be noticed:

¹ The plural form בַּקְרֵים from בְּקְרִים is found only in very late Hebrew, Neh 10³⁷ (where according to the Mantua edition, Ginsburg, &c., even צֹאבִינוּ our sheep, is also to be read; Baer, however, has מַבּבּקר, and 2 Ch 4³. In Am 6¹² read, with Hitzig, בַּבָּקר יָם,

Ezr 10¹⁴, I Ch 26¹³ and often (cf. Cheyne, Bampton Lectures, 1889, p. 479, according to whom the use of the 1 copulative with the second word is especially common in Ch and Est, and therefore belongs to the later language; Driver, Introd. 6, p. 538, No. 35); sometimes (but with the exception of ψ 45¹⁸ only in very late passages) with a pleonastic 72 preceding, ψ 145¹³,

Est 2¹¹, 9²⁸, 2 Ch 11¹², &c.

d 2. Repetition of words in an expressly distributive sense¹ (which may to some extent be noticed in the examples under c) equivalent to one each, &c., e. g. Nu 14³⁴ forty days יוֹם לֵשְׁנָה יוֹם לֵשְׁנָה counting for every day a year; cf. Ez 24⁶, Ex 28³⁴ (three words repeated); also with the addition of בַּרְ double words are distributed in the addition of a numeral (for the simple repetition of numerals for the same purpose, cf. § 134 q), and with the words not only in groups of two (Lv 24⁶, Nu 13², 31⁴) or three (Nu 7¹¹, 17²¹), but even of six (Ex 26⁶) or seven (Ex 25⁶), 26¹¹º.21.26⟩; in Ex 25⁶ five words even three times repeated.²

2 3. Repetition to express an exceptional or at least superfine quality; e.g. 2 K 25¹⁵ which were of gold, gold, of silver, silver, i.e. made of pure gold and pure silver; Dt 2²⁷ אוֹנָם בַּוֹרָם בֹּוֹלָם only along by the high way; cf. Nu 3⁸, 8¹⁶ they are given, given to him, i.e. given exclusively for his service, for his very own. Also with a certain hyperbole in such examples as 2 K 3¹⁶ inothing but trenches; Gn 14¹⁰ בְּאֵרֹת הַמְרָ הַוֹּלָם בְּעִרֹם בְּרֵים in all asphalt-pits.—Repetition serves to intensify the expression to the highest degree in Ju 5²² by reason of the violent pransings of his strong ones, Ex 8¹⁰ (countless heaps), and Jo 4¹⁴ (countless multitudes); cf. also Dun Dun Ex 23³⁰ by little and little, very gradually; cf. § 133 k.

4. Repetition with the copula to express of more than one kind; thus Dt 25¹³ (Pr 20¹⁰) בְּלֵּהְ מְשָׁלֵּבְן בְּלֵב מְּשִׁבְּן (Pr 20¹⁰) בְּלֵבְּ מְּשִׁבְּן בְּלֵב מְּשִׁבְּן (Pr 20¹⁰) בְּלֵבְ מְשִׁבְּן בְּלֵב מְשִׁבְּן (Pr 20¹⁰) בְּלֵב מְשִׁב מְשִׁב מְשִׁב מְשִׁב מְשִׁב מְשִׁב מְשִׁב מְשִׁב מְשִׁב מְשִּב מְשִׁב מִשְׁב מְשִׁב מְשְׁב מְשִׁב מְשְׁב מְשְב מְשְׁב מְשְבְּים מְ

§ 124. The Various Uses of the Plural-form.3

a 1. The plural is by no means used in Hebrew solely to express a number of individuals or separate objects, but may also denote them collectively. This use of the plural expresses either (a) a combination of various external constituent parts (plurals of local extension), or (b) a more or less intensive focusing of the characteristics inherent in the idea of the stem (abstract plurals, usually rendered in English by forms in -hood, -ness, -ship). A variety of the plurals described under (b), in which the secondary idea of intensity or of an internal

1 Cf. in the New Testament St. Mark 6^{39 f.} συμπόσια συμπόσια, πρασιαί (Weizsäcker, tischweise, beetweise).

² Cf. Dietrich, 'Über Begriff und Form des hebr. Plurals,' in the Abhandl.

zur hebr. Grammatik, Leipzig, 1846, p. 2 ff.

These repetitions of larger groups of words belong entirely to the Priestly Code in the Pentateuch, and are unquestionably indications of a late period of the language. Of quite a different kind are such examples as Ez 16°, where the repetition of four words serves to give greater solemnity to the promise, unless here, as certainly in 120°, it is a mere dittography; the LXX omit the repetition in both passages.

multiplication of the idea of the stem may be clearly seen, is (c) the pluralis excellentiae or pluralis maiestatis.

Examples of (a): Plurals of local extension to denote localities in general, but h especially level surfaces (the surface-plural), since in them the idea of a whole composed of innumerable separate parts or points is most evident, as שמים (§ 88 d) heaven (cf. also מֵרוֹמִים heights of heaven, Is 3316, Jb 1619; elsewhere מים; מרוֹם); מים water; מים (the broad surface of the sea) poetically for ימים; sea; בנים (prop. the side turned towards any one, then) surface in general, usually face; אַחוֹרִים the back, Ex 2612, 3323, &c., צוַארִים neck, nape of the neck 1; also the place at the head, מַרְאֵשׁוֹת place at the feet; עַבְרִים place on the other side (of a river); מֵעְמֵקּים depth, מֵרְחָקִים (also מֵרָחָק) distance, מָשָׁבָּבִים bed, Gn 494 (unless, with Dillmann, it is to be explained in the sense of double bed, i.e. torus), מַשְׁבַנִים ψ 465, and מִשְׁבַנִים 433, 842, 1325, dwelling (perhaps also אַהַלִים encampment, in passages like I S 410). The last four belong, however, to poetic style, and are better reckoned amongst the plurals of amplification treated under d-f. So perhaps יצָעָיָם bed (ψ 63 7 , Jb 17 13 ; but Gn 49 4 , ψ 132 3 , &c., in the singular); probably, however, יצעים (prop. strata) refers to a number of coverings or pillows.

The plural of extension is used to denote a lengthened period of time in עוֹלְמִים eternity (everlasting ages).

Rem. The plural of extension includes also a few examples which were C formerly explained as simply poetic plurals, e.g. Jb 17¹ קברים לי graves are (ready) for me, i.e. the place where there are many of them (as it were the

graveyard) is my portion, Jb 2122, 2 Ch 1614; cf. 2 K 2220.

Of (b): the tolerably numerous abstract plurals, mostly of a particular d form (getälm, gittälm, &c.), may be divided into two classes. They sum up either the conditions or qualities inherent in the idea of the stem, or else the various single acts of which an action is composed. Of for the first class, בְּשְׂרִים and חַוֹּבִּין youth, בְּשִׁרִים jold age, בַּיִּבְיִים youth; בְּשִׂרִים pridal state; בַּיִּבְּיִבְיִים condition of a sojourner, בַּשְׁרִים fleshliness (only in Pr 1480), שׁבּוּבִּיִּים life (the abstract idea of the qualities of a living being); שׁבּוּבִּיִים child-lessness, בּשִׁרִים perverseness.

There are also a number of plurals, found almost exclusively in poetry e (sometimes along with the singular), which are evidently intended to intensify the idea of the stem (plural of amplification), as אַמִּינִים might, Is 40²٥; אַמִּינִים (as well as אַמוּנִים and faithfulness; אַמִּינִים (according to § 93 l, only in the construct state plural or with suffixes = the happiness of), happy; תְּבְּנִינִוֹם (complete) prosperity, ψ 687; בּינִים Is 27¹¹ and תַבְּנִינִם Is 40¹², &c. (keen) understanding; עצוֹת (true) counsel, Dt 32²²٤; בּינִים Jb 37¹² and תַּבְּנִים אַרְיַּיִּם Jb 37¹² and תַּבְּנִים אַרָּיִם Jb 37¹² and תַּבְּנִים אַרָּנִים אַרָּיִּם אָרָיִם אַרָּיִּם אַרְּיָּם אַרְּיָּם אַרְיִּם אַרְּיִּם אַרְּיָּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְּיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְּבָּים אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִּם אַרְיִם אַרְּבָּים אַרְיִּם אַרְיִּם אַרְיִם אַרְיִם אַרְיִם אַרְיִּם אַרְיִם אַרְיִם אַרְיִם אַרְיִּם אַרְיִם אַרְיִם אַרְיִּם אַרְיִם אַרְיִם אַרְּבָּים אַרְיִם אַרְיִם אַרְּבְּיִם אַרְיִם אַרְיִם אַרְיִּם אַרְיִם אַרְיִם אַרְיִם אַרְבָּבְּים אַרְיִם אַרְיִם אַרְיִים אַרְבְּבְּיִם אַרְיִם אָרִים אַרְיִים אַרְיִם אָרְיִבִּים אַרְיִים אַרְיִבִּים אַרְיִים אַרְיִם אַרְּבָּבְּים אַרְּבָּים אַרְיִם אַרְיִּים אַרְיִם אַרְיִּבָּים אַרְיִּבָּים אַרְיִבּים אַרְיִבּים אַרְיִּבָּים אַרְיִבּים אָרִים אָרִים אַרְיִבּים אַרְיִּבְּים אַרְיִבָּים אָרִים אַרְיִּבְּים אַרְיִבּים אַרְיִבּים אָרִים אַרְיִבָּים אָרְיִבָּים אָרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבְּים אַרְיבָּים אָּבְּים אָּבְיִים אַרְיבָּים אַרְיִבּים אַרְיבִּים אַרְיבָּים אַרְיבִּים אַרְיבּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבּים אַרְיבָּים אַרְיבָּים אַרְבּיִים אַרְיבִּים אַרְיבָּים אַרְיבָּים אַרְיבָּים אַרְיבּים אָּבְּיִּים אָּבְּיִים אָּרְיבְּיִים אָּבְיבִּים אָּבְּיִים אָּבְיִים אָּבְיִּבְּיִים אָבְּיִים אָּבְּיִבְּיִים אָּבִּים אָּבְּיִים אַרְיבִּיִּים אָּבְיִבְּיִים אַרְיבִּיִּים אָּבְיִים אָּבִּיִים אַרְבִּים אַרְיבִּים אָּבְיִים אַ

¹ Cf. the same use of the plural in τὰ στέρνα, τὰ νῶτα, τὰ τράχηλα, graecordia, cervices, fauces; on plurals of extension in general, cf. the prepositions of place and time in the plur. form, § 103 n. פַּפְרֵים is not a case in point, in the sense of letter (properly a sheet folded into several pages; elsewhere also פְּבָּיִם i K 218 ff., 2 K 10¹, 19¹⁴ (Is 37¹⁴; referred to afterwards by the singular suffix); Is 39¹, Jer 29²⁵, 32¹⁴ (after being folded, previously פּבָּיַם).

² Cf. A. Ember, 'The pluralis intensivus in Hebrew,' AJSL. 1905, p. 195 ff.

נו צ פּני (thorough) knowledge; חוֹתם בו או בינ (exceptional) strength, Jb 414; חוֹתוֹם (exceptional) strength, Jb 414; חוֹת לוֹנוֹם (exceptional) strength, Jb 414; חוֹת לוֹנוֹם (exceptional) strength, Jb 414; חוֹת לוֹנוֹם (exceptional) strength; שׁנוֹת (exceptional) help, Is 2618, &c.; שׁנוֹת (exceptional) help, Is 2618, &c.; שׁנוֹת (complete) rengeance, Ju 1136, &c.; שׁנוֹת (exceptional) בְּקְבּוֹת (thick) darkness; בְּקְבּוֹת (exceptional) מְלְבִּוֹת (exceptional) הַלְּבְּוֹת (exceptional) הַלְבְּלִוֹת (exceptional) הַלְבְּלִוֹת (exceptional) הַלְבִּלְתֹח (exceptional) הַלְבִּלְתֹח (exceptional) הַלְבִלְתֹח (exceptional) הַלְבִלְתֹח (exceptional) הַלְבִלְתֹח (exceptional) הַלְבְּלָתְתְּבְּלִתְּרִים (exceptional) הַלְבְּלָתְתְּבְּלָת (exceptional) הַלְבְּלָת (exceptional) הַלְבְלִתְתְּבְּלָת (exceptional) הַלְבְלָת (exceptional) הַלְבְלָת (exceptional) הַלְבְלָת (exceptional) help (exceptional)

personified), but is a singular (see § 86 l).

A further extension of this plural of amplification occurs according to P. Haupt's very probable suggestion (SBOT. Proverbs, p. 40, line 50, &c.) in יארים the great river (of the Nile, generally און יארים 15 γ18, 196 (though with the predicate in the plural), Ez 3012, ψ 7844, but in Is 3725, Ez 293 the usual explanation, arms or channels of the Nile, can hardly be avoided; also in און אינור בוש באינור ביש לא 1371 of the great river, i.e. the Euphrates, but in Is 1812 בוהרי בוש is evidently a numerical plural.—In Pr 1613 מַלְבֵים בּנוֹם (acc. to P. Haupt=the great king) is very doubtful. In the

second yôdh is evidently due to dittography, since ישׂראל follows.

The summing up of the several parts of an action is expressed in חַוְטִים embalming, מְלָמִים atonement, מְלָמִים (prop. filling, sc. of the hand) ordination to the priesthood, שְּלֵמִים dismissal, מְלָמִים retribution, פּאָחָים engraving (of a seal, &c.); מַלְמִים fornication, שְׁלָמִים vohoredom, בּאָמִים adultery; מַלְמִים (prop. no doubt, warm compassion) consolation, דְּחַבוֹנִינִים supplication, מַלְבִּירִים pt 7⁴ (restless) tossing to and fro, שְׁלֵכִין gleaning; perhaps also עַלְלוֹת ψ 4¹, 6¹, &c., if it means the playing on stringed instruments, and שֵׁלְמִנִים Is 12³ bribery, unless it be a plural of number.¹

Of (c): the pluralis excellentiae or maiestatis, as has been remarked above, is properly a variety of the abstract plural, since it sums up the several characteristics 2 belonging to the idea, besides possessing the secondary sense of an intensification of the original idea. It is thus closely related to the plurals of amplification, treated under e, which are mostly found in poetry.

¹ Mayer Lambert in *REJ*. xxiv. 106 ff., enumerates no less than ninety-five words ending in *îm*, which in his opinion are to be regarded as *pluralia tantum*.

So especially אלהים Godhead, God (to be distinguished from the numerical plural gods, Ex 1212, &c.). The supposition that אַלהים is to be regarded as merely a remnant of earlier polytheistic views (i.e. as originally only a numerical plural) is at least highly improbable, and, moreover, would not explain the analogous plurals (see below). That the language has entirely rejected the idea of numerical plurality in אֵלֹהִים (whenever it denotes one God), is proved especially by its being almost invariably joined with a singular attribute (cf. § 132 h), e.g. אלהים צדיק ψ 710, &c. Hence אלהים may have been used originally not only as a numerical but also as an abstract plural (corresponding to the Latin numen, and our Godhead), and, like other abstracts of the same kind, have been transferred to a concrete single god (even of the heathen).

To the same class (and probably formed on the analogy of אלהים) belong \hbar the plurals קדשים the Most Holy (only of Yahweh), Ho 121, Pr 910, 308 (ef. על וונין Jos 2419, and the Aram. אלהים קרשים the Most High, Dn 718.22.25); and probably תְּבְּיֵם (usually taken in the sense of penates) the image of a god, used especially for obtaining oracles. Certainly in I S 1013.16 only one image is intended; in most other places a single image may be intended 1; in Zc 102 alone is it most naturally taken as a numerical plural. In Ec 57 בורים supremus (of God) is doubtful; according to others it is a numerical plural,

superiores.

Further, ארנים קשה, as well as the singular ארון, (lordship) lord, e.g. ארנים קשה ז a cruel lord, Is 194; ארני הארץ the lord of the land, Gn 4230, cf. Gn 3219; so ארנינ, &c., also ארנינ (except I S 1616); but in 1st sing. always ארנינ.2 So also בעלים (with suffixes) lord, master (of slaves, cattle, or inanimate things; but in the sense of maritus, always in the singular), e.g. בעלין Ex 2129,

Is 13, &c.3 On the other hand, we must regard as doubtful a number of participles in Kthe plural, which, being used as attributes of God, resemble plurales excellentiae; thus, עשיר אין אין אין אין Is 54⁵; עשיר עשיר עשיר עשיר עשיר עשיר אין א 149²; עשיר Is 2211; נְמִיהֶם stretching them out, Is 425; for all these forms may also be explained as singular, according to § 93 ss.4_נשין Is 312 might also be regarded as another instance, unless it be a numerical plural, their oppressors; moreover, מרימיו him who lifteth it up, Is 1015 (but read probably מרימיו); שׁלְחֵיץ him who sendeth him, Pr 1026, 2221 (so Baer, but Ginsburg שׁלְחָיִל), 2513 (in parallelism with ארניין). These latter plurals, however (including מרימין), may probably be more simply explained as indicating an indefinite individual, cf. o below.—For שׁמְרֵין עֹי עֹנְיוֹף (textus receptus) and בּוֹרָאֵיֹך בּוֹרָאֵין Ec 121 (textus receptus) the singular should be read, with Baer.

² On אֲדֹנָי (for אֲדֹנִי) as a name of God, cf. § 135 q.

¹ Even in Gn 31⁸⁴, notwithstanding the plural suffix in הַשְּׁמֶם and עַלִּיהֶם since the construction of these abstracts as numerical plurals is one of the peculiarities of the E-document of the Hexateuch; cf. Gn 2018, 357, and

⁸ Euting, Reise in Arabien, p. 61, mentions the interesting fact that the subjects of the Emir of Hâyel commonly speak of their ruler as siyûkh, a plur. majestatis = the great sheikh.

לעליה א which in Is 545 is in parallelism with עשיה, must then be explained as merely formed on analogy.

ע Rem. 1. (a) Coherent substances, &c., are mostly regarded as single, and are, accordingly, almost always represented by nouns in the singular, cf. אָבֶּקְ fine dust, אַבָּקְ ashes, בַּן linen, וֹשְׁ נְּבֶּקְ lead, בְּוֹיִי gold, אָבֶּקׁ silver, בְּיִלְי וֹשׁ brass, בְּיִלְי milk, יִי wine, אֲבֶּלְ dust, the ground, יְשׁ wood. Plurals are, however, formed from some of these words expressing materials in order to denote separate portions taken from the whole in manufacture (plurals of the result) or parts otherwise detached from it; thus, בַּלְפִבּיׁלִי linen garments; בַּלְפִבּיׁלִי silver pieces, Gn 42²²٠٠⁵; בַּלְפִבּיׁלִי (dual) fetters of brass; בַּלְפִבּיׁלִי ligna (timber for building or sticks for burning); also in a wider sense, בִּלִילִי particles of alloy to be separated by smelting, Is 1²⁵; ווֹשְׁלַבְּרֹוֹת fragments of earth, Pr 8²⁶, cf. Jb 28⁶ בַּוֹת מְּנִלִּים dust of gold.

m (b) To the class of plurals of the result belong also a few names of natural products, when represented in an artificial condition; thus, שְׁנִישׁׁים wheat in grain (threshed wheat), as distinguished from הַשְּׁחַ wheat (used collectively) in the ear; cf. the same distinction between בַּשְׁמִים and שְׁעָרִים; נאָפּלּיָם (the singular preserved only in the Mishna) lentils; מְלִישְׁים barley; also שׁׁעַרָה (to be inferred from שְׁעַרָה) flax.

ת (c) Finally, the distinction between אונים blood and מינים requires to be specially noticed. The singular is always used when the blood is regarded as an organic unity, hence also of menstrual blood, and the blood of sacrifices (collected in the basin and then sprinkled), and in Nu 23²⁴ of the blood gushing from wounds. On the other hand, אונים as a sort of plural of the result and at the same time of local extension, denotes blood which is shed, when it appears as blood-stains (Is 1¹⁵) or as blood-marks (so evidently in Is 9⁴). But since blood-stains or blood-marks, as a rule, suggest blood shed in murder (although אונים also denotes the blood which flows at child-birth or in circumcision), שונים also denotes the blood which flows at child-birth or in circumcision), שונים acquired (even in very early passages) simply the sense of a bloody deed, and especially of bloodguilliness, Ex 22^{1f}, &c.

p 2. When a substantive is followed by a genitive, and the compound idea thus formed is to be expressed in the plural, this is done—

(a) Most naturally by using the plural of the nomen regens, e.g. (a) mighty men of valour (prop. heroes of strength), ו Ch אַבּוֹרֵי חַוֹיל mighty men of valour (prop. heroes of strength), ו Ch אַבּוֹרִי חַוֹיל so also in compounds, e.g. בְּרִימִינִי ו S 22⁷, as the plur. of בּרִימִינִי Benjamite; but also

q (b) By using the plural of both nouns,1 e.g. וְּבּוֹרֵי חֲיָלִים r Ch 75;

¹ Cf. König, Lehrgebäude, ii. 438 f., according to whom the plural of the principal word exercises an influence on the determining genitive.

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(c) By using the plural of the nomen rectum; 1 e.g. בּיח בָּבּוֹת Ex 6¹⁴, r Nu ו^{2,4 ff}, &c., as plur. of בִּיח בָּּבּחוֹת father's house, family; he houses of the high places, 2 K ו וְלְפֵּים (also בָּחִי הַבְּּחוֹת בְּמִים בְּמִים בְּמִים בְּמִים בֹּח לַבְּמִים בְּמִים בּח בֹּח לַבְּמִים בּח בּיִּח בְּמִים בּח בּיִּח בְּמִים בּח בּיִּח בְּמִים בּח בּיִּח בְּיִּח בְּיִים בְּיִּח בְּיִּח בְּיִּח בְּיִּח בְּיִים בְּיִים בְּיִּח בְּיִּח בְּיִים בְּיִים בְּיִּח בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְּים בְּיִּם בְּיִים בְּיִּבְיה בְּיִּם בְּיִים בְּיִים בְּיִּבְיה בְּיִים בְּיִים בְּיִים בְּיִּבְיה בְּיִּם בְּיִים בְּיִבְּיה בְּיִים בְּיִים בְּיִבְּיה בְּיִים בְּייִים בְּיִים בְּיִים בְּייִים בְּייִים בְּיִים בְּיוֹים בּייִים בְּייוֹים בְּייִים בְּייוֹים בְּייִים בְּייִים בְּייִים בְּיוּיוּים בְּיים בְּיים בְּייִים בְּיִים בְּיִים בְּייִים בְּייִים ב

Rem. When a substantive (in a distributive sense) with a suffix refers s back to a plural, the singular form of the substantive suffices, since the idea of plurality is already adequately expressed by the suffix, e.g. in s os (for ora) eorum, ψ 17¹⁰; their right hand, ψ 144⁸ [so in the English RV.], for hands.

§ 125. Determination of Nouns in general. Determination of Proper Names.

Brockelmann, Grundriss, i. 466 ff.

1. A noun may either be determinate in itself, as a proper name a or pronoun (see below, d and i), or be made so by its context. In the latter case, the determination may be effected either by prefixing the article (see § 126), or by the connexion of the noun (in the construct state) with a following determinate genitive, and consequently also (according to § 33 c) by its union with a pronominal suffix (§ 127 a). It is to be taken as a fundamental rule, that the determination can only be effected in one of the ways here mentioned; the article cannot be prefixed to a proper name, nor to a noun followed by the genitive, nor can a proper name be used in the construct state. Deviations from this rule are either only apparent or have arisen from a corruption of the text.

Rem. Only in a few passages is a noun made expressly indeterminate by the b addition of 15% in the sense of our indefinite article; cf. Ex 16^{35} , Ju 9^{55} , 13^2 , IS 1^3 , $7^{0.12}$, IK 13^{11} , 19^4 , 20^{13} , 22^9 , 2K 4^1 , 8^6 , 12^{10} , Ez 8^8 , Dn 8^3 , 10^5 (in 8^{13} i. e. one, viz. a holy one, is opposed to another).

It is further to be noticed, that in Hebrew the phenomenon sometimes coccurs, which the Arab grammarians call indeterminateness for the sake of amplification; e.g. Is 318 and he shall flee מַבְּרָבָּיִבָּיִבָּיִבָּיִבָּיִבְּיִי from a sword, i.e. from an irresistible sword (God's sword); cf. Is 282 בְּיִר ; 2 S 62 בַּיִּבָּי ; Ho 31 אינות מערים מערים מערים אינות און אינות מערים אינות און אינות און אינות מערים אינות און אי

¹ Cf. Brockelmann, Grundriss, i. 482.

Am 6¹⁴ אוֹן; לְּדִילְּקָ: Pr 21¹² אַרָּילּפָ: if with Delitzsch it is to be referred to God; Jb 8¹⁰ מִלִּים meaning important words, but in 15¹³ reproachful words. Cf. on this point, § 117 q, note 3, and Delitzsch, Psalmen, ed. 4, p. 79.

- d 2. Real proper nouns, as being the names of things (or persons) only once met with, are sufficiently determinate in themselves. Such names, therefore, as בְּלֵעֵן, בְּלֵעָן, בְּלַעָּן, בְּלַעַן, בְּלַעַן, בְּלַעַן, חַרָּבָּע, חַרָּבְּעָן, חַרְּבָּע, חַרְּבְּעָּן, חַרְּבְּעָן, חַבְּעַלְּבְּע, חַבְּיִּבְעָן, חַבְּעָבְּע, חַבְּעָּן, חַבְּעָבְּע, חַבְּעָבְּע, חַבְּעָּן, חַבְּעָבְּע, חַבְּעָבְּע, חַבְּעבּע, חבר הוא ביין, חבר הוא בי

 $oldsymbol{\mathcal{g}}$ To the class of nouns originally appellative, which the language regards

¹ Consequently, הַּמְבֵּשֶׁה Dt 3¹³, Jos 1¹², &c. (in the Deuteronomist) in the combination הַמְנַשֶּׁה (for which elsewhere מְּנָשֶׁה מִנְשָׁה is to be regarded not as a proper name but as a gentilic name (= the tribe of the Manassites), for which in Dt 29¹ שׁ הַמְנַשִּׁי is used, as in 10³ שׁ הַבְּנִי the tribe of the Levites, and in Ju 18¹ הַמְנַשֶּׁה the tribe of the Danites.—In Jos 13¹ הַמְנַשֶּׁה (like gentilic names in בַּמְנַשֶּׁה) is even used adjectivally.

as proper names, and which consequently never take the article, belong also certain archaic words mostly used only by poets, such as אָלָי Hades, יּחָבֵּל world, ocean, of the body of water which encircles the earth, Gn 1², &c.; but Is 63^{13} , ψ 1060 המולון through the depths, viz. of the Red Sea.¹

- 2. When nouns which the usage of the language always treats as proper hnames occasionally appear to be connected with a following genitive, this is really owing to an ellipse whereby the noun which really governs the genitive, i.e. the appellative idea contained in the proper name, is suppressed. So evidently in the case of אָבְאוֹת צְבָאוֹת Yahweh (the God) of hosts; the fuller form הוה אַלהֵי צְבָאוֹת 2 S ב¹⁰, &c., or יהוה אֵלהֵי צָבָאוֹת Am 3¹³, &c., is a secondary expansion of the original יָהֹוָה צָבָאוֹת; יִהֹוָה יִיהֹוָה in ψ 59 6 , 8015.20, 849 is due to the mechanical substitution of אַלהים for יהוה affected in the 2nd and part of the 3rd book of the Psalms. So also in geographical names such as אור בשרים Ur (the city) of the Chaldees, Gn 1128; ארם נהרים Aram (the region) of the two rivers; הוֹרָה Bethlehem (the city) of Judah; אָבֵל מַיִם 2 S 2014, &c., to distinguish it from אָבֵל מַיִם Abel by the water, 2 Ch 164; יביש הלעד 1 S 111, &c.; יבין יבחן Nu 221, 263.63, &c.; on Ju S32 cf. § 128 c; אין קרוש יהוָה the Zion of the Holy One of Israel, Is 6014; but in I S 1 for צוֹפִים read צוֹפִי a Zuphite. Some of these examples (cf. also Am 62) come very near to the actual construct state (cf. above, נבעת שאול,), since e.g. the addition of the genitive serves to distinguish the place from four others called Aram (see the Lexicon), or from another Bethlehem. Aram, Bethlehem, &c., are accordingly no longer names found only in one special sense, and therefore also are no longer proper names in the strictest

So also the personal pronouns אָהָה , הַּם , הַּמֶּ , הַמֹּ when they k are used as demonstratives (=is, ea, id, ille, &c.) are always determinate in themselves, e. g. הוא הוא הוא it that is the thing, Gn 4128. They

are made determinate by the article, when they are joined like adjectives (see § 126 u) with a determinate substantive, e.g. קַּאָּיֶשׁיִם הָּאָּיֶשׁים הָאַּצְּיִשׁים הָאַּצְּיִם הָאָּבְּיִשׁים הָאַּצְּיִם הָאָּצִיים הָאַּצְיִים הַאָּבְּיִים הַאָּצִיים הַאָּצִיים הַאָּבְיִים הַאָּצִיים הַאָּצִיים הַאָּצִיים הַאָּצִיים הַאָּצִייִם הַאָּבְיִיִּים הַאָּצִייִם הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְייִם הַאָּבְייִם הַאָּבְייִם הַאָּבְייִם הַאָּבּיים הַאָּבְּיִים הַאָּבְייִם הַאָּבְּיִים הַאָּבְייִם הַאָּבְיִים הַאָּבְייִם הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְייִם הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְייִים הַאָּבְייִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאּבּיים הַאָּבְּיִים הַאּבּיים הַאָּבְּיִים הַאָּבְּיִים הַאָּבְּיִים הַאּבּיים הַיּבְּים הַּבְּיִים הַּבְּיִים הַּאָּבְייִים הַּבּיים הַּבּיים הַיּבּים הַּבּיים הַּבּיים הַּיּבּים הַּבּיים הַּבּיים הַּבּיים הּבּיים הּבּיים הַּבּיים הּבּיים הַּבּיים הּבּיים הַבּיים הַּבּיים הַּבּיים הּבּיים הַּבּיים הַּבּיים הּבּיים הַבּיים הּבּיים הּבּיים הַבּיים בּיבּיים הּבּיים הַּבּיים הּבּיים הּבּיים הַּבּיים הּבּיים הַּבּיים הּבּיים הּבּיבּיים הּבּיבּיים הּבּיבּיים הּבּיים הּבּיבּיים הּבּיים ה

§ 126. Determination by Means of the Article.

- a 1. The article (□, □, □, § 35) was originally, as in other languages (clearly in the Romance; cf. also δ, ή, τό in Homer), a demonstrative pronoun. The demonstrative force of the article, apart from its occasional use as a relative pronoun (see § 138 i), appears now, however, only (a) in a few standing phrases, and (b) in a certain class of statements or exclamations.
- (a) Cf. הַלְּילָה this day, hodie (§ 100 c); הַלְּילָה this night, Gn 19⁸⁴; הַשָּׁה this time, Gn 2²³; הַעָּה this year (= in this year) Is 37⁸⁹, Jer 28¹⁵.
 - (b) includes those instances in which the article, mostly when prefixed to a participle, joins on a new statement concerning a preceding noun. Although such participles, &c., are no doubt primarily regarded always as in apposition to a preceding substantive, the article nevertheless has in some of these examples almost the force of אות (אית, תובה בי אות בי
- C The article is sometimes used with similar emphasis before a substantive, which serves as the subject of a compound sentence (§ 140 d); e.g. Dt 32⁴ למים פּעלים i.e. as a fresh statement (not in apposition to the preceding dative), really equivalent to he is a rock, perfect in his work (i. e. whose work is perfect); cf. \$\psi\$ 18³¹.
- d 2. The article is, generally speaking, employed to determine a substantive wherever it is required by Greek and English; thus:
 - (a) When a person or thing already spoken of is mentioned again, and is consequently more definite to the mind of the hearer or reader; e.g. Gn 1³ and God said, Let there be light: verse 4 and God saw the light (אַרְהָאוֹץ); I K 3²⁴ fetch me a sword: and they brought the sword; Ec 9¹⁵. (In 2 S 12² therefore אַלְיִילֵיץ must be read.)

¹ On the analogous use of the article before participles which have a verbal suffix, as in ψ 18³³, &c., cf. above, § 116 f.

(b) With a title understood and recognized by every one, e.g. אָ הַשֶּׁלֶדְ סׁ אַ מּמּגוּנוּ אַ אַ מּמֹל הַ סֹּלְּדִּ שְׁלְמוֹה סׁ β aσιλεὺς Σαλωμών: Gn 35° under the oak (the well-known oak which was there).

(c) With appellatives to denote persons or natural objects which are unique, e. g. הַּלְּהֵל the high priest, הַשְּׁהֵשׁ the sun, אָהָהוֹל the earth.

(d) When terms applying to whole classes are restricted (simply by c usage) to particular individuals (like & הטחדיה, meaning Homer) or things, e. g. אָבְיּי adversary, וְבְּשָּׁי the adversary, Satan; בְּעַל lord, שְׁבָּעְל lord אַבְּיַ lord, אַבְּבָּר מּמּם as proper name of the god; בּעָל the (first) man, Adam; בּעָל of פֿפּפּׁ, the one true God (cf. also & Χριστός in the New Testament); also בַּבָּבָּר the river, i. e. Euphrates; בּבָּבָּר the Jordan, the Jordan plain [Gn 19¹⁷, &c.].

(e) Very often with the vocative, e.g. 2 S 14⁴ הַּשְּׁעֶה הַשָּׂעָה הַפּּוּף, help, O king; Zc 3⁸ יְהוֹשָׁעַ הַפּהוּן O Joshua the high priest; 1 S 17⁵⁸, 24⁹, 2 K 9⁵; in the plural, Is 42¹⁸, Jo 1^{2,13}; but cf. also Jos 10¹², Is 1², 49¹³ (אַנֶּיִל and אַנְיִּבָּיִם, Ho 13¹⁴, Jo 1⁵, ψ 34¹², Ec 10¹⁷, 11⁶, &c. ² The vocative occurs without the article in Is 22², since it has been

already defined by a preceding accusative.

Rem. Strictly speaking in all these cases the substantive with the article is really in apposition to the personal pronoun of the 2nd person, which is either expressly mentioned or virtually present (in the imperative), e.g. IS 17⁵⁸ thou, the young man. But such passages as Is 42¹⁸, where the vocative precedes the imperative, prove that in such cases the substantive originally in apposition eventually acquired the value of a complete clause.

(f) With words denoting classes (see particulars under l).

(g) In a peculiar way, to specify persons or things, which are so far definite as to be naturally thought of in connexion with a given case, and must be assumed accordingly to be there (see q-s).

(h) With adjectives (also ordinal numbers and demonstrative pronouns used adjectivally) which are joined to substantives determined in some way (see u).

Rem. The article may be omitted in postry in all the above-mentioned \hbar cases; in general it is used in poetry far less frequently than in prose. Its use or omission probably often rests on rhythmical grounds; it is sometimes omitted also for rhetorical reasons. Cf. e. g. אָרָהָ דְּרֹל ְּדָנוֹרָא 21; בּס מֹל מַל מֹל מִל בְּיִל בְּרִל בְּרֹל ְדָנוֹרָא 21²; בּס מֹל מַל בְּרִל בְּרֵל בְּרֵל ְדָנוֹרָא 21²; בּס מֹל מִל בְּרִל בְּרֵל בְּרֵל ְדָנוֹרָא 21²; בּס מֹל מַל בְּרִל בְּרֵל בְּרֵל בְּרֵל ְדָנוֹרָא 21²; בּס מֹל מֹל מִל בְּרָל בְּרֵל בְּרָל בְּרֵל בְּרָל בְּיִי בְּיִי בְּיִי בְּיִי בְּעִי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיִי בְּיִי בְּיִי בְּייבְיי בְּייב בְּיי בְּייב בְּייב בְּיי בְּייב בְּיי בְּייבְיי בְיּיב בְּיי בְ

¹ On the subsequent change of שְׁלָהִים , אָדָם into real proper names by the omission of the article, cf. above, § 125 f.
2 For further exceptions see Nestle, ZAW. 1904, p. 323 ff.

³ Cf. the useful statistics of J. Ley in the New Jahrbücher für Philologie und Pädagogik, 2te Abteilung, 1891, Heft 7-9, and M. Lambert, 'L'article dans la poésie hébr.,' REJ. 37, 263 ff.

- (i) On the other hand, the article is always omitted when a person or thing is to be represented as indefinite (or indefinable) or as yet unknown; consequently also before the predicate, since this is from its nature always a general term, under which the subject is included, e.g. Gn 29⁷ עוֹר הַיּוֹם נְּרוֹל as yet the day is great, i.e. it is yet high day; 33¹³, 40¹⁸, 41²⁶, Is 66³.
- k Rem. 1. As exceptions to the above rule it is usual to regard those examples in which a determinate adjective or participle (equivalent to a relative clause) is used apparently as a predicate, e.g. Gn 211 הוא המבב it is the compassing, i. e. that is it which compasseth; 42^6 , 45^{12} , Ex 9^{27} , Dt 3^{21} , 8^{18} , 11^7 , I S 4^{16} , Is 14^{27} , Mal 3^2 (cf. in Greek, e.g. St. Mat. 10^{20} , where Winer, Gram. des neutest. Sprachidioms, § 58, 2, Rem., explains of $\lambda a \lambda o \hat{v} v \tau \epsilon s$ as a predicate with the article). In reality, however, these supposed predicates are rather subjects (acc. to § 116 q), and the only peculiarity of these cases is that the subject is not included under a general idea, but is equated with the predicate.

2. Sometimes the article is used with only one of two parallel words, as

.מֶהַשָּׁמֹאוֹל and מָנָמִין 2 Ch 3¹⁷ ב and מֶּבָעוֹת and מֵיָמִין.

1 3. The use of the article to determine the class is more extensive in Hebrew than in most other languages. In this case the article indicates universally known, closely circumscribed, and therefore well defined classes of persons or things. The special cases to be considered are-

(a) The employment of general names as collectives in the singular, to denote the sum total of individuals belonging to the class (which may, however, be done just as well by the plural); e.g. the righteous, the wicked man, Ec 317; the woman, i.e. the female sex, 726; The enemy, i.e. the enemies (?) ליין the lier in wait, i.e. the liers in wait; אָרָב the armed man, i.e. soldiers; חְמַאַפּרְ the rearguard; הְמֵשְׁחִית the spoiler, ו S 1317; 1 so also (as in English) with names of animals, when something is asserted of them, which applies to the whole species, e.g. 2 S 1710 as the courage of the lion. Especially also with gentilic names, e.g. the Canaanite, Gn 13⁷ (cf. 15¹⁹¹); so in English the Russian, the Turk, &c., in Attic writers & Αθηναΐος, & Συρακόσιος, &c.

(b) Names of materials known everywhere, the elements and other words denoting classes, even though only a part and not the whole of them is considered, in which case in other languages, as e.g. in English, the article is usually omitted (cf., however, our to fall into the water, into the fire, &c.), e.g. Gn 132 and Abram was very rich בְּבֶּקְנֶה בַּבֶּקֶר וּבַנְּקְבָ in cattle, in silver and in gold; Jos 11º and he burnt their chariots will with fire; cf. Gn 614, 4142 (unless this means, the chain necessarily belonging to the official dress); Ex 23, 314 (3532), Is 122, &c, and pring with oil 2 very commonly in the sacrificial laws, Ex 292,

¹ But in Ex וב²³ המ' is either to be explained as the destroyer (now mentioned for the first time) according to q, or a particular angel is meant whose regular function it was to inflict punishments. Others again take 'Di even in Ex 1223 impersonally = destruction.

² In nearly all the above examples the presence of the article is only indicated by the vowel of the prefix (3, 3, 5) and might therefore be merely

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&c., and also Dt 33^{24} , 2 S 1^{21} , Is 1^6 , ψ 23^5 , &c. Similarly the article is used with terms of measurement, as הַאָּפָה Ex 16%, &c.: הַהְמֶר and הַבָּת Ez 45¹¹;

העמר Ex 1622; בחבל 2 S S2.

(c) The expression of abstract ideas of every kind, since they are likewise used to represent whole classes of attributes or states, physical or moral defects, &c.; e.g. Pr 25⁵ (בַּצְּרֵק); Gn 19¹¹ and they smote the men . . . בּפַנורים with blindness; Am 49, &c.; but in החשה Is 602 the article is no doubt due to dittography of the ה, and the parallel וַעַרָבֶּל has no article.

(d) Comparisons, since the object compared is treated not (as usually in O English) individually but as a general term, e.g. Is 118 white is as snow, as wool; red באכור like crimson; Is 344 and the heavens shall be rolled together a string of tow is broken; a string of tow is broken; i S $_26^{20}$, 1 K $_{14}^{15}$, Is $_{10}^{14}$, $_{24}^{20}$, $_{27}^{10}$, $_{29}^{8}$, $_{53}^{6}$, Na $_{3}^{15}$, $_{\psi}$ $_{33}^{7}$, $_{49}^{15}$; cf. also such examples as Gn $_{19}^{28}$, Ju $_{14}^{6}$, where the object compared is determined by a determinate genitive which follows (according to § $_{127}^{2}a$).

Examples of indeterminate comparisons are rare, and perhaps due only to pthe Masora,—so at least in the case of singulars, while in such plurals as those in Gn 42^{20} , I K 10^{27} , Jo $2^{4.7}$, the omission of the article may be explained by the ordinary rules. On the other hand, the article is regularly omitted when the object compared is already defined by means of an attribute (or relative clause, Jer 239, ψ 1712), e.g. Is 162 בעוף נודר קן כודר קן כושלח as wandering birds, (as) a scattered nest (but cf. 1014 במין עבר 205; 1419, 205; נבמין 14 (but \u03c4 14 במין עבר 205); Jer 230, Pr 278, Jb 2925, 3014.—In comparisons with persons also the Masora seems to avoid the use of the article, as in אל בובור Jb 1614 and seven other places (בְּבָבוֹר only in Is 4218), בּאָב Jb 3118, בּגָבֶר Jb 388, 407.

4. Peculiar to Hebrew is the employment of the article to denote qa single person or thing (primarily one which is as yet unknown, and therefore not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is mostly used.

Thus Am 519 as if a man did flee from a lion (האלון, i.e. the particular lion ? pursuing him at the time), and a bear (III) met him, &c., cf. 312, I K 2036 (John 1012); also Gn 871, 1413 (מבלימ), i.e. one that had escaped, the particular one who came just then; so also Ez 2426, 3321; cf. 2 S 1518); Gn 151.11, 187 the servant, who is regarded as being constantly at hand and awaiting his commands; cf. 2 S 1717 (but הבער Nu 1127 is used like הפלים above); Gn 1930, unless בַּמַעָרָה means in the well-known cave; בַּמַעָרָה Gn 2811, according to Dillmann, upon the place suitable for passing the night, or the right place, but it may possibly also refer to the sanctuary of Bethel afterwards so sacred and celebrated; Gn 42²³, 46², 50²⁶, Ex 2¹⁵, 3², 4²⁰, 21²⁰ (2 S 23²¹), Lv 23⁴², 24¹⁰ (Samaritan ישׂראלי without the article); Nu 1711, 216.9, 256, Dt 195, Jos 215, Ju 418, 825, 1319, 1619, 1929, 2016, 1 S 1734, 1913, 2110, 2 S 1717, 1 K 68, 1314 (? most

due to the masoretic punctuation. There is, however, no reason to doubt the correctness of the tradition. The same is true of the examples under n and o.

¹ Cf., however, analogous examples in biblical Aramaic in Kautzsch's Gramm. des Bibl. Aram., § 79 f, e.g. Dn 214, 32, &c.

probably a particular tree is meant); וְדְּלֶּלְהָה, Is 7¹⁴ (חִבֶּלְלְהָה, i.e. the particular maiden, through whom the prophet's announcement shall be fulfilled; we

The article is sometimes used in this way before collectives in the singular, which are not meant to denote (like the examples given under l) a whole class, but only that part of it which applies to the given case; thus הַּעַרֶב Ex 23²³.

ע When several attributes (whether connected by Wāw or not) follow a determinate substantive, each of them takes the article, e.g. Dt 10¹⁷ אָל הַּבְּּבֹּר וְהַבּּּבֹּר וְהַבּּּבִּר וְהַבּּּבִּר וְהַבּּּבִּר וְהַבּּּבִּר וְהַבּּּבִּר הַּבְּבֹּר בְּבִּבֹּר בְּבִּבּר הַבְּבִּר בְּבַּבֹּר בְּבִּבְּר בְּבָּבִר בְּבַּבֹּר בְּבַּבְּר בְּבַּבְּר בְּבַּבְּר בְּבַּבְּר בְּבַּבְּר בְּבַבְּר בְּבַּבְּר בְבַּבְּר בְּבַּבְּר בְּבַּבְּר בְּבַּבְּר בְּבַּבְּר בְּבָּבְּר בְּבָּבְר בְּבָּבְר בְּבָּבְּר בְּבַּבְּר בְּבָּבְר בְּבָּבְר בְּבְּבְּר בְּבַּבְּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבַּר בְּבַּר בְּבַּר בְּבַּר בְּבִּר בְּבַּר בְּבַּר בְּבִּר בְּבַּר בְּבִּר בְּבִּר בְּבִּר בְּבִּר בְּבִּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבִּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבִּר בְּבָּר בְּבְּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבְּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבָּר בְּבְּר בְּבִּר בְּבְיבְּר בְּבְּר בְּבָּר בְּבְּר בְּבְּר בְּבְּר בְּבְּר בְּבְּר בְבְּר בְּבְּר בְּבְּר בְּבִּר בְּבְּר בְּבִּר בְּבִּר בְּבְּר בְּבְּר בְּבִּר בְּבְּר בְּבִּר בְּבִּר בְּבִיר בְּבִּר בּר בּבּר בּבּבּר בּבּר בּבּ

Rem. i. The article is, however, not infrequently used also— צט (a) With the attribute alone, when it is added to an originally indefinite substantive as a subsequent limitation; so always with ordinal numbers after ביי, e.g. Gn 1³¹ (cf. 2², Ex 20¹⁰, &c.) יוֹם הִישִׁי the sixth day (prop. a day namely

¹ The demonstrative used adjectivally is generally placed after the adjective proper; in such cases as מַּבְּרוֹבְּיָל בַּיְלָּה הַנְּרְלֹי 2 Ch r¹⁰ the adjective forms a further (fresh) addition to אַמָּרְךְ הַנָּה הַנָּרוֹם.

² Cf. Driver, Tenses, 3rd ed., § 209; M. Lambert, REJ. 31, 279 f.—The omission of the article from the substantive is not to be regarded in this instance as an indication of late style, and consequently cannot be put forward as a proof of the late origin of the 'Priestly Code' (cf. Dillmann on Gr. 181, Holzinger, Einl. in d. Hexateuch, p. 465, and especially Driver in the Journal of Philology, xi. 229 f., against Glessbrecht in ZAW. 1881, p. 265 f.). On the other hand, the common omission of the article from the substantive before a determinate adjective (e. g. אוֹלְהַלְּהַלְּהַלָּהְּלָּהָ the great synagogue, in the Mishna; cf. Segal, Mišnaic Hebrew, p. 19 ff.) is certainly a later idiom.

the sixth; but יוֹם שׁני a second day, Gn 18); Ex 1215 מיוֹם הראשו from the first day onward (not before Dn 1012 and Neh 818 is מן־היום הראשוו used instead of it). On the other hand, the article is always found after ב, hence בּיוֹם הַשָּׁשִׁי &c., although it is possible that the original reading in these cases was Dita. and that the article is only due to the Masora. In Ju 625 the text is evidently corrupt (see verse 26).—Especially also in certain frequently recurring combinations as in particularizing the gates in Jer 38^{14} , Ez 6^{2} , &c., Zc 14^{10} , and courts in 1 K $7^{8.12}$, &c., Ez 40^{28} ; and very often when the attribute consists of a participle, e.g. Dt 223 , Ju $^{21^{19}}$, I S $^{25^{10}}$, Jer $^{27^3}$, $^{46^{16}}$ הַרָּב הַיּוֹנָה the sword which oppresses (?); Ez 1422, Zc 112 Keth. (the impenetrable forest?) Pr 2618, \$\psi\$ 11921.

Of the other examples, Gn 21²⁹ (where, however, the Samaritan reads & הכבשות), 41²⁶ (but cf. verse 4), Nu 11²⁵, Ju 16²⁷, I S 17¹⁷ may at any rate be explained on the ground that the preceding cardinal number is equivalent to a determinant; in Gn 121, 289.10, &c., the substantive is already determined by בל־, and in 1 S 14²⁹ (דבשׁ) by מעם בו In 1 S 12²³, 2 S 12⁴, Is 7²⁰ (where, however, השכירה might also be understood as a subsequent explanation of and Neh 955, the omission of the article after the preposition is certainly due merely to the Masora. In I S 1623 (unless רוֹחַ אֵלהִים is to be read twice), Zc 47 (where however אָת הַהָּה is probably meant), $\dot{\psi}$ 104 18 (where a ה precedes הַרִים, hence probably a case of haplography), the omission of the article before N, \Im (?) and Π may be due to a regard for euphony (see zbelow). On the other hand, in 1 S 618 (read 'הַּאָבוֹ הַנּּי), 1712 is a later addition), 1922 (cf. the LXX), Jer 172, 3214, 408 Keth., Ez 23 (read via or omit with Cornill), Mi 7^{11} , ψ 624, either the text is corrupt, or the expression incorrect. But in 2 K 2013, Jer 620, Ct 710 acc. to D. H. Müller (Anzeiger der Wiener Akad., phil-hist. Kl. 1902, no. x) אום is the genitive of a substantive, aromatic oil, sweet cane (in Jer 620 read וֹחַבָּה), like spiced wine. In Is 392 read בּשָּׁמֵן הַפּ׳ 133² and in עי 133² בּשָׁמֵן הַפּוֹב.

(b) No article with the attribute, while the substantive is determined y either by the article, or a suffix, or a following genitive. Thus the article is sometimes omitted with demonstratives, since they are already to a certain extent determined by their meaning (cf. also the Meša inscription, 1. 3, הבמת this high place); as with הוא Gn 1933 (evidently for euphony, and so probably often); 3016, 3223, 1 S 1910; with איז Gn 3821; with א ψ 128 (according to the Masora N is a relative pronoun here, as always elsewhere); with אָלֵה וֹ S 223, according to the present corrupt text (the original reading אָלהִים became בֶּל־עַם אֵלהִים, and אֱלהִים was then corrupted to אבה); so, almost without exception, when the substantive is determined only by a suffix, e.g. Jos 220, Ju 614, 1 K 108, 2 K 12 and S8f., where הָלָיי, as in Jer 1019, has arisen by contraction from הָלָיי, or we should simply read לְּיָׁת (in all these passages with הָלֹי; Gn 248 (with הֹלִי; Ex 101, 1 K 2223, Jer 3121 (with אלה).

The article is sometimes omitted also with the attributes referring to MG CHRISTINGOULEGE proper names, as נירון רַבַּה Jos 118, 1928, חַמַת רַבָּה Am 62. Other examples are Jos 163.5, 1813, 1 K 917 (but in 1 Ch 724, 2 Ch 85 with the article). In Gn ק־11, &c., הַבָּה is also a case of this kind, הָהוֹם בַבַּה being used (almost always without the article) as a sort of proper name; cf. also אל עליון the most high

¹ Cf. Nöldeke, Beiträge zur semit. Sprachwiss., p. 48, n. 1.

God and אֱלֹהִים הַי the living God. In Ju 1^{15} and אַלֹהִים and מים are strange; Jos 15^{19} has הַ עַלְּיִוֹת and ג' תַּהְתִּיוֹת.

§ 127. The Noun determined by a following Determinate Genitive.

Brockelmann, Grundriss, i. 475.

- a When a genitive, determined in any way, follows a nomen regens, it also determines the nomen regens, which, according to § 89 a, is always in the construct state. Moreover, every pronominal suffix attached to a substantive is, according to § 33 c, to be considered as a genitive determinate by nature. An independent genitive may be determinate—
 - (a) By its character as a proper name (according to § 125 a), e.g. זְּבֶר יְהוָה the word of the Lord.
 - (b) By having the article, e.g. אִישׁ הַמִּלְּחָמָה (prop. the man of the war) the soldier (but אִּישׁ מִלְחָמָה Jos 17¹, a soldier); אַנְשֵׁי הַמִּלְחָמָה

¹ The same reason no doubt also favoured the omission of the article before אָלְּיֶה, see above, under y. Also in Is 23⁷ (is this your joyous...?) the article is omitted before עַלְיִיה probably only for euphony.

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Nu 3149, the soldiers; דְּבַרְ הַבְּּבִיא the word of the prophet, Jer 289 (but e.g., on the other hand, מְצְוַת אֲנָשִׁים מְלֻפְּדָה a commandment of men which hath been taught, Is 2913; word of falsehood, Pr 2912).

- (c) By the addition of a pronominal suffix (see above), e.g. בֵּיְת־אָבִי my father's house.
- (d) By construction with another genitive determined in some way, e.g. Gn 3² מְבֵּרֵי עִקְרַהָּנְי of the fruit of the trees of the garden. Thus in Is 10¹² four, and in 21¹¹ even five, members of a series are determined by a concluding determinate genitive.
- Rem. 1. The above explains also the various meanings of לב (prop. a b substantive in the sense of aggregate, whole), according as it is followed by a determinate or indeterminate genitive. In the former case בֹּל הַמָּלֵי, i.e. all, the whole (like the French tous les hommes, toute la ville), e.g. בְּלְבְּהַלְּאָרָי, i.e. all, the whole (like the French tous les hommes, toute la ville), e.g. בְּלְבְּהַלְּאָרָי, i.e. all, the whole (prop. the entirety of the) earth, בּלְבְּלָבְּי, all men; 1 Ex 18²², Nu 15¹³, Jer 4²⁹, and cases like Nu 4^{23,47}, 21⁸ where בו sis followed by a singular participle with the article. On the other hand, before an indeterminate genitive בו is used in the more indefinite (individualizing) sense of of all kinds, any (cf. tout homme, à tout prix), or distributively each, every, e.g. בו בו בו בעריף (kind of) tree, Gn 2°; cf. 4²², 24¹⁰, 1 Ch 29²; בו מון בו בו בו בו בו בעריף בו בעריף לוביר בעריף

It is, however, to be observed-

(a) That the article may in this case also (see § 126 h) be omitted in poetic style, although the substantive is to be regarded as determinate, e.g. all (the) tables, Is 28°.

(b) That the meaning every is frequent even before singulars used collectively; afterwards the idea of quisque passes naturally into that of totality, e.g. בְּלְבְּיִלְּי, each living thing, i. e. every (not every kind of) living thing; בוֹלְבְילִי בְּעָלְי בְּעֹלְי בְּעֹלְי בְּעֹלְי בְּעֹלְי בְּעֹלְי בְּעֹלְי בְּעֹלִי בְּעֹלְי בְּעֹלִי בְּעֹלְי בְּעֹלִי בְּעִלְי בַּלְיעִנְ בְּעִלְי בְּעִלְי בַּלְיעִנְ בְּעִלְי בְּעִלְי בְּעַלְי בְּעִלְי בְעִלְי בְּעִלְי בְּעַלְי בְעִלְי בְעִלְי בְּעַלְי בְעִלְי בְּעַלְי בְעִלְי בְּעַלְי בְּעַלְים בּעלִים בּעלים בעלים בע

finally-

(c) That before the names of members of the human body, \(\frac{1}{2} \) frequently (as being determinate in itself) denotes the entirety, e.g. Is 15 the whole head, the whole heart (the sense required by the context, not every head, &c., which the expression in itself might also mean); 911, 2 K 238, Ez 297 all (i.e. the whole of) their shoulders . . . all (the whole of) their loins; 365.—On \(\frac{1}{2} \) with a suffix when it follows a noun in apposition (e.g. Is 98 \(\frac{1}{2} \) \(\frac{1}{2} \) \(\frac{1}{2} \) of. Driver on 2 S 29), as well as when it follows absolutely in the genitive (= all men, every one, e.g. Gn 1612), 2 see the Lexicon, pp. 481b, 482b.

2. Gentilic names (or patronymics), derived from compound proper names d (consisting of a nomen regens and genitive), are determined by inserting the article before the second part of the compound (since it contains the original

י being a collective, cf. בֶּל־הָאָרָם 2 S 15², all men, בְּל־הַבֵּן Ex 1²² all sons, בָּל־הַבֵּן all daughters; in itself בַּל־הַאָּרָם could also mean the whole man.

² In Ezr 10¹⁷ instead of בַּכֹּל אֲנָשִׁים read simply בָּכֹל הַאָּנָשִׁים.

genitive), e.g. בּן־הַיְמִינִי (see § 86 h) a Benjamite; אַן בּן־הַיְמִינִי the Bethlehemite, I S 16¹, &c. (cf., however, I Ch 27¹² בְּירְהַנְּקְמִי ; (לַבּן יְמִינִי the Beth-shemite, I S 6¹¹; אֲבִי הַעָּוְרִי יִמִינִי the Abiezrite, Ju 6¹¹, &c., cf. I K 16³⁴.

3. In a few instances the nomen regens appears to be used indefinitely notwithstanding a following determinate genitive; it is not so, however, in Gn 167, where the reference is to a well-known fountain; 2128, where in the original context there must have been some reason for the seven ewe lambs of the flock; 2 S 1230 the spoil found in the city; but it often is so before a proper name, as in Ex בסי הוה a feast of the Lord (unless it is the spring festival), Dt 725, and frequently הוֹעָבַת יהוֹה an abomination unto the Lord; cf. also Gn 4634, Dt 2219 a virgin of Israel; 1 S 412 a man of Benjamin; Pr 251, Ct 21, 39; similarly before appellatives with the article (or before a genitive determined by a suffix, as in Lv 1434), 1 S 2020 three arrows; 2 S 2311 השָׂרָה השָׁרָה a plot of the ground (but see Gn 3319, Jos 2432); Ju 136, Jer 134, 4116, Ct 111.13f., 513, 73, 82. On the other hand, שִׁיר הַמַעֵלוֹת in the titles of Psalms 120 to 134 (except (שיר לפועלות, was most probably originally the title of a collection, in the sense of 'the pilgrimage-songs' (according to § 124 r), and was subsequently added to these Psalms severally.—In Ex 2024 בכל־הפקום in all the place, sc. of the sanctuary, is a dogmatic correction of בַּבֶּל־מֶקוֹם, in every place, to avoid the difficulty that several holy-places are here authorized, instead of the one central sanctuary. In Gn 2013 also בֶּלְ־הַמָּקוֹה (unless it means in the whole place) is remarkable, since elsewhere every place is always (8 times) בל־מקוֹם

4. The deviations mentioned under e, from a fundamental rule of syntax, are in some cases open to suspicion on textual grounds, but much more doubtful are the instances in which the article is found before a noun already

determined in some other way, as-

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only a subsequent insertion; so also יְשִׂרְאֵל (cf. LXX), 2 S 20²³, 2 K 7¹², זְנִית וּ S 26²² after הַּמְּלֶּהְ (simplified by the Masora to יְשִׁרְאֵל פְּרֶּצֶּי נְּאַרָּאָל (simplified by the Masora to יְשִּלְּהְ אָרָּז נְאַלְּאָל צָבְּעַלְּתְּ אָבָּז נְאַלָּאָן (simplified by the Masora to יְשִׁלְּהַר פְּרֵּצֶּי; זְּבְּעַר אָבָּז בּעַלְּתְּ אָבָּז נְאַלָּאָן (simplified by the Masora to יְשִּלְּהֶּר פְּרָּצֶּי; זְבְּיִלְּת אָבְּז בְּעַלְּתְ אָבָּז נְשִׁלְּה וּ בְּעַבְּיִת אָבְּז בּעָבְּיַבְּאָ בְּעַבְּיִת אָבָּז בּעָבְּיִבְּאָ is 18 2 א בְּעַבְּיִת אָבָּז בּעָבְיִבְּבְּיִבְּי וּ בְּבָבְיִי מִּבְּיוֹת מוּ בּצֹּז נִייִּבְּי בְּבָבְי בּעְבָּבְי בּעְבָּי בְּעָבְיִּת אָבָּז בְּעָבְיּת אָבָּז בְּבָּבְי וּ בְּבָּבְי בְּעָבְיּת מְבִּבְּי בְּבָּבְי בְּבְּבִי וּ בְּבָּבְי בְּבָבְי בְּבָבְי בְּבָבְי בְּבְבִי בְּבְבְּי בְּבְבְי בְּבְּבְי בְּבְבְי בְּבְּבְבְי בְּבְבְי בְּבְבְבְי בְּבְבְי בְּבְּבְבְי בְּבְּבְי בְּבְּבְבְי בְּבְבְי בְּבְבְי בְּבְבְי בְּבְבְי בְּבְּבְי בְּבְבְי בְּבְבְי בְּבְבְי בְּבְבְי בְּבְבְי בְּבְבְייִי בְּבְבְייִם בְּבְבְייִי בְּבְבְייִי בְּבְבְייִי בְּבְבְייִי בְּבְבְייִי בְּבְיבְיי בְּבְייִי בְּבְייִי בְּבְייִי בְּיִבְייִי בְּבְייִי בְּבְייִי בְּיִי בְּבְייִי בְּבְיבִיי בְּיִי בְּבְיבִיי בְּיִבְייִי בְּבְיבִיי בְּיִי בְּבְיבִיי בְּיִבְייִי בְּיִבְייִי בְּיבְיי בְּבְיבִיי בּבְייִי בְּיִבְייִי בְּיבְיבְייִי בְּבְיבִיי בְּיבְיבְייִי בְּבְיבִיי בְּבְיבִיי בְּבְיבִיי בְּבְיבִיי בְּבְיבְיים בְּבְיבִיי בְּבְיבְיבְיים בּבְיבְיבְיים בְּבְיבְיבְיים בּבּבְיבִיים בּבְיבְיבּיים בּבּיים בּבּבְיבּים בּבּבּיים בּבּבּיים בּבּבּיים בּבּבּיים בּבּבְיבִיים בּבּבּיים בּבּבּיים בּבּיבְיבּים בּבּבּבּיים בּבּבּיבּים בּבּבּבְיבִים בּבּיבּים בּבּבְיבְיבְיבְיבְיבְיבְיבְיבְיבְיבּים בּבּיבְיבְיבְיבְיבְיבְיבְיבְיבְיבִים בּבְיבְיבְיבְיבְיבְיבְיב

A similar ellipse must also be assumed in 2 K 2317 the sepulchre is the & sepulchre of the man of God (but most probably קבר has dropped out after מהַפְבּר and ψ 1234 (cf., however, the LXX, and observe that in the parallel member the genitive is paraphrased by).—In Jos 314 (verse 17 has been added to the original הַאָרוֹן by a redactor; cf. similar syntactically impossible additions in verse 11 (also in 1S $_4$ 3,&c., where the LXX still had simply הותר ; in היתר Ju 1614 the Masora evidently combines two different readings יְתַר הָאָרֶג; and similarly in Jer 25²⁶ (where was only subsequently introduced into the text), the two readings and מְמְלְכוֹת הָא' are combined.—In Jos 811, 1 K 1424, Jer 3140, Ez 4516 the article, being usual after 52, has been mechanically added, and so also in 2 Ch 816 after ערד; in 2 K 94 the second הַבַּער (instead of נַער) is occasioned by the first; in Ez קי מהומה belongs as a nominative to what follows; in Ez 829 the meaning perhaps is in the chambers, in the house of the Lord, or the article is to be omitted; in I Ch 1527 the text is manifestly corrupt.

Of another kind are the instances in which a determinate noun is followed \$\hbeta\$ by a definition of the material in apposition (hence, not in the genitive; cf. § 131), e.g. Ze \$4^{10} הַבְּרֵיל five weight, the lead, i.e. the leaden weight; Ex 39¹⁷, 2 K 16¹⁴ (הַבְּהַשֶׁת, both here and in verse 17, is probably only a later addition, while המכונות המכונות in verse 17 has arisen from a confusion of two readings, המכונות המכנות המכנות

§ 128. The Indication of the Genitive Relation by means of the Construct State.

Cf. especially Philippi's work cited at the head of § 89.

a 1. The genitive relation is regularly expressed (see § 89) by the close connexion of the nomen regens (in the construct state) with the nomen rectum (in the genitive). Since only one nomen regens can be immediately connected with a nomen rectum, it follows that the same genitive cannot depend on two or more co-ordinate nouns, but a second (sometimes even a third, &c.) regens must be added with a suffix referring to the nomen rectum, e.g. בני דור ובנקיו the sons of David and his daughters (not בָנֵי וּבְנוֹת דָּוָד); cf. I K 828.1 The language even prefers to avoid a series of several co-ordinate 2 genitives depending upon one and the same nomen regens (such as occur in Gn 14¹⁹, Nu 20⁵, 31^{54} [1 Ch 13¹], 1 S 23⁷, 2 S 19⁶, Is 22⁵, ψ 5⁷, 8³),³ and rather tends to repeat the nomen regens, e. g. Gn 243 אֵלהֵי הַשָּׁמַיִם the God of heaven and the God of the earth (so in Jer 81 the regens is five times repeated). A lengthened series of genitives may, however, be formed by a nomen rectum serving at the same time as regens to a genitive depending on it (cf. § 127 a [d]); e.g. Gn 479 ימי שני חני אבחי the days of the years of the life of my fathers; cf. Jb 1224, where there are three genitives, Is 1012 four, and 2117 five (unless the last three are in apposition). As a rule, indeed, such an inconvenient accumulation of genitives is avoided by means of a circumlocution in the case of one of them (see § 129 d).

b Rem. As the fundamental rules stated above are the necessary consequence not merely of logical but more especially of rhythmical relations (see § 89 a), we must feel the more hesitation in admitting examples in which genitives are supposed to be loosely attached to forms other than the construct state. Some of these examples (the supposed genitives following a regens which is determined by the article) have been already discussed in § 127 f-h. Compare, moreover:

c (a) Genitives after the absolute state, e.g. Is 281 נְיֹא־שַׁלְנִים הַלּוֹמֵי בוֹ the fat ralley of them that are overcome with wine. The usual explanation that Dippersone single idea (in German Fettigkeitstal), on which the

¹ Very rare, and only possible in very rapid utterance, are such exceptions as Ez 3116 (מַבְּחַר וְּטִוֹלֵה); Pr 1611.—In Is 112 the spirit of knowledge and of the fear of the Lord, אַדְּעָת may at any rate also be taken as an absolute genitive, so also אַבָּהַ Dn 14.

² In ψ 114¹ a second genitive is added even without the copula, but the parallelism of the members renders any misunderstanding impossible.

³ In almost all these instances the two (or three) genitives form one closely connected whole, as heaven and earth, sons and daughters.

genitive הַלּוֹמֵי בֹּן then depends, in reality explains nothing; the text is almost certainly corrupt. In Dt 1518 משנה would be expected; in Jos 311 יהברית is a later addition; in Is 3218 (משוש), and ψ 6822 (שער), the absolute for the construct state probably rests only on the authority of the Masoretes. In Ju 625 ff. the text is obviously in confusion. In Ju 832 (cf. 624) בַּעַפַרָה should come either after וּמְבֵר or at the end of the verse, unless, with Moore, we omit אבי הע' as a gloss (from 624); in Is 6311 משה is probably a gloss on ימי־עוֹלַם which has crept into the text; in 2 S 42 לאיש־בּשׁת, according to the LXX, has dropped out before בָּ; in Ez פֹנוֹת is to be omitted with the LXX; if originally in the text, it could only be genitive (= all abominations of evils), not an adjective; Pr 216 the text is altogether uncertain (the LXX read for מְבַקשׁי; in 1 Ch 913 the preposition כ (after a ב) has dropped out before בּלְאָבֶּה (cf. 1225).—Elsewhere (Dt 35, 1 K 413, 2 Ch 85) the supposed genitives are to be taken rather as words of nearer definition standing in apposition, i.e. with high walls, gates, and bars. In Jer 85 ירושלים is either in apposition to הוה or is better (since not in the LXX) omitted as a gloss.

(b) Genitives after a noun with a suffix (where the suffix prevents the direct d government by the nomen regens). Thus in Lv 272.3.5, where וערבך after ערבך might be taken, contrary to the accents, as subject of the following clause; in Lv 515.25 the suffix may refer to Moses. In Lv 63 מדוֹ בּוֹה his garment, namely the garment of linen, unless simply in apposition, cf. § 131 d (or read יווי (?); Lv 2642, where בְּרִיתִי יְעֵלְב ונוֹ could at most be explained as an ellipse for בויתי ברית יעקב, cf. § 125h (probably, however, it is a case of dittography of the , which was repeated also before מברהם; so Valeton, ZAW. xii. 3); equally strange is בריתי היום Jer 3320, &c. On the other hand, אם יהיה וביאכם יהוֹה Nu 126 could not possibly mean if your prophet be a prophet of the Lord; the text is manifestly corrupt (probably בְבִיאַךְ מִנְהַוֹה is to be read, with Marti). In עְ 457 מְלְהִים (usually explained as thy divine throne), אלהים is most probably a later addition [another suggestion is to read באלהים like God('s throne): cf. § 141 d, note]. In Jer 5220 two readings are probably combined, לנחשת כל-הכלים without any addition, and לנחשתם In Nu 2512 ישלום is in apposition to בִּרִיתִי On דַּרָבֶּדְּ וְמָה Ez 1627, cf. § 131 r.

2. The dependence of the nomen rectum on the nomen regens by f no means represents merely what is, properly speaking, the genitive relation (see the examples under g-i). Very frequently the nomen

¹ Halévy, J. A. xiv. 548, removes the difficulty by pointing אַרבּה.

rectum only adds a nearer definition of the nomen regens, whether by giving the name, the genus or species, the measure, the material, or finally an attribute of it (genit. epexegeticus or appositionis, see the examples under k-q).

Examples. The nomen rectum represents-

- g (a) A subjective genitive, specifying the possessor, author, &c., e. g. בֵּית־הַמֶּלֶןה the king's house; דְבֵר יְחוֹף, the word of the Lord.
- i (c) A partitive genitive; this includes especially the cases in which an adjective in the construct state is followed by a general term, e.g. הַבְּמוֹת שֶׁרוֹתֶיהְ the wisest of her ladies. Ju 5²⁹; cf. for this way of expressing the superlative, § 133 h, and also r below.
- Merely formal genitives (genit. explicativus or epexegeticus, genit. appositionis) are those added to the construct state as nearer definitions—
 - (d) Of the name, e.g. רְהַר פְּרָת the river Euphrates; אֶּרֶץ בְּנַען the land of Canaan; אָרֶץ בְּנַען the virgin Israel (not of Israel), Am 5².
- l (e) Of the genus, e.g. Pr 15²⁰ (21²⁰) בְּמִיל אָרָם a fool of a man (= a foolish man); cf. Gn 16¹², Is 1⁴, 29¹⁹, Ho 13², Mi 5⁴, &c.
- M (f) Of the species, e.g. אָחָהַת קָבֶר a possession of a burying-place, i.e. hereditary sepulchre, Gn 23⁴, &c.; אֹהֶל בֵּיֹתוֹי the early figs, Jer 24²; אֹהֶל the tabernacle of my house, i.e. my dwelling-place, ψ 132³.
- ת (g) Of the measure, weight, extent, number, e.g. אַסְפָּר מְחָלֵי people of number, i.e. few in number, Gn 34³⁰, Dt 26⁵; cf. also Ez 47³⁻⁵ waters of the ankles, waters of the loins, waters of swimming, i.e. which reached up to the ankles, or loins, or necessitated swimming; but in verse 4 in apposition (?)
- O (h) Of the material of which something consists, e.g. בְּלִי הֶתֶרֶשׁ a ressel of earthenware, Nu 5¹⁷; בְּלֵי בְּׁלֶף ressels of silver (cf. the French des vases d'or); ישָׁבֶּט בַּרְוֹל an ark of wood, שַׁבֶּט בַּרְוֹל arod of iron, ψ 2°; cf. Gn 3²¹, 6¹⁴, Ju 7¹³, &c.

¹ The latter term is preferred especially by König, Theol. Stud. und Krit., 1898, p. 528 ff.

É CÎ. in Latin a similar use of the genitive after iniuria (Caes. B. G. 1, 30), metus (hostium, Pompeii, &c.), spes, and other words. In Greek, cf. εὔνοια τῶν φίλων, πίστις τοῦ θεοῦ, ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. 1¹⁸.

s In the almost entire absence of corresponding adjectives (אַרָּאָהְיִי made of cedar, a denominative from לַבְּרוֹלֵישׁ, and בַּרוֹלִישׁ brazen are the only examples), the language regularly has recourse to the above periphrasis. On the form qāṭūl, as expressing an inherent property, cf. § 50 f; cf. also the proper name, בַּרוֹלֵילָי ferreus.

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In a wider sense this use of the genitive also includes statements of the q purpose for which something is intended, e. g. אַבְּחָה אַ sheep for the slaughter, ψ 44²³; אַבְּחָה the chastisement designed for our peace, Is 53⁵; cf. 51¹⁷ (the cup which causes staggering), ψ 116¹³; finally, also, the description of the material, with which something is laden or filled, e. g. 1816²⁰ וְחַכּוֹר an ass laden with bread and a bottle of wine (but probably שַּלְּהָה נוֹל הַרָּה נוֹל הַרָּה (cf. Gn 21¹⁴, Pr 7²⁰, &c.

2. To the periphrases expressing attributive ideas (see p above) by means s of a genitive construction may be added the very numerous combinations of the construct states אַלָּיאָ a man, אֲבָישׁ master, possessor, בוֹּן son, and their feminines and plurals (including מְחֵישׁ men, used only in the plural), with some appellative noun, in order to represent a person (poetically even a thing) as possessing some object or quality, or being in some condition. In English, such combinations are sometimes rendered by single substantives, sometimes by circumlocution.

Examples :-

(b) Of אַבַּׁל, &c. : אַבַּעל שַׁעֵל אַנעל אַבּ גּמּנית, 2 K ו⁸; הַחְלֹמוֹת the dreamer, Gn 37¹⁰; **U** cf. Na 1², Pr 1¹⁷, 18⁹ (a destroyer), 22²⁴, 23² (disposed to eat, greedy), 24⁸; feminine

בּעֲלַת־אוֹת a woman that hath a soothsaying spirit, I S 287; cf. Na 34; in the plural, e.g. בַּעֲלֵי הָצִים archers, Gn 49²³, בַּעֲלֵי הָצִים confederates, Gn 14¹³; בַּעֲלֵי sworn supporters, Neh 6¹⁸.

There is another use of רְבֵּי מִי לְבָּי to denote membership of a guild or society (or of a tribe, or any definite class). Thus בְּגִי הְאָלָהִים or בְּבִּי אֲלָהִים Or בַּבִּי אֲלָהִים Or בַּבִּי אֲלָהִים Or בַּבִּי אֲלָהִים Or בַּבִּי אֲלָהִים Or בְּבִי אֲלָהִים I K 20.35 (cf. also בַּגִי אֲלִים יִּ אַלִים or בַּגִי אֲלִים I K 20.35 (singular in Am אַרְים) persons belonging to the guild of prophets; בְּיִרְהַבְּּהָיִאִים וּ Neh 38 one of the guild of apothecaries, cf. 3.31 where בַּוֹי הַבְּּרָחִלֵּה is to be read. Similarly בַּנִי שַׁלְּשִׁים Or בַּנִי שְׁלָשִׁים is to be read. Similarly בַּנִי הַבְּרָשִׁנִּי הַבּּרָיִם הַבּּרָיִם הַבּּרִים הַבּּרִים בּבִי הַבּּרָים וּשִׁנִּים בּבִי הַבְּרִשְׁנִים Ch בַנִי בַּבְּרָבִים מּשׁׁרִים בּבִי הַבּּרִים בּבִי הַבּּרִים בּבִי הַבּּרִים בּבִי הַבּּרִים בּבִי הַבּּרִים בּבִי הַבּּרִים בּבִי הַבְּרִים בּבִי הַבּּרִים בּבִי הַבּרִים בּבִי הַבּּרִים בּבִי הַבּרִים בּבִי הַבּרִים בּבִי הַבּרִים בּבִי הַבְּרִים בּבִי הַבְּרִים בּבִי הַבְּרִים בּבִי הַבְּרִים בּבִיים בּבִי הַבְּרִים בּבִיים בּבִּים בּבִי הַבְּרִים בּבִי הַבְּרִים בּבִי הַבְּרִים בּבִיים בּבּבִי הַבְּרִים בּבּים בּבִיים בּבְּרִים בּבּבִי הַבְּרִים בּבִיים בּבְּרִים בּבְּרִים בּבּבִים בּבּבִיים בּבּבְיים בּבּבְיים בּבּבְיים בּבּבְיים בּבּבְיים בּבּבְיים בּבּבּים בּבּים בּבּיים בּבּבִי הַבְּבְּבִים בּבּבּים בּבּים בּבּים בּבּבּים בּבּים בּבּבִי הַבּבְּים בּבּבְיים בּבּבְיים בּבּבּים בּבּים בּבּיים בּבּביים בבּביים בבּביים בבּביים בביים בב

- 3. Special mention must be made of the not infrequent idiom by which adjectives (sometimes also ordinals, see § 1340) are added in the genitive, like substantives, rather than as attributes in the same state, gender, and number as the noun which they qualify; thus, Is 284 אָנְיצָת נֹבֶל the flower of that which fades, for which verse I has אַנִיצֶת נֹבֶל the fading flower; cf. further, Is 2224, Jer 22¹⁷(?), 52¹³, ψ 73¹⁰, 74¹⁵ (but אָנָי מָבָּר בַּעִל בָּעָ מָבְּי מָבָּר בַּעִי מָבָּר בַּע מַבְּי מַבְּר בַּע מַבְּי מִּבְּר בַּע מַבְּי מִבְּר בַּע מַבְּי מַבְּר בַּע מַבְּי מִבְּר בַּע מַבְּי מַבְּר בַּע מַבְּי מַבְּר בַּע מַבְּי מִבְּר בַּע מַבְּי מַבְּר בַּע מַבְּי מַבְּי מַבְּר בַּע מַבְּי מַבְי מַבְּי מַבְּי מַבְּי מַבְּי מַבְּי מַבְּי מַבְּי מַבְי מַבְּי מַבְּי מַבְי מַבְּי מַבְי מַבְי מַבְי מַבְי מַבְי מַבְי מַבְּי מַבְּי מַבְי מַבְי מַבְי מַבְּי מַבְי מַבְי מִבְּי מַבְי מַבְי מַבְּי מַבְי מִבְי מַבְי מַבְי מַבְי מִבְי מִבְי מַבְי מִבְי מַבְי מִבְי מִבְּי מִבְּי מִבְּי מִבְי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מַבְּי מַבְּי מִבְי מִבְי מִבְי מִבְּי מִבְּי מַבְי מִבְּי מִבְּי מִבְּי מִבְּי מַבְּי מַבְּי מַבְי מַבְּי מִבְּי מַבְּי מַבְּי מַבְּי מַבְּי מַבְּי מַבְּי מַבְי מַבְּי מַבְי מַבְּי מַבְּי מַבְי מַבְּי מַבְי מַבְי מַבְי מַבְי מַבְּי מַבְּי מַבְּי מַבְּי מַבְי מַבְּי מַבְי מַבְּי מַבְי מַבְי מַבְּי מַבְי מַבְּי מַבְי מַבְי מַבְי מַבְי מַבְי מַבְי מַבְי מַבְּי מַבְּי מַבְי מָבְי מַבְי מָבְי מַבְי מַבְּי
- 3. The epexegetical genitives include finally the numerous nearer definitions which follow the construct state of adjectives (and of active and passive participles, or verbal adjectives, cf. § 116 f-l). For, while the word of nearer definition is added to the verb in the accusative (e. g. אַרְיִלְלֶּהְ אַּתִריַנְלֶּלְי he was diseased in his feet, 1 K 15²³), it may, with participles and verbal adjectives, be either in the accusative

¹ On the other hand, in such passages as Is 362 (2 K 1817), Zc 144, Ec 810, &c., there is no apparent reason why the Masora requires the construct state instead of the absolute; hence אַ בּוֹלָ Is 362 and אַ בוֹ בוֹלַ Te 144 must be intended as forms of the absolute state, shortened in consequence of their close connexion.

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Especially frequent is the use of this genitive to name the part of \mathcal{Y} the body described as being affected by some physical or mental condition, e.g. $\psi 24^4$ בְּלֵים כֹּלִים clean as regards hands, &c.; 2×9^3 , Is 6^5 , Jb 17^9 ; Is 19^{10} \mathcal{Y} grieved in soul; 1×1^{10} , Jb 3^{20} . Also such examples as Am 2^{16} , Pr 19^1 , where a suffix is attached to the substantive, must be regarded as instances of the genitive construction, on the analogy of Pr 14^2 , see § 116 k.

§ 129. Expression of the Genitive by Circumlocution.

Pesides the construction of a nomen rectum dependent upon a nomen α regens in the construct state (§§ 89 and 128), the connexion of two nouns may also be effected otherwise, either by simply attaching the dependent noun by means of the preposition $\stackrel{>}{\sim}$, which, according to $\stackrel{§}{\circ}$ 119 r, expresses, besides other ideas, also that of belonging to, $\stackrel{?}{\circ}$ or by the addition of a relative clause ($\stackrel{?}{\circ}$ $\stackrel{?}{\circ}$ $\stackrel{?}{\circ}$, see h below).

1. The introduction of a genitive by sometimes occurs even when the b construction with the construct state would be equally possible, e. g. 1 S 1416 (where indeed the circumlocution makes the sense much plainer); as a rule, however, this use is restricted to the following cases:—

¹ Cf. the Latin integer vitae scelerisque purus ; tristes animi, &c.

² Cf. the $\sigma_{\chi}\hat{\eta}\mu\alpha$ Κολοφώνιον in Greek, e.g. $\hat{\eta}$ κεφαλ $\hat{\eta}$ τ $\hat{\psi}$ åι θρώπω for τοῦ ἀνθρώπου (Bernhardy's Syntax, p. 88). The Arab grammarians distinguish a twofold genitive, one of which may be resolved by $\hat{\rho}$, and the other by $\hat{\rho}$ [see Wright's Arabic Grammar, vol. ii, § 75 ff.]. The de of the Romance languages is a development of the latter idea; the Gascon, however, says e.g. la fille \hat{u} Mr. N., laying stress upon the idea of belonging to and not that of origin, as in la fille \hat{u} e... of the literary language.

be regarded as a transposition, but מְלְמוֹר is used epexegetically for the general term omitted before לְבְוֹר (as it were, a poem of David, a psalm). Moreover, the introduction of the author, poet, &c., by this Lamed auctoris is the customary idiom also in the other Semitic dialects, especially in Arabic.

ל (b) When a genitive is to be made dependent on a nomen regens, which is itself composed of a nomen regens and rectum, and represents, as a compound, one united idea, e. g. Ru בּיֵל וֹבְעוֹן לְבֹעוֹן לְבֹעוֹן לְבֹעוֹן לִבְעוֹן לְבֹעוֹן לִבְעוֹן לִבְּעוֹן לִבְּעוֹן לִבְעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְעוֹן לִבְּעוֹן לִבְּבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּעוֹן לִבְּבְּעוֹן לִבְּיִבְּעוֹן לִבְּיִים לְבְּבְּעוֹן לִבְּיִי לְּבְּבְּעוֹן לִבְּיִים לְּבְּבְּעוֹן לִבְּיִים לְּבְעוֹן לִבְּיִים לִּבְּעוֹן לִּבְּעוֹן לִבְּיִים לְבִּבְּעוֹן לִבְּיִים לְבִּבְּיִי לְּבְּבְּעוֹן לִבְּיִים לְבְבִּי לִבְּיִים לְבִּבּיִי לִּבְיּבְּעוֹן לִבְּיִים לְבִּבּיוֹים לִבְּבְּיִים לְבִּבְּיִים לְבְּבְּבְיִי בְּבְּבְּיִים בְּבְבְּיִים לְבִּבְּיִי בְּבְּבְיִי בְּבְּבְיִי בְּבְּבְּבְיּים בּבְּבְיִים בְּבְבְבְיִי בְּבְּבְּבְיּי בְּבְבְּבְיי בְּבְּבְּבְיּי בְּבְּבְּיִי בְּבְּבְּבְּיִים בְּבְּבְבְּבְּיִים בְּבְּבְּבְיּים בְּבְּבְּבְּבְּיִים בְּבְּבְּבְיּים בְּבְּבְּבְיּבְּיִים בְּבְּבְּבְּיוּ בְּבְּיִים בְּבְּבְּבְּיוֹם בְּבְּבְּבְּיִים בְּבְּבְּבְּיוּ בְּבְּבְּים בְּבְּבְּבְּבְּים בְּבְּבְּבְיּבְיוֹם בְּבְּבְּבְּיִים בְּבְּבְּבְּבְּבְּבְּים בְּבְּבְּבְּבְּ

(c) When for any other reason the construction with the nomen regens in the construct state is inadmissible; cf. e. g. Lv 1820, where אַבְּבְּבְּיִל , on account of the suffix, cannot be used in the construct state; but Lv 1516 ff., &c., עבַבְרוֹלְנֵי ; Ju 3²⁸ the Jordan fords of Moab (בְּבָּיִים , as a proper name cannot be used in the construct state); Ex 20⁵ upon the third and upon the fourth generation of them that hate me; שֵׁלְבִּיִים לְאִדְבִי and for the same reason also בַּאַלְבִים לְאָדְבִי

g Rem. In cases like 2 S 3² and his firstborn was Amnon לְצֵּחֹלִעֵם of Ahinoam, the genitive expressed by circumlocution with his in reality dependent on a regens which is omitted (בֵּיִח יִשִּׂרְאֵל a son of Ahinoam); cf. 2 S 3³.5, I K 14¹³, Am 5³ (unless לְבֵּיח יִשִׂרְאֵל originally depended on thus spake the

Lord), and the remarks on לְרֵוָד מְוְמוֹר under c above.

2. The periphrastic expression of the genitive by means of אַבֶּיר אָ is used principally to state the possessor, e.g. Gn 29° הְבִּיר הְּבָּיר הְּבְּיר הְבִּיר הְבִייר הְבִּיר הְבִּיר הְבִּיר הְבִּיר הְבִּיר הְבִּיר הְבִּיר הְבִייך הְבִּיר הְבִּיר הְבִּיר הְבִּיר הְבְּיר הְבִּיר הְבִּיר הְבְייִיך הְבְּיר הְבּיר הְבּיר הְבּיר הְבְּיר הְבְּיר הְבְּיר הְבְּיים הְבּיר הְבְּיר הְבְּיר הְבְּיר הְבְּיר הְבְּיר הְבְּיר הְבְּיי הְבְּיר הְבְּיבְּיר הְבּיר הְבּיר הְבּיר הְבְּיר הְבְּיר הְבְּיר הְבְּיר הְבְיבְּיר הְבּיר הְבּיר הְבּיי הְיבּיי הְיבּ

§ 130. Wider Use of the Construct State.

The construct state, which, according to § 89 α , primarily represents α only the immediate government by one substantive of the following word (or combination of words), is frequently employed in rapid narrative as a connecting form, even apart from the genitive relation; so especially—

(1) Before prepositions, particularly in elevated (prophetic or poetic) style, especially when the nomen regens is a participle. Thus before שָׁמְחַת בַּקּצִיר, בּ the joy in the harvest, Is 9², 2 S 1²¹, \$\psi\$ 1368f; in participles, Is 511, 91, 198, ψ 847, and especially often when Ξ with a suffix follows the participle, e. g. עָ ב¹² בּל־חוֹמֵי בּוֹ ; cf. Na 1⁷, Jer 8¹⁶ (ψ 241); ψ 649 (unless אוֹן should be read); 987.2—Before ?, Ho 96 (but read probably מַחַמֵּהֵי בַּסְבָּם); ע הַאַנּ (before לָמוֹי); Pr 249, Jb 182, La 218 (before 7); 1 Ch 655, 2328; in participles, Ez 3811, Jb 245; before with an infinitive, Is 5610, and again before with a suffix, Gn 24²¹, Is 30¹⁸, 64³; 3—before كِيّْ , Is 14¹⁹, Ez 21¹⁷;—before المَّارِّ (with), Is 86;—before 12, Gn 322, Is 289 (a participle); Jer 2323, Ez 132, Ho 75; before על , Ju 510; — before בלתי, Is 146; — before the nota accus. את Jer 3322;—before a locative (which in such cases also serves as a genitive), Ex 2713, Jer 115.

(2) Before wāw copulative, e. g. Ez 2610; but חָּבְמַת Is 336, אַ 35², אַ 35², אַ 35², אַ and השבי 5121 may be cases of an intentional reversion to the old feminine ending ath, in order to avoid the hiatus (1) 17.

(3) When it governs the (originally demonstrative) pronoun \; c so especially in the combination מְקוֹם אֵשֶׁר, Gn 3920, 403, the place where (prop. of that in which) Joseph was bound; cf. § 138 g; or בָּמָקוֹם אֲשֶׁר Lv 424.33, 2 S 1521, 1 K 2119, Jer 2212, Ez 2135, Ho 21. We should expect מַשְׁכֶּוֹם אֲשֶׁר, הַפְּקוֹם אֲשֶׁר, as in Gn 3513, &c., at the place which . . . , cf. § 138; but אַשָׁר is treated as a nomen rectum instead of as an attribute.

¹ Cf. König, 'Die Ueberwucherung des St.-constr.-Gebrauchs im Semit.,'

ZDMG. 53, 521 ff.
² In Ju 8¹¹ the article is even used before a construct state followed by 2, in order to determine the whole combination שבוני באהלים tent-dwellers, taken as one word; cf., however, the remarks in § 127 f-i on similar grammatical solecisms.

³ These are to be distinguished from the cases where > follows a construct state, which in conjunction with 12 (and the following 5) has become a sort of preposition or adverb of place; thus, we have במביתרל Ex 2633 (for which in Ez 127 merely מימין ל ; meaning simply within ; מימין ל (2 K 2313, Ez 103) on the right hand (i.e. south) of; the control of; cf. also Jos 1521 and לפני מן Neh 134.

Cf. also אים followed by a perfect in 1 S 298, and ימים Lv 1346, Nu 018.1

- (4) When it governs independent sentences (cf. § 155), which virtually stand to the construct state (as nomen regens) in a sort of genitive relation, e. g Ex 418 בַר־תִּשֶׁלֵח prop. by the hand of him whom thou wilt send; Nu 233 דבר מהדיראני the matter of that which he shall show me, i.e. whatever he shall; Is 29¹ קונה דור the city where David encamped; Jer 4836, ψ 163 (if the text be right), 655 (Pr 832), Ψ 816. Jb 1821 the place of him that knoweth not God: Jb 2016. La 114 (if the text be right) into the hands of those against whom I cannot stand.2 In Gn 304 (בּל־יִשׁ־לוֹ) the בֹל takes after it a noun-clause, and in Ex 94, still more boldly, a subst. with 5.—Very often a timedetermination governs the following sentence in this way: thus אחרי followed by a perfect, Lv 2548, 1 S 59; Din 4 1023 (before a nounclause), Ex 6^{28} , Nu 3^1 , Dt 4^{15} , 2 S 22^1 , ψ 18^1 , 59^{17} , 138^3 (in every case before a following perfect), ע המים (before an imperfect); מים followed by the perfect, Jer 362; בֶּל־יִמֵי Lv 1446, 1 S 2515, Jb 292 (בָּלִּימֵי Lv 1446, 1 S 2515, Jb 292) as in the days when . . . 3; cf. פִימוֹת and שׁנוֹת before a perfect, ψ go¹5); שׁבְּעֵב before a perfect, Jer 615 (cf. 498, 5031); before an imperfect, Jb 617; before a perfect, Ho 12.
- e (5) Connected with a following word in apposition; certainly so in such cases as בְּחִלְּחִ בַּּחִלְּחִ בְּּחִלְּחִ the virgin, the daughter of Zion, Is 37²²; cf. 23¹², Jer 14¹⁷; also 1 S 28⁷ בַּעְלַחִיאוֹב מּ woman, possessor of a soothsaying spirit; cf. Dt 21¹¹.—Gn 14¹⁰, Ju 19²² (but read probably with Moore, as in Dt 13¹⁴, Ju 20¹³, 1 K 21¹⁰); 2 K 10⁶, 17¹³ $Q^{e}r\hat{e}$; Jer 46⁹, ψ 35¹⁶(?), 78⁹, Jb 20¹⁷b (unless בוהלי ים בוהלים בוהלי ים בוהלים בוהלי

From Some of the above passages may also be explained by supposing that there exists a real genitive relation towards the preceding construct state, which has been, as it were, provisionally left in suspense, in consequence of the insertion of some interrupting word, e.g. Is 37^{22} , &c.; Jb 20^{17} a. Elsewhere (Dt 33^{19} , ψ 68^{24}) the nomen regens probably governs the following construct state directly.

In Dt 23⁵ the construct state governs a sentence introduced by the conjunction אֲשֶׁרְ אֲשֶׁרְ אֲשֶׁרְ by reason of the fact that, i.e. because); so also in IS 3¹³.

2 Probably Gn 22'4 is also to be so explained (contrary to the accents), and certainly (contrary to the very unnatural division of the verses) 2 Ch 30'8, which should read on thus: אָרְיְבֶר בְּלִי בְּלֵי הַכִּין the good Lord pardon every one that setteth his heart to seek God. [See Wickes' Accentuation of the Twenty-one Prose Books of the Old Testament, p. 140.]

3 Cf. Na 29 מימי היא, usually explained to mean from the days that she hath

been, but the text is evidently very corrupt.

4 So also Is 2816 a corner stone of the preciousness (אַרָרָיָר is a substantive not an adjective) of a fixed foundation, i.e. a precious corner stone of surest foundation.—In 2 S 2019 the text is wholly corrupt; in \$\psi\$ 119128 read בַּלְבַּפְּלְּיֵרָ בְּּלְבִּירָ בַּלְּבָּלְרָיִר בַּלְרַבָּלְרָיִר בַּלְרַבָּלְרָירָ.

(6) The numeral TIN one for TIN in close connexion, and even with g small disjunctives, e.g. Gn 3²², 48²², I S 9³, 2 S 17²², Is 27¹², Zc 11⁷.

The character of these passages shows that the numeral here cannot be in the construct state, but is merely a rhythmical shortening of the usual (tonelengthened) form.

§ 131. Apposition.

1. Apposition in the stricter sense is the collocation of two sub- α stantives in the same case in order to define more exactly (or to complete) the one by the other, and, as a rule (see, however, below, under g), the former by the latter. Apposition in Hebrew (as in the other Semitic languages ') is by no means confined to those cases in which it is used in English or in the classical languages. It is not infrequently found when either the *subordination* of one substantive to the other or some more circumstantial kind of epexegetical addition would be expected.

2. The principal kinds of apposition in Hebrew are:-

(a) The collocation of genus and species, e.g. אַשְּׁהְּאַלְּמָנָה a woman b (who was) a widow, i K 7¹⁴; אָבָּה בְּתוּלָה בְּתוּלָה a damsel (that is) a virgin, Dt 22^{23.28}, Ju 4⁴, 19¹, 21¹², i S 30¹⁷, i K 1²; cf. Gn 13⁸, 21²⁰ (where, however, אַשְּׁב is probably an explanatory gloss); Ex 24⁵ (i S 11¹⁵), 2 S 15¹⁶, i K 3¹⁶, 5²⁹ (but probably בְּבָּל should be read instead of בְּבָּל (unless בְּבְּל (unless בְּבְּל (unless בְּבְּל (unless בְּבְּל (who is) the chief man, 2 K 25¹⁸, &c.; others take בְּבָּל (who is) the chief man, 2 K 25¹⁸, with the LXX, as in the parallel passage i Ch 19⁹ for בְּלֵבְא בְּלָּל בָּלָ , which is evidently meant to refer to the reading in 2 S.

¹ On certain uses of apposition peculiar to the Semitic languages, cf. the exhaustive discussion by Fleischer, 'Ueber einige Arten der Nominalapposition im Arab.' (Kleine Schriften, ii. 16); [and see also Driver, Tenses, Appendix IV.]

² Unless it is to be translated thou gavest us intoxication to drink as wine (and so in 1 K 22^{27} give him affliction to eat as bread, &c.); cf. ψ 806 and the analogous examples of apposition in the form of a second accusative in § 117 kk. More-

Is 30°0 parallel with אַהָּם צַּרְ (בְּּחָב ער which is affliction, drunk in trouble (imprisonment). Still more boldly, i K 5³ בָּקר רְעִי oxen which were taken out of the pastures, and i K 67 undressed stones which come from the quarry, probably a corruption of הַּמָּשְׁהָּ. A person and a condition are in apposition in Ez 186 (unless בְּּנְרָתָה is to be read).— In i S 4¹ read אָבֶּן הָעֹל, as in 5¹, 7¹².

Finally, under this head may be included all the cases in which a numeral (regarded as a substantive) is followed by the object numbered in apposition, e.g. יַּשְלִישָה בְּנִים trias sc. filii, § 97 a and § 134 b.

פ. (d) Collocation of the thing and the measure or extent, number, &c., e.g. Nu סְמֹי שְּבְּיִם מֹי מִשְׁבְיּם מֹשְׁבְּים מִשְׁבְּים מֹשְׁבְּים מִשְׁבְּים מוּבְּים מִשְׁבְּים מוּבְּים מִשְׁבְּים מִּשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִּשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִּשְׁבְּים מִשְׁבְּים מִּשְׁבְּים מִשְׁבְּים מִּשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִּשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִשְׁבְּים מִּשְׁבְּים מִּשְׁבּים מִּשְׁבְּים מִּשְׁבּים מִּשְׁבְּים מִּיִּים מְשְׁבְּים מִּשְׁבְּים מְּשְׁבְּים מְּשְׁבְּים מְּשְׁבְּים מְּשְׁבְּים מִּים מְשְׁבְּים מְּשְׁבְּים מְּשְּבְּים מְּשְׁבְּים מְּשְׁבְּים מְּיִּבְּים מְּיִּבְּים מְּיִּבְּים מְּיִּבְּים מְּיִּבְּים מְּיִּבְּים מְּשְׁבְּים מְּשְׁבְּים מְּים מְּשְׁבְּים מְּשְּבְּים מְּשְׁבְּים מְּשְׁבְּים מְּבְּים מְּבְּים מְּבְּים מְּשְּבְּים מְּשְּבְּים מְּבְּים מְּשְּבְּים מְּבְּים מְּבְּבְּים מְּבְּבְּים מְּבְּים מְּבְּים מְּיִּבְּים מְּיב

over, having regard to אַרָר בְּּרָהְ spiced wine, Ct 82, and אַיָר בְּּרָה a wild ass's colt, Jb Il 12 (in which passages יוֹן and אַיִר must certainly be in the construct state) we cannot but ask whether the Masora does not intend the ייִב in ψ 605 to be taken as construct state (for which elsewhere ייִבוֹן).

¹ Cf. also the examples treated above in § 127 h.

² On the anomalous form בְּבְרֵים (instead of בְּבְרִים; cf. בְּבְרִים immediately before), see § 88 b.

- (e) Collocation of the thing and its name, e.g. אַלִּיר מִילֵיר in their f mountainous district, Seir (perhaps only a later gloss), Gn 146; דְּאָרֶין the land Canaan (בּנְעוֹן probably only a later gloss), Nu 34²; cf. Ezr 9¹, I Ch 5³ (see under g below).—For examples of nouns in the construct state before a noun in apposition, see § 130 e.
- 2. When the nota accusativi (תְאֵי, הַרְאָיִּ) or a preposition precedes the first h substantive, it may be repeated before the noun in apposition, e.g. Gn 4², 22², 24⁴, 47²⁰, Is 66²¹; this usually occurs when the nearer definition precedes a proper name. As a rule, however, the repetition does not take place (Dt 18¹, Jer 33¹³, IS 2¹⁴). A noun in apposition is made determinate, even after a noun with a prefix, in the ordinary way, e.g. 2 Ch 12¹³ בּוֹרְנִישְׁלֵים הָעִיר מַּנִיר מַנְּיִים בְּעִיר מַנְּיִים הַעִּיר מַנִּיִים בְּעִיר מַנְּיִים בְּעִיר מַנְּיִים בְּעִיר מַנְיִים בְּעִיר מַנְיִים בְּעִיר מַנְּיִים בְּעִיר מַנְיִים בְּעִיר בּנִיר מַנְיִים בְּעִיר מַנְיִים בְּעִיר בּנִיר מַנְיִים בְּעִיר בּנִיר מַנְיִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בְּעִיר בּנִיים בְּעִיר בּנִייִים בְּעִיר בּנִיים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בּנְעִיר בּנִייִים בְּעִיר בּנִייִייִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בּנִייִים בּנִייִים בּנְעִיר בּנִייִים בּנְעִייִים בְּעִיר בּנִייִים בּנְיר בּנִייִים בְּעִיר בּנִייִים בּנְייִייִים בּנְייִייִים בּנְייִיִים בְּעִיר בּנִייִים בְּעִיר בּנִייִים בּנְייִיִים בְּעִייִים בּנִייִים בְּעִייִים בְּעִייִים בְּעִייִּים בְּעִייִּים בְּעִייִים בְּעִייִים בְּעִייִּים בְּעִייִּיִיּיִים בּעְיִיִּים בְּעִייִים בּיּיבְּיִים בְּעִייִים בְּעִייִיְיִּיִים בְּעִייִּיִּיִים בְּעִייִּים בְּעִייִּים בְּעִייִּים בְּעִייִים בְּעִייִים בְּעִייִּיִים בְּעִייִּים בְּעִייִים בְּיִיּיִים בְּיִיּיִים בְּיִייִים בְּעִייִים בְּעִייִּים בְּעִייִּיִים בְּעִייִים בְּיִיּיִים בְּעִייִּים בְּעִייִים בְּעִייִים בְּיִיּיִים בְּעִייִים בְּעִייִּים בְּעִייִּים בְּעִייִּים בְּעִייִּים
- 3. Sometimes a second adjective is used in apposition to a preceding adjective, in order to modify in some way the meaning of the first, e.g. Lv נְאֵנֶתְ לְבָנֶתְ לְבְנֶהְ אֵרְמְרֶמֶת Lv נִאַים מּשׁלְיִם מְעִּמְתְ לְבְנֶהְ אֵרְמְרֶמֶת נוֹ some way the meaning of the first, e.g.
- 4. Permutation is to be regarded as a variety of apposition. It is not com-k plementary like apposition proper (see a above), but rather defines the preceding substantive (or pronoun, see below), in order to prevent any possible misunderstanding. This includes cases like Gn 9⁴ with the life thereof (which is) the blood thereof; Ex 22²⁰, Dt 2²⁰, 1 S 7⁹, 2 K 3⁴ an hundred thousand rams, the wool, i.e. the wool of the rams; Jer 25¹⁵ this cup of the wine, that is of fury (but IDIII is probably a gloss); Is 42²⁵ he poured upon him fury, namely his anger; but especially the examples in which such a permutative is added to a preceding proposury.
- ceding pronoun, viz.—

 (a) To a separate pronoun, e.g. Ex 7^{11} ; with regard to the vocative, cf. l § 126 f.
- (b) To an accusative suffix, e.g. Ex 2^6 she saw him, the child (unless 'barra's m be a later gloss); Ex 35^5 , Lv 13^{57b} , 1 K 19^{21} (where, indeed, Tapears to be a late gloss); 21^{13} , 2 K 16^{15} K^e (h., Jer 9^{14} , 31^2 , Ez 3^{21} , Ec 2^{21} (according to Delitzsch rather a double accusative).
- (c) To a noun-suffix, e.g. Ez 103 שְּלְשׁלְּשׁ when he went in, the man; 4214; n cf. Pr 134 (?), Ez 312; so also after a preposition with suffix, e.g. Ec 410 אי לוֹ הְאָשְׁהָּ woe to him, the one alone; with a repetition of the preposition, Nu 3233, Jos 12 לְהֵבֶּע לְבָּגִי יִשְׂרָאֵל to them, to the children of Israel; Ju 217, Jer 5156,

י In i K iis participles after לְבֶלְילֶילָ, as in 2 K io6 after אָמֶרבְּרֹלֵי הָעִיר, in ig2 after a determinate accusative, and in Hag i4 after בְּבְּתִיכֶּם, are used without the article; these, however, are probably to be explained not as in apposition, but according to § 118 p.

² But מַלְיָם Gn 6¹⁷ (cf. 7⁶) is to be regarded as a later gloss upon the archaic אָבָּוּם

י וְשְׁבּוֹן 1 S 21¹⁴ either וְשְׁבֵּּוֹן is to be read or the Kethibh is to be explained according to § 75 b, note. Also יִלְבְּדָנוֹ Pr 5²² has hardly preserved the correct form.

O Of a different kind are the cases in which the permutative with its proper suffix follows as a kind of correction of the preceding suffix, e.g. Is 29²³ when he (or rather) his children see, &c. (but ילְרֵין is clearly a gloss); cf. \$\psi 83^{12}\$; in Jb 29³ read בַּהַהַּלּוֹ (infin. Hiph.) or at least its syncopated form בַּהַהָּל

p 5. Cases of apposition in a wider sense are those in which the nearer definition added to the noun was originally regarded as an adverbial accusative; on its use with the verb and on the relative correctness of speaking of such an accusative in Hebrew, cf. § 118 a and m. Owing to the lack of caseendings, indeed, it is in many instances only by analogies elsewhere (especially in Arabic) that we can decide whether the case is one of apposition in the narrower or in the wider sense; in other instances this must remain quite uncertain. However, the following are probably cases of apposition in the wider sense:—

1 But in Is 176 we should certainly divide the words differently and read בְּלְנָהְיּה, and in Pr 1413, בְּסְעָפֵּי הַפְּרְיָּה אֶלְ־דַּלְתוֹת הַשִּּמְחָה 1413; and in Ez 4125 אֶלְ־דַּלְתוֹת הַהָּיבָל; is a late gloss upon לאליהן, and in Ez 4125 אַליהן, a gloss on אֵליהן

² Some of the examples given above are textually (or exegetically) doubtful, whilst in the case of others, especially those from the later Books, we cannot help asking whether such a prolepsis of the genitive by means of a suffix (as e.g. Ez 10³) is not due to the influence of Aramaic, in which it is the customary idiom; cf. Kautzsch's Gramm. des Biblisch-Aram., § 81 e and § 88.

³ In ψ 69⁵ DAM (like This in a false way, falsely, ψ 35¹⁹ and 38²⁰) is used as an adverbial accusative with a participle; cf. § 118 q.

4 But in Nu 25¹² المِّن may also be explained, according to c, as really in apposition. Cf. on the whole question Delitzsch, *Psalmen*, 4th ed., p. 203, note 1.

7. Lastly, the nearer definition (qualification) of a noun may be effected by t means of a preposition (either with a suffix or with an independent noun), but must then be distinguished from the cases in which the preposition is dependent on a verb or verbal idea, e.g. Gn 36 and she gave also אַלְישָׁה עשׁר with her (= her husband who was with her); in Gn 916 (that I may remember the everlasting covenant between God and every living creature of all flesh) and other places, the qualification of the noun is itself also qualified.

§ 132. Connexion of the Substantive with the Adjective.2

1. The adjective (like the participle used adjectivally), which serves a as an attribute of a substantive, stands after the substantive, and agrees with it in gender and number, e.g. אֵישׁ בְּרוֹל a great man, אַיָּהְ הַיָּל a beautiful woman. If the substantive is immediately connected with a genitive, the attribute follows the latter, since, according to § 89 and § 128 a, the construct state and the genitive belonging to it are inseparably united, e.g. Est 8¹⁵ הְּבָּרֵלְּהָרֵ נְּדְרֵלְ בְּרֵלְרָּ בְּרִלְּרָּ בְּרִלְרָּ בְּרִלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָ בְּרַלְרָ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָ בְּרַלְרָ בְּרַלְרָ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָּ בְּרַלְרָ בְּרַלְרָךְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְרְ בְּרַלְיִי בְּרָלְרְ בְּרַלְיִי בְּרַלְיִי בְּרַלְיִי בְּרַלְיבְּרִים בּער a great crown of gold.—
On the attribute when attached to a determinate substantive, see above, § 126 u.

יהוה אֶלֶהי יְבָאוֹת Without this assumption it would be inconceivable that יהוה אֱלֶהי יְבָאוֹת should not have been written; that the author of these Psalms regarded אַבְאוֹת already as an independent name of God (so Gesenius and Olshausen) is out of the question.

Rem. 1. Where an adjectival attribute appears to stand before its substantive (according to the usual explanation, for the sake of special emphasis) the relation is really appositional in character; thus, Is 1080 עניה ענהות 0 thou poor one, Anathoth! (but probably עוֹיה answer her, is to be read); cf. 2312, 5311 (a righteous man, my servant; but in 2821 בָרָר and נָרָר are predicates preceding the substantives); Jer 36.101, \$\psi\$ 184 him who is worthy to be praised will I call upon, the Lord; 9212 (apposition after participles).—But בְּבִּים and many, are sometimes placed, like numerals, before the substantive, Jer 1616, Neh q28 (in \$\psi\$ 1457 In is a subst. regens, in 8951 the text is corrupt); an appositional relation can scarcely be intended in these instances.

2. In a few expressions (mostly poetic) the adjective appears not as an attribute after the substantive, but in the construct state governing it; so in the singular, Ex 1516 (unless is should be read); 1 S 167 (the height of his stature); in the plural, ו S בונים אבנים smooth ones of (among) stones, i.e. smooth stones; Is 359, Ez 7^{24} , ψ 465, and with a following collective instead of a plural, e.g. Is 29¹⁹ אֶבְרוֹנֵי אֵרָם the poor among men, i.e. poor men; Jer 49²⁰, Zc 11⁷; cf. in Latin canum degeneres. However, in almost all these cases the adjective which is made into a regens is strongly emphatic, and is frequently equivalent to a superlative (see below, § 133 g).

3. When two adjectives follow a feminine, sometimes only that standing next to the noun takes the feminine termination, e.g. 1 K 1911 רוח נדלה לותוק (but read נודול); ו S ו 5^9 (but cf. § 75 y); Jer 20 9 , ψ 63 2 . A similar dislike of the feminine form may also be observed in the case of verbal predicates referring to feminine subjects, cf. § 145 p and t.

When an attribute qualifies several substantives of different genders, it agrees with the masculine, as being the prior gender (cf. § 146 d), e.g. Neh 913 יהקים וּמִצְוֹת מוֹבִים; Jer 34º, Ze 8º.

When three attributes follow a substantive, the first two may stand without

a conjunction, and the last be attached by wāw copulative, cf. Žc 18.

4. After feminines plural ending in D. (§ 87 p) the adjectival attribute (in accordance with the fundamental rule stated above, under a) takes the ending הי, e.g. Is 1014 ביצים עובות forsaken eggs; Gn 3216. For a strange exception see Jer 2917 (differently in 242).

5. With regard to number it is to be remarked that-

(a) Substantives in the dual are followed by adjectives (or participles) in the plural, e.g. ψ 1828 (Pr 617) איבים במוח haughty eyes; Is 353, Jb 4^3 f., cf. § 88 a.

(b) Collective ideas are not infrequently joined with the plural of the adjective or participle (constructio ad sensum); thus, e.g. in sheep [with fem. plur.], Gn 3043, I S 2518; עם = men, I S 1315, Is 91; בל־ישׂראל = all the Israelites, I S 214; רָאָם = the exiles, Jer 284; cf. also שָׁנָיִם two souls, Gn 4627.1 Cf. similar phenomena in the connexion of collectives with plural predicates in § 145 c.

(c) The pluralis excellentiae or pluralis maiestatis is joined, as a rule, to the singular of the attribute, e.g. ψ 710 אַלהים צַדִּיל ; 2 K 194.16 (= Is 374.17); Is 194; but cf. מְלְהִים הִיִּם Dt 523, 1 S 1726.36, Jer 1010, 2336, perhaps also

¹ But it is impossible to take המימם in Ez 468 as an attribute of בַּקָר; probably it is a correction intended to harmonize the passage with Nu 2811, where two young bullocks are required.

² Cf. I S 2813, where אַלהים (in the sense of a spirit) is followed by עלים as a second accusative; conversely in 1 S 1913.16, a singular suffix refers back

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Ex 203 בְּלְהִים (but cf. above, \$ 124 g-k). On the other hand, I S 48 is to be explained as having been said by the Philistines, who supposed that the Israelites had several gods. On the connexion of אֵלְהִים with a plural predicate, see § 145 i.

2. On the adjective (in the construct state) governing a following genitive, see § 128 x; for the participle in the same construction, see § 116 f-l.

§ 133. The Comparison of Adjectives. (Periphrastic Expression of the Comparative and Superlative.)

A. Wünsche, 'Der Komparativ im Hebr. im Lichte der arab. Gramm.,' in Vierteljahrsschrift für Bibelkunde, 1904, p. 398 ff.

1. Hebrew possesses no special forms either for the comparative or a superlative of the adjective.¹ In order to express a comparative, the person or thing which is to be represented as excelled in some particular quality is attached to the attributive word by the preposition אָבָּלְ־הָּעָם (יִבְּי, e.g. i S o² בְּלִּדְּתָּעָם higher than any of the people. The fundamental idea evidently is, tall away from all the people (beyond all the people); cf. Ju i is, tall away from all the people (beyond all the people); cf. Ju i is stronger than a lion? Ez 28³, Am 6². Frequently an infinitive appears as the object of the comparison, e.g. Gn 29¹³ it is better that I give her to thee, than that I should give her, &c.; Ex 14¹², \$\psi\$ 1188¹². 2

Rem. I. This use of אָבָ בוּה מִּבְּלֹ־רְדְּעָם salso very common when the attributive idea is be represented by an intransitive verb, e.g. I S וּמִּבְּבּה מְּבֶלֹּ־הְעָם and he was higher than any of the people; Na 3⁸, Jb 7⁶. Elsewhere, especially after transitive verbs, בוֹן ביוֹם rather represents (on its different senses see § 119 v-z) the idea

to הַּרְפִּים household god (but not so in Gn 31³⁴), as in \$\psi\$ 46⁴ to the plural of amplification בְּבָּה Sea. On the other hand, it is very doubtful whether \$\psi\$ \$\psi\$ 78¹⁵ is to be regarded as an attribute of הַּהְּמִים and not rather as the adverb, abundantly.

1 There is in Arabic a special form of the adjective (the elative) for the comparative and superlative, which in Hebrew would have the form לְּבְּלֵילֵּלְ. Instances of it, perhaps, are אַבְּלֵילֵלִי (aring, cruel, אַבְּלֵּלֵלִי (of a brook drying up), and its opposite אַרְאָיִ (contracted from 'aitan) constantly flowing, perennis. These forms are, however, used without any perceptible emphasis, and cannot be regarded as more than isolated relics of an elative formation which has become obsolete, much as the Latin comparative disappears in Italian, and still more so in French, and is supplanted by the circumlocution with più, plus.

² In Ju 11²⁵ the adjective is specially intensified by repetition, art thou so much better than Balak? It would also be possible, however, to translate art

thou really better . . .?

of a separation, distinction or superiority of one person or thing from or over others.¹ This is evident in such cases as דְּחַרוֹּן to choose something (to prefer it) before something else, e. g. Jb 7¹⁵, cf. Dt 1⁴² (also יִּחָרוֹּן . . . יִּחְרֹּדׁ the excellence of . . . over . . . , Ec 2¹³); it is also seen in examples like Gn 37⁵ now Israel loved Joseph more than all his (other) children; 29⁰°, IS 2²³, Ho 6⁶.²

2. A somewhat different idea underlies the use of TD after adjectives, or intransitive verbs possessing an attributive sense, when the thought to be expressed is that the quality is too little or too much in force for the attainment of a particular aim or object, e.g. Is 713 מבם is it a small thing (i.e. too little) for you to . . .? Jb 1511; after an intransitive verb, e. g. Gn 3211 I am too insignificant (מְלֵנְקוֹי,) for all the mercies (I am not worthy of . . .), &c.; cf. also the expressions בֵבֶר מִן־ to be too heavy for one, Ex 1818, Nu 1114, ψ 385; קשָה מִן־ to be too hard for one, Dt 117; קׁעֲט מִן־ to be too few for something, Ex 124; לבר כון to be too strong for one, ψ 654; עצם כון to be too mighty for one, Gn 261e; The to be too high for one, ψ 613; ביר מוך to be too narrow for one, Is 4910; קצר ים to be too short for something, Is 502, and very frequently נפלא מון to be too wonderful for one (and, consequently, inconceivable or unattainable), Gn 1814, Dt 178, 3011, Jer 3717, Pr 3018; in \$\psi\$ 1396 in the same sense is followed by בן.-This use is especially seen in the numerous instances in which the attribute is followed by מוֹך with an infinitive, e.g. I K S64 the brazen altar . . . was מהכיל too little to receive (to be able to receive) the burnt offering, cf. Gn 418, 367 too great for them to dwell together; after verbs, e.g. Ex 124, Is 2820, ע 406. Finally, cf. רַב לַבַם מִן, followed by the infinitive, it is enough (prop. too much) for you to . . ., meaning ye have . . . long enough, 1 K 1228; cf. Ex 928 and Ez 446 (TD followed by a substantive).3

In all these instances אוֹם expresses either the removal of a thing from a person, or the sererance of the person from some aim or object; cf. also the expression לְאִר שְׁבֶּער מָהָהַם בֹּל וּגוֹן nothing will be unattainable for them (prop. there shall not be cut off from them anything which, &c.), Gn 116, Jb 423.

3. The attributive idea, on which אוני in consequence of a pregnant use of the אוני (see the analogous examples in \$ 119 f), be supplied from the context, e.g. Is 1010 מוני של של של של whose graven images were more numerous than those at Jerusalem, &c.: 4 Mi 74 worse than a thorn hedge; \$\psi 62^{10}\$ lighter than a breath; Jb 1117 clearer than the noonday; Ec 4¹⁷ better than, &c.

¹ Cf. the Latin ablative with the comparative; also the etymology of such words as eximius, egregius, and the Homeric ἐκ πάντων μάλιστα, Il. 4, 96; ἐκ πασέων, 18, 431.

⁸ Cf. also 2 K 4³, where the idea of doing something too little is paraphrased by the Hiph. מַשְׁים = do not too little, sc. לְשָׁאל in borrowing empty vessels.

^{*} With this comparatio decurtata, cf. the still bolder pregnant construction in ψ 48, Num greater gladness than at the time, &c.

 $\S 133 f-k$

2. The correlative comparatives greater—less (older—younger) are f expressed by the simple adjective with the article (the great, equivalent to the greater, &c.); Gn 1¹⁶, 19^{31,34}, 27¹⁵, 29^{16,18,26}.

3. To express the superlative it is also sufficient (see above, f) to g make the adjective determinate, either by means of the article or a following partitive genitive (or suffix); in this case the article or genitive indicates that the attribute in question belongs especially to one or more definite individuals; e.g. i S 9²¹ The least; i 6¹¹ The little one, i.e. the youngest of eight sons; i 7¹⁴ David was important the youngest, and the three great, i.e. elder, &c.; Gn 42¹³, 44², Ct i⁸.—So also with a qualifying adjective, e.g. Gn 9²⁴ The little youngest son; cf. Jos i 4¹⁵; also with a following genitive, 2 Ch 2 i¹⁷ Yi² The youngest of his sons: Pr 30²⁴ the least upon the earth; with suffix, Mi 7⁴ Daid their good one, i.e. the best of them; Jon 3⁵ Daid Their good one, i.e. the best of them; cf. the inverse order in Jer 6¹³, 3 i³⁴.

Rem. 1. The above examples apply only to the most common relative hattributes (great, small, good), and to expressions which by usage easily came to be recognized as periphrases for the superlative. Other adjectives, however, when followed by a partitive genitive, also acquire the sense of a superlative; this appears from the context, e.g. Dt 33¹⁹ the most hidden treasures of the sand; Ju 5²⁹ the wisest amongst her ladies; Is 14³⁰, 19¹¹, 23⁸¹, 29¹⁹, Jer 49²⁰, Ez 28⁷, Zc 17, ψ 45¹³, Jb 30⁶ (in the most horrible of valleys), 41²²; probably also ψ 35¹⁶. On this government by the adjective generally, cf. § 132 c.—Moreover, the combination of a substantive in the construct state with an adjective used substantivally (§ 128 w) sometimes serves as a periphrasis for the superlative, e.g. Is 22²⁴ 15²³ all the smallest vessels. On Ct 7¹⁰ see § 126 x.

¹ Cf. also אַלְיוֹן the one above, i. e. the Most High.

² God of gods, and Lord of lords, just as the supreme god of the Babylonians is called bel bel tele, Compend. der Rel.-Gesch., p. 87).

a continuous progress, higher and higher . . . lower and lower; in Dt 227 (see § 123 e) and 1620 (nothing but justice) the constancy of the action. Cf. Ex 2330

מַעָם מְעָם little by little, very gradually.1

I The repetition of substantives serves also as a periphrasis for the superlative in such cases as לְּדֹר דֹּר (Ex 315) = to the remotest generations; cf. 1716, Jer 614, 811 (perfect peace); Ez 2132 (THY three times); 2 357, Na 12; cf. also Ho 2216, and the emphatic combination of synonymous verbs in Is 3310. Sometimes the completeness of an action or state is expressed by placing together two or even three substantives of the same stem and of similar sound, cf. Is 22^{5} , Ez 6^{14} (33^{38} ¹, 35^{3}); 32^{15} , Na 2^{11} , Zp 1^{15} (Jb 30^{3} , 38^{27}).

§ 134. Syntax of the Numerals.

Cf. the exhaustive statistics collected by Sven Herner, Syntax der Zahlwörter im A. T., Lund, 1893. E. König, 'Zur Syntax der Zahlwörter im A. T.,' AJSL. xviii. 129 ff.

- 1. The numerals from 2 to 10, as being originally abstract substantives, may be connected with their substantives in three different ways. They may stand either -
 - (a) In the construct state before the substantive (the object numbered being consequently in the genitive), e.g. שַׁלשֶׁת יָמִים a triad of days, i. e. three days; שני האנשים the two men; or
- (b) In the absolute state before it (the object numbered being in apposition, § 131 d), e. g. שָׁלֹשֶׁה בָּנִים a triad, viz. sons, i. e. three sons; שׁנִים אֵנָשׁים two men; or
- c (c) In the absolute state (likewise in apposition) after the object numbered, e.g. בְּנוֹת שֶׁלוֹשׁ. So especially in long lists, since in these the substantives naturally come first, e.g. Gn 3215, Nu 717, 2819. Apart from such cases, the frequency of this order in the later Books is due to the fact that the character of the numeral tended more and more to become adjectival rather than substantival.4

Jer 7^4 and 22^{29} , and the double exclamation in Jer 4^{19} and La 1^{16} (?).

³ Cf. § 97 α , where it is shown that the masculine is the original form of the numerals (used for both genders), and that the feminine was afterwards differentiated and used with masc. nouns, primarily in the second decade and then in the first as well.

Adverbs of the same stem are connected in this way in Nu 69, Is 295, 3013; of different stems in Is 526 and Jo 44. In Nu 122 the particles 38 77 appear to be placed together for a similar purpose, equivalent to simply and solely.

² Different in kind from the triple utterance of the same words in 2 S 18³³,

⁴ From Herner's tables (op. cit., pp. 55-66) it appears, according to p. 68, that in the documents J, E, D of the Pentateuch, and in Jos I-12, Judges, Samuel, Isaiah, Jeremiah, the Minor Prophets, Psalms, Megilloth, and Job, the numeral never, or very rarely, stands after its noun; in Kings and Ezekiel it stands several times after; in the Priestly Code nearly always after; in Chronicles, Ezra, Nehemiah, and Daniel, nearly as often after as before the noun. In Ex 2810 the Masora makes the numeral in the genitive follow the construct state of the substantive numbered; we should, however, read וְאַת־שֵׁמוֹת הַשְּׁשָׁה; for the omission of the article before שׁ, cf. § 126 w.

Rem. In Lv 24²² אָרָהָ follows the construct state מַשְּׁיִם, but here as in d Nu 15¹⁶ מַשְּׁיִם should be read. In Gn 42¹⁹ אָרָה is in apposition to a substantive with a suffix (= one of you brethren; but verse 33 the one of you brethren). In Nu 31²⁵ אָרָה precedes the substantive in the Aramaic manner (= one each).

—For אָרָה שְּׁרִילְּהְ (Gn 17¹⁷, &c.) we find regularly in the Priestly Code (except in Gn 17¹⁷, 23¹) אָרָה (Gn 5⁸, &c.) an hundred years. On the connexion of abstract numerals with suffixes, as אַרָּיִל אָרָל their duality, i. e. they two, Gn 2²⁵, &c. (also with a strengthening separate pronoun, as אַרָּיִל אַרָּיָל i. S 20⁴²), cf. § 97 i.

2. The numerals from 2 to 10 take the object numbered in the e plural,¹ with very few exceptions, such as Ex 16²² (where שָׁבִּי הְּעָׁבֶּי בְּּוֹשׁ בְּּצִּי הְעָּׁבֶּי בְּּוֹשׁ בְּּצִּי הְּעָבְּי (where בְּּצִי הְּעָבְּי הַ בְּּצִי הְּעָבְּי הַ בְּּצִי בְּּצִי אַבְּי הַ בְּּצִי בְּּצִי אַבְּי הַ בְּּצִי בְּּצִי אַבְּי הַ בְּּצִי בְּּצִי אַבְּי הַ בְּנִי הַ בְּבְּי הַ בְּנִי הַ בְּנִי הַ בְּנִי הַ בְּבְי הַ בְּיִי הַ בְּיִי בְּיִי הַ בְּבְּי הַ בְּיִי בְיי בְּיִי בְּיי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיי בְּיוּ בְּי בְּיי בְּיוּבְיים בְּיי בְּיים בְּיוּ בְיי בְּיי בְּיים בְּיי בְּיי בְּיי בְּיי בְּיי בְייִיי בְּיי בְּיי

2. After אָבֶ (אַבְּיִם (אַבְּבִּים) [so almost exclusively in the Priestly Code, e. g. always מֵקּלְּרָ, אֲלְבִּים (אַלְבִּים, אַלְבִּים) אוֹת (מְאַה אָלֶף, אִישׁ the substantives) אַלֶּךּ, אִישׁ (except in Ez 40²¹), אַלְּרָ, אָלָבְּים אָלֶף, אָלִּלְּ, אִישׁ (except in Ez 40²¹), אַלְּרָ, אָלִיּלְּ, אָרִי, אָלֶּרְּ, אָלִיּרְ, אָלִיּלְּ, אַלִּרְּ, אָלִיּלְ, לְּבַרְּבְּרָתְּלְּיִלְּרָּ, אַלִּרְּ, אָלִיף, אַלְּרָּ, אָלִיף, אָלִיף, אָלִיף, אַלְּבּּרָר, אָלִיף, בּרֹר, מְּבְרָבְּרָר, אָלִיף, בּרַרָּבְרָר, אַלְּרָּ, אַלִּרְּ, אַלִּרְּ, אַלִּרְּ, אַלִּרְּ, אַלְּרִּ, אַלְרָּ, אַלִּרְּ, אַלְרָּבְּרָר, אַלְּרָּבְּרָר, אַלְרָּבְּרָר, אַלְרָבְּרָר, אַלְרָּבְּרָר, אַלְרָּבְּרָר, אַלְרָּבְּרָר, אַלְרָבְּרָר, אַלְרָּבְרָר, אַלְרָבְּרָר, אַלְרָבְּרָר, אַלְרָבְּרָר, אַלְרָּבְרָר, בּבְבָּר, בּבְבָּר, בּבְבָּר, בּבְבָר, בּבְבָּר, בּבְבָר, בּבְבָּר, בּבְבָר, בּבְבָר, בּבְבָּר, בּבְבָר, בּבְבָּר, בּבְבָּר, בּבְבָר, בּבְבָר, בּבְבָּר, בּבְבָר, בּבְבָּר, בּבְבָּר, בּבְבָּר, בּבְבָר, בּבְבָּר, בּבְבָר, בּבְבָר, בּבְבָר, בּבְבָר, בּבְבָר, בּבְבָר, בּבְבָר, בּבְבָּר, בּבְבָּר, בּבְבָר, בּבְבָר, בּבְבּר, בּבְבּר, בּבְבָר, בּבְבָר, בּבְבָּר, בּבְבָּר, בּבְבּר, בּבְבָר, בּבְבּר, בּבְר, בּבְבּר, בּבְרָר, בּבְּרָר, בּבְּרָר, בּבְּרָר, בּבְרָּר, בּבְּרָר, בּבְּרָר, בּבְּרָר, בּבְּרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרּר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָר, בּבְרָּר, בּבּר, בּבּר, בּבּר, בּבְרּר, בּבְרָר, בּבְּרָר, בּבְרָר, בְּבְּרְיּר, בְּבְּר, בְּבְּרְרָּרְיּלְיּר, בְּבְּרְיּר, בּבְּר, בּבְּר, בּבְרָר, בְּבְּר, בְּבּבּר, בּבּבּר, בּבּבּבּר, בּבּבּבּר, בּבּבּר, בּבּבּר, בּבּבּבּר, בּבּבּבּר, ב

¹ On examples such as Gn 46² (בְּיֵלֵי שׁנְיֵבֶּל two souls), cf. § 132 g (collectives joined with the plural of the adjective).

Ez 42¹⁷; after מַאַתְּׁרָם וּ S 25¹⁸, ı K 7²⁰; after אָּלֶבּ וּ S 25², ı K 3⁴, 5⁶, 2 K 3⁴, ψ 90⁴; after אֵלְפַּׁים וּ S 17⁵, Jb 42¹²; after אַלְפּׁים Mi 6⁷; after אַלְפֿים Is 36⁸.— In Dn 12¹¹ the plural מוֹם precedes the numeral twelve hundred.

- א. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), e.g. Gn 5²⁰ שָׁלְשִׁם וְשִׁשְׁם וְשִׁלְשׁם וֹשְׁלָשׁם וּשְׁלָשׁם וּשְׁלִשְׁם וִשְׁלִשְׁם וּשְׁלִשְׁם וִּשְׁלִשְׁם וּשְׁלִשְׁם וִשְׁלִשְׁם וִשְׁלִשְׁם וּשְׁלִשְׁם וִשְׁלִים וְשְׁלִשְׁם וּשְׁלִים וִשְׁלִים וִשְׁלִים וְשְׁלִים וְשְׁלִים וִשְׁלִים וּשְׁלִים וּשְׁלִים וּשְׁלִים וִשְׁלִים וִישְׁלִים וִשְׁלִים וִשְׁלִים וּשְׁלִם וִישְׁלִים וּשְׁלִים וּשְׁלִם וּשְׁלִם וִישְׁבִּים וּשְׁלִים וּשְׁבִּים וּשְׁלִים וּשִׁם וּשְׁם וּשִׁם וּשִׁם וּשְׁם וּשִׁם וּשְׁם וּשִׁם וּשִׁם וּשְׁם וּשִׁם וּשְׁם וּשִׁם וּשְׁם וּשְׁם וּשְׁם וּשְׁם וּשִׁם וּשְׁם וּשִׁם וּשְׁם וּשְׁם וּשִׁם וּשְׁם וּשְׁם
 - i Rem. 1. It may further be remarked with regard to the order, that the thousand or thousands always precede the hundreds, &c., and the hundreds almost always come before the smaller numbers (in Kings and Ezekiel sometimes, and in the Priestly Code usually, after the smaller numbers), the tens in the earlier Books (documents J and D of the Pentateuch, in Joshua 1-12, Judges, Samuel, Isaiah, and also in Ezra and Nehemiah) before the units, but in Jeremiah, Ezekiel, the Priestly Code, Joshua 13-24 after the units (see Herner, op. cit., p. 73). After the hundreds the smaller number is very frequently added without 1, especially in Ezra, Nehemiah, and Daniel.

On the syntax of the cardinals in general :-

2. The cardinals are determined by the article, when they refer back (without being connected with the object numbered; cf., however, Lv 25^{10 f.}, Nu 16³⁵, Jos 4⁴, 2 S 23¹⁸) to a number or list already mentioned, e.g. Gn 2¹¹ אינו ליינו אינו ליינו ל

members of a compound number (273) in Nu 3^{46} .

Such cases as שַׁבְעֵּת הַיִּמִים Uu 14¹⁷ (which is determined by a following \mathcal{M} determinate genitive) are explained from § 127b; I Ch g^{25} perhaps from § 126q; in Is 30²⁶ probably the light of all the seven days of the week is meant; on the other hand, in IS g^{20} and 25^{33} the article is, with Wellhausen, to be omitted.

- 4. The ordinals above 10 have no special forms, but are expressed O by the corresponding cardinals, which may then stand either before or after the object numbered, e. g. Gn 7¹¹ בְּשִׁרְ עָשְׁר יוֹם on the seventeenth day; Dt 1³ בְּשִּרְבְּעִים שְׁנָה in the fortieth year; cf. Gn 14⁵, 2 K 25²⁷, and, with repetition of שְׁנָה in a compound number, 1 K 6¹; such a cardinal occurs without בְּ (and therefore in the accus. temporis, according to § 118 k) in Gn 14⁴ (the Samaritan, however, has שׁנָה); with the article (but without a numbered object, see under k), 1 K 19¹¹².¹—On the position of the numeral as a genitive following its noun, cf. e.g. 1 K 16¹⁰ שְׁבָּעִים וְשָׁבְּע in the twenty and seventh year, and with a determinate numeral, Ex 12¹², Nu 33²³, Dt 15². In this case, however, שׁנָה is very frequently repeated, e.g. Gn 7¹¹, 2 K 13¹⁰; after a determinate numeral, Lv 25¹⁰.²

¹ Somewhat different from this is Ex 1915 be ready בְּשְׁלֹשֶׁת ְ לְחָלֹשׁ prop. after three days, i.e. on the third day (in verses 11 and 16 and in Ezr 108 the ordinal is used), also 1 S 3013 בְּי הַלִּיתִי הַיּוֹם שְׁלִשְׁה because three days agone I fell sick, prop. to-day three (days).

² All these expressions may indeed be explained by supposing that, e.g. in Lv 25¹⁰, the proper meaning is the year of the fifty years which it completed, i.e. the fiftieth year; but it is more correct to regard שַּׁבְּעָּה or בַּעָּבְּׁה in such cases not as a real nomen regens, but simply as a connective form to be explained on the analogy of the cases mentioned in § 128 k.

7 6. The multiplicatives are expressed either (like the ordinals above 10, see under o) by the cardinals (in the feminine, probably owing to the omission of שַׁעָם, פֿעָסִים, so König, Lehrgeb., ii. 228), as מַּנָסִים twice, Jb 405; yzw seven times, Lv 2621.24, Pr 2416; cf. also noce, 2 K 610, Jb 405, for which in Jb 3314 אַנְשָׁלָיִם along with בַּשְׁלָּיִם (the latter also in I S 1821); or by the dual of the numeral, thus שָׁבְעַחִיִּם Gn 415 (in verse 24 along with the cardinal 77 for 77 times); Is 3026, ע 127, 7912; אַרבעתים 2 S 126; or periphrastically by בַּשָׁ a time (prop. a step, with the article, מַלְעַם הַוֹּאֹת cf. also הַפַּעָם הַוֹּאֹת, with אַ, like אַחָת above), as חָלָשׁ once (Neh וואַ מּצֶם הֹשְׁתַּם once and twice), לשׁ פַּעָמִים twice, שָׁלשׁ פִּעָמִים (for which in Ex 2314, Nu 2228.32) שָׁלשׁ בְּעָמִים three times; cf. Ez 416 thirty-three times; 2 S 243 an hundred times; Dt 111 a thousand times; ז K בַבַּיִּה בְּעָכִים until how many times, i.e. how often. Cf. also עשׁרֵח מֹנִים ten times, Gn 317,14, and רבות עִהִים many times, Neh 928.—In Gn 4334, five times is expressed by הְמֵשׁ יָדוֹת (prop. five hands), and in Ex 165 the double is expressed by מָשָׁנָה עַל־ (prop. a repetition over and above that which, &c.).—Of the ordinals is used as a numeral adverb, Gn 2215, &c., a second time, cf. the Latin tertium consul; בַּשְׁלִישָׁת the third time, IS 38; בַּשְׁלִישָׁת בַּשְׁלִישָׁת a fifth time, Neh 65; בַּשְׁבְעִית at the seventh (time), ז K 1844, and בַּשַבַּע '변기 Jos 616.

¹ But אַבְאַדְּהַ Nu 104 is to be translated on one (trumpet).

² Probably also בְּפֶּלֵים Jb בוּלּ (from בֶּפֶּל doubling) does not mean doubled but manifold.

⁸ But אָרְבַע הַנְּדְוֹת Gn 47²⁴ means the (other) four parts; cf. 2 K 117, Neh 111.

Rem. The collocation of a numeral with the next above it (either in the S same or in different sentences) is a rhetorical device employed in numerical sayings to express a number, which need not, or cannot, be more exactly specified. It must be gathered from the context whether such formulae are intended to denote only an insignificant number (e.g. Is 17°, two or at the most three), or a considerable number, e.g. Mi 5⁴. Sometimes, however, this juxtaposition serves to express merely an indefinite total, without the collateral idea of intensifying the lower by means of the higher number. Thus one and two are connected by ¹, Dt 32⁵0, Jer 3¹⁴, Jb 33¹⁴, 4c⁵ (without ¹, \$\psi\$ 62¹²); two and three, Is 17⁶ (Sirac 23¹⁶, 26²³, 5c²⁵), and without ¹, 2 K g³², Ho 6², Am 4⁵; three and four, Jer 36²², Am 1³-1¹, Pr 30¹², 21²² (Sirac 26⁵), and without ¹, Pr 30¹⁵; four and five, without ¹, Is 17⁶; six and seven, Jb 5¹⁰, Pr 6¹⁶; seven and eight, Mi 5⁴, Ec 11²; (nine and ten, Sirac 25⁻).

III. Syntax of the Pronoun.

§ 135. The Personal Pronoun.

1. The separate pronouns,—apart from their employment as the α subject in noun-clauses (cf. § 141 a) and the idiom mentioned under d-h,-are used, according to § 32 b, as a rule, only to give express emphasis to the subject; e.g. Gn 165, 2 S 2417 אַנֹבי i.e. I myself, so also אַנְי 2 S 12²⁸, 17¹⁵ (after the verb), Ez 34¹⁵, ψ 2⁶; but 1 S 10¹⁸, 2 S ו 2⁷, Is 45¹² אֵלְכִי I and none else; cf. also אֵלְיִי אַנִי אַנִי אַנִי אַנִי אַנִי אַנִי I, I! Ho 5¹⁴, &c.; לְּהָה Gn 15¹⁵, Ju 15¹⁸, 1 S 17⁵⁶ (as in 20⁸, 22¹⁸, Ex 18¹⁹, Dt 5²⁴, Ju 8²¹, after the imperative); I K 217; DAN Gn 97, Ex 2019 (after the verb, Ju 15¹²); fem. Gn 31⁶; הוא 1 S 22¹⁸; היא Gn 3²⁰, Ju 14³; הֹמָה Jer 5⁵.— Sometimes, however, the separate pronoun appears to be placed before the verb more on rhythmical grounds, i.e. in order to give the statement a fuller sound than that of the bare verbal form (cf. the similar use of the infinitive absolute, § 1130). Thus Gn 1423, ψ 1392, and most clearly in such passages as Gn 2124, 4730, Ex 824, Ju 618, 119, 1 S 12²⁰, 2 S 3¹³, 21⁶, 1 K 2¹⁸ (in solemn promises). The same explanation applies to the beginning of sentences, e.g. Gn 2445, Ho 53, 1011, 1211, \$\psi 3911, 826, Jb 53.2

Rem. 1. Different from this is the pleonastic addition of the separate b pronoun immediately after the verb (according to Delitzsch on Ct 5^5 perhaps

2 As early as the Meša' inscription (line 21 ff.) In frequently stands at the beginning of a new sentence after the dividing stroke.

¹ Also אָה, אָה, הוֹא he himself, she herself (of persons and things), e.g. Is 7¹⁴ אַהְּלָּיָה the Lord himself; Est 9¹ הַּמְּה the Jews themselves. In the sense of the same (ὁ ἀντός) or (one and) the same, אָה is used in Is 41⁴, 43^{10.13}, 46⁴, 48¹² (always אָה, אָיִר הוֹא), μ 102²⁸ (אַהְה הוֹא), and probably also Jb 3¹⁹.—The position of הַּמָּה, as an accusative of the object, before a perfect in 1 Ch 9²², can at most be explained on the analogy of Aramaic (Ezr 5¹²).

a trace of popular language), e.g. 1 S 23²²(?), Ct 5⁵, and (like other indications of the very late origin of the book) very frequently in Ecclesiastes, e.g. 1¹⁶,

21.11.15, 3171 and thirteen other places; in Aramaic, Dn 516.

2. Substantival subjects also are somewhat frequently resumed, and thus expressly emphasized, by the insertion of the corresponding separate pronoun of the 3rd person before the predicate is stated, e.g. Gn 3¹² the woman whom thou gavest to be with me, she (N'A) gave me, &c.; 14²⁴ (DA); 15⁴, 24⁷, &c.; but NA in Is 714 after the predicate and subject is equivalent to he himself.1

2. Not infrequently the separate pronoun serves to give strong emphasis to a suffix of the same person which precedes (or sometimes even to one which follows), whether the suffix be attached to a verb (as accusative) or to a noun or preposition (as genitive). In English such an emphasis on the pronoun can generally be rendered only by laying greater stress upon it, or sometimes by repeating it; cf., on the contrary, the French mon livre à moi. The separate pronoun in such instances is not to be regarded as a casus obliquus (accusative or genitive), but as the subject of an independent sentence, the predicate of which must in each case be supplied according to the context.

Examples of emphasis:-(a) On a verbal suffix by means of אָני) פֿרי מָני נְם־אַני נַם־אַני נַם־אַני (מָ מָרָ מָּנִי מַם־אַני נַם־אַני מַרָּ even me also (prop. bless me, I also would be blessed); Ze 75; cf. also Ez 63, 34^{11,20} ; הַנְנֵי אֲׁנֵי; by אַתַה) Pr 22¹⁹ (but the text is most probably corrupt). —The separate pronoun precedes in Gn 2427 (אֵנֹבִי); 498 (אַתָּה, not Judah, thou art he whom, but Judah thee, thee thy brethren shall praise !), and Ec 215 13.

- (b) On a noun-suffix with a substantive, by means of אני 2 S 191, Pr 2315; by אַהָה 1 K 21¹⁹ בַּכּראָהָה נַבּר אָתָה thy blood, even thine; by אָה 2 S 17⁵, Jer 27⁷, Mi 72; by אַבְּחָנוּ ז S 2042, after שׁנִינוּ, but without special stress; Neh 52(?); by אַהָּם Nu 14 32 ; by הַם ψ $_38^{11}$ (without special stress), הַמָּה ψ 9 7 .—The separate pronoun precedes in Jb 214 (אנכי); Gn 4016, Is 4512, I Ch 282 (אנכי); Zc g¹¹ (אַה); Jos 23⁹ (אַהָּבוֹ); Ez 33¹⁷ (הְּפָהוֹ).—In ψ 8g⁴⁸, where אַני might be taken as strengthening חלר (equivalent in sense to הלדי), we should read for ארני, as in verse 51.
- (c) On a suffix united with a preposition, I S 2524 אָלָי upon me, upon me; י אַני 1 K ובי אני 2 Ch אָר בו הארעליך אַתָּה מו not against thee; ו S וַלִּי . . . אַני אַני אַני אַני אַני אַני לַכֶּם אַהָּונ יּי אָהָנוֹ אַנְּחָנוֹ זּי tout with us, even us; Hag 14 לָכֵם אַהָּם הוא but with us, even us; for you yourselves; Jer 2514 בַּבוֹר בַּבוֹ בַּבָּב.—The separate pronoun precedes in ו S 12²³ אָהָר... מָמָך אוֹ אָ אָרָה... עָלֵיך אוֹ אוֹ אָ אָרָה... מָמָד אוֹ אוֹ אָ אָרָה... אָלֶיך and 2 Ch 2810 עַמַכָם.

h The same principle also explains Gn 426 לשח בכרהוא to Seth, to him also (not 15-D1); cf. 1021, and Ex 3534, Nu 422.

Analogous to this is the resumption of a noun dependent on a preposition, by means of a pronominal suffix united with the same preposition, e. g. Gn 217, 2 S 622, 2 K 2218, or of an object by means of the nota accusativi TN with suffix, e.g. 1 S 15° (where וְנְמָאֶׁמֶח is certainly to be read), Is 813.

3. The oblique cases of the personal pronouns expressed by means of i a preposition (or the nota accus. אח) with a suffix may be used either in a demonstrative or reflexive sense, as is to him, but also to himself, e.g. Ju 316 and Ehud made is for himself a sword, cf. Gn 3317; so also sibi, Is 3°; אָלֵיו unto him, and Gn 8° unto himself; אווי with him, and Gn 22^s with himself; שׁמָה with her, and I S 1²⁴ with herself; also apparently as a pleonastic dativus ethicus (see § 119 s), Jb 1211, 131.

Rarely, and only when marked emphasis is intended, is the accusative kof the reflexive pronoun represented by the nota accusativi no with a suffix (this being ordinarily expressed by the reflexive conjugations Niph'al and Hithpa'el2); thus, Dnix se ipsos, Ex 519, Jer 719 in sharp antithesis to 'Timp; Ez 342.8.10. Cf. § 57 at the end, together with

note 2.

Rem. There is a similar emphasis in Is 4925 on בשורם and in the t sense of their own flesh, their own blood. On the sometimes demonstrative, sometimes reflexive meaning of noun-suffixes of the 3rd person singular and plural, cf. § 91, p and q. For other circumlocutions to express the idea of self, see § 139 f.

4. The possessive pronouns are, according to § 33 c, expressed by m the suffixes of the noun (in the genitive),3 which may represent either a subjective genitive, or (like the genitives proper, § 128 h) an objective genitive, e.g. 'Pon the wrong done against me, Gn 165, Jer 5135; cf. Gn 9², 18²¹, 27¹³ (2 S 16¹² $K^e th$.); Gn 30²³, 39²¹ (cf. Ex 3²¹, &c.); 50⁴, Ex 2020, 2135, Ju 49, 1312 (אַנְשָׁרֵה the treatment of him); Is 567, Jer 97, Na 319, Pr 127, 2422, Jb 2029, 2314, 346. Cf. also such pregnant expressions as \psi 203 ישלח עורף he will send thy help (help for thee), i.e. he will send thee help; Gn 3018, 3921, Ex 29, Is 126 (and I will restore judges for thee); Ez 3715.

When several substantives are co-ordinated, the pronominal suffix must be attached to each singly, e.g. Gn 36° and Esau took אָת־נָשָׁיוֹ וָאָת־בָּנָיוֹ וְאָת־ his wives and his sons and his daughters, &c. ; 3818, &c. In 2 S 235 the text is hardly correct.

² Niph'al according to § 51e (like Hithpa'el according to § 54f) may also

include the dative of the reflexive pronoun.

As in Luther's Bible jm (ihm), jr (ihr) for sich, and in our version him, her for himself, herself.

³ Like the substantival genitive, according to § 129 h, the possessive pronoun may also be paraphrased by a relative clause, e.g. Ru 2²¹ ליטר לי the young men, which are to me, i.e. my young men; so especially, when the substantive, which should take a genitive suffix, is already followed by a genitive, e.g. 1 S 1740. In this case, however, the suffix also is sometimes attached pleonastically, e.g. Ct וַ מַּרְמָי שֵׁלִי my vineyard, which belongs to me. Cf. Ct 37, and the analogous pleonasms in 2 S 222 (but see ψ 182) and ψ 272.

- א לוניון א לונים אין א לונים אין א לונים א א לונים אין א לונים א לונ
- O Rem. 1. Through a weakening in the distinction of gender, which is noticeable elsewhere (cf. § 110 k, 144 a, 145 p, t, u) and which probably passed from the colloquial language 2 into that of literature, masculine suffixes (especially in the plural) are not infrequently used to refer to feminine substantives; thus a noun-suffix in the singular, Ex 116, 2519, Ju 1134; 3 in the plural, Gn 319, 3216, 4123, Ex 121, 217, Nu 277 (but the feminine suffix twice immediately after, and so the Samaritan also in verse 7); 366 (Samaritan in in in the singular); Ju 1024, 2122, I S 67.105 (בְּנֵינֶיהָ); 920, Is 316, Ez 2345 ff. (alternating with יוֹה); Am 41f. (but afterwards a feminine suffix); Jb 114, 393 (בְּנֵינֶיהָ in parallelism with יוֹרְיִלֶּיְהָיָרָ,); 4215, Ct 42, 66, Ru 18 ff. (along with feminine suffixes); Dn 15, 89. Verbal suffixes in the singular, Ex 2225; in the plural, Ju 163, Pr 621, Jb 115. But Gn 2615.18, 3313, Ex 217, I S 6104 are to be explained according to § 60 h. On הוֹבָּיַה as feminine, see § 32 n. On the use of the masculine in general as the prior gender, see § 122 g.

P 2. The suffix of the 3rd person singular feminine (as also the separate pronoun እንግ Nu 14⁴¹, Jos 1c¹³, Ju 14⁴) sometimes refers in a general sense to the verbal idea contained in a preceding sentence (corresponding to our it); thus the verbal suffix, Gn 15⁶, Nu 23¹⁹, 1 S 11², 1 K 11¹², Is 30⁸, Am 8¹⁰; cf. Gn 24¹⁴ (ក្នុ thereby), 42²⁸, 47²⁶, Ex 10¹¹ (ក្យុ that), Is 47⁷. Elsewhere the suffix of the 3rd singular feminine refers to the plurals of things, e.g. 2 K 3³

² According to Diehl (see the title at the head of § 91 a), who adduces numerous instances on pp. 44ff., 54ff., 67f., many of these cases may be set down to corruption of the traditional text, while the sudden (and sometimes repeated) change of gender in suffixes is mainly due to the influence exercised on the copyists by the Mishnic and popular Aramaic dialects, neither of which recognizes such distinctions. Such influence, however, is insufficient to explain the large number of instances of this weakening, occurring even in the earlier documents.

³ The Masora reckons six instances of אַבְּלֶּבָּה, where מְּלֶּבָּה would be expected (Ju 11²⁴, where, however, the text is most probably corrupt), Ex 25¹⁵ (?), Lv 6⁸, 7¹⁸, 27⁹, Jos 1⁷; almost all these passages can, however, be easily explained in other ways,

[but see Kittel; so 13^{2.6.11}; 10²⁶, but LXX רְמַלְּבֶּח, Jer 36²⁸, Jb 6²⁰ (if the text is correct), 39¹⁵ (but previously בַּחַבְּּחָ,), and to the plurals of names of animals, Is 35⁷, Ezr 11⁵. Conversely, plural suffixes refer to collective singulars, e.g. in Gn 15¹³, Nu 16³, IS 2⁸, Zp 2⁷ [but read בַּחַלָּ ; and to a verbal idea contained in the preceding clause, in Ez 33¹⁸, Jb 22²¹ (בְּחָלָּ לְּהָה by), Ez 18²⁶, 33¹⁹ (בְּלְּהָה יִּה חַלְּ יִהְּה יִּה חַלְּ יִהְה יִּה וֹּלִ יִּהְה Dt 21¹⁰ refers to the collective idea contained in בּאַבְּלֶּר ה the sailors included in sense under the term אַבְּלֶּה in Jon 1⁸ בּאָבְל refers to the sailors included in sense under the term אַבְּלָּה in Jos 2⁴ read בּאַבְּלָּה in Is 30⁶ (בְּהַבָּה), 38¹⁶, ψ 19⁵ (בְּהַבָּלְּה בְּהַלָּה) the text is most probably corrupt.

3. In a few examples the force of the noun-suffix or possessive pronoun q has become so weak that the language appears to be almost entirely unconscious of it. Thus in אַרְיַל my Lord, usually explained as being from the pluralis maiestatis אַרְלִי (§ 124 i) with the suffix of the 1st singular (always with Qames to distinguish it from אַרְל my Lords, Gn 19²; but see note below), used exclusively of God, not only in addressing him (Gn 15², 18³, ψ 35²³), but ultimately (see, however, the note below), without any regard to the pronoun, as equivalent to the Lord.² On אָרֶל perpetuum of the Masoretes for הוא see § 17 c and § 102 m.

¹ In 2 K 7¹⁰ for שׁעֵר (the LXX had שׁעֵר) read שׁעֵר (the LXX had שׁעֵר) ישׁעַר י

² Cf. the same weakening of the force of the possessive pronoun in בוֹי prop. my master, from the second century A.D. onwards the master; so also in Syriac "D my lord, and ultimately as a title the lord; in Italian Madonna, French Madame, Notre Dame, Monsieur, Monseigneur, &c. It can, however, hardly be doubted that the regular distinction between אדני as a holy name, and ארֹני as an ordinary appellative is merely due to the practice of the later Rabbis, G. H. Dalman, Der Gottesname Adonai und seine Geschichte (Berlin. 1889), in an exhaustive discussion, shows that apart from the book of Daniel and the eight critically doubtful passages, in which ארני is used by God himself, there is nowhere any necessity to regard the suffix as entirely meaningless, since ארני is always used either in an address to or (like ארני). which also is never a mere phrase or title) in reverent language about God as the Lord of the speaker-like the Assyrian beli-ia, my lord. Against any original distinction between אָדני and אַדני it may be urged especially that when unconnected with suffixes the singular אַרוֹן is always used of God, and not the pluralis maiestatis presupposed by אֵרֹנֵי.

§ 136. The Demonstrative Pronoun.

- α The demonstrative pronouns are הוֹ, fem. האֹז, plur. הְּצִּלְּהְ (§ 34), hic, haee (hoc), hi, &c., and the personal pronoun אָהָה, likewise used as a demonstrative, fem. אָה, plur. masc. הַּבָּה, fem. הַּבָּה (§ 32 b), is, ea (id), or ille, &c., ii, eae or illi, &c. The distinction between them in usage is that הוֹן (like hic, ὅδϵ) almost always points out a (new) person or thing present, while אוֹן (like is, ille, aὐτός, ἐκϵῖνος) refers to a person or thing already mentioned or known (see the examples below).¹
- b Rem. I. Compare the instructive examples in Gn 323, Ju 74 of whom I say unto thee, this (חֹן) shall go with thee, he (אחֹן) shall go with thee (so afterwards with negatives). Moreover, חַלָּים הַּלּוֹם הַלּוֹם לַּיִּלְּם הַלְּיִּלְם הַלְּיִלְם הַלְּיִּלְם הַלְּיִלְם הַלְּיִלְם הַלְּיִלְם הַלְּיִלְם הַלְּילִם הַבְּילִים הַבְּילִים הַבְּילִים הַבְּילִים הָבְּילִים הְבַּילִים הְבּילִים הְבַּילִים הְבּילִים הְבַּילִים הְבּילִים הְבּיל הְבּיל הְבִּים הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּים הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּים הְבּיל הְיבּים הְיבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְבּיל הְיבּיל הְבּים
- C 2. Both הן and אה are sometimes used almost as enclitics to emphasize interrogative words (like the Latin nam in quisnam; cf. also quis tandem); e.g. Jb 38² הן ים who now (darkeneth, &c.) . . . ? 1 S 17^{55 f.}, Is 63¹, Jer 49¹⁰, ψ 24², 25¹², &c; הוֹדְהָם what now? 1 S 1c¹¹; how now? Gn 27²⁰; why now? Ju 18²⁴; but before the verb הוֹשְׁשָׁ it is usually הוֹדְהָם Gn 3¹³, 12¹³, Ex 14⁵, Ju 15¹¹; wherefore now? Gn 18¹³, 25²², I S 17²³, 2 S 12²³, &c. So also אַרְיִּהְיִּה Is 50°, Jb 4^{7 f.}; and still more emphatically הוֹר מִיִּרְיִּה עָּיִרְיִּה 3c²¹.

 Jer 3c²¹.

d 3. אוו is likewise used as an enclitic (see c above): (a) of place, in such passages as Gn 27²¹ און אוו יונר ithether thou (that art here) be my son Esau? 2 S 2²⁰ is it thou? אווי הבורון behold, here, 1 K 19⁵, Is 21⁹; cf. also the strengthen-

§ 137. The Interrogative Pronoun.

The interrogative pronoun "שָׁ who may refer either to a masculine a or feminine person (Ct 3°), or even to a plural, e.g. שֵׁלָּהְיּ who are ye? Jos 9°; שִּׁי שֵׁלָּה Gn 33°, Nu 22° (more minutely, שִׁי Ex 10°, i.e. who exactly, who in particular?). It is used of the only when the idea of a person is implied, e.g. שֵׁי שִׁי who are the Shechemites? Ju 9²°, 13¹¹, Gn 33°, Mi 1⁵; even more boldly, with the repetition of a ישִׁ used personally, in 1 S 18¹³, 2 S 7¹³.—Another interrogative is ישׁ which, what?; of persons only in Est 7⁵.

Rem. Both אָ and הֹאָם are used also in indirect questions (on the merely C relative distinction between direct and indirect questions in Hebrew, see the Interrogative Sentences), e.g. Gn 398 (but read אַמְאָרָאָרָשׁ with Samar. and LXX), 4322, Ex 321.—On the meaning of אָם and אַסְ as interrogatives is based also their use as indefinite pronouns (equivalent to quisquis, quodcunque or quicquam), e.g. Ex 3228, Ju 73, I S 204, Is 5010 (read אַסְעָּיִי in the apodosis), 5415, Pr 94.16, 2 Ch 3623; even אַבְּרִיבְּרִי שִׁרִּיבְּרִי שִׁרִּיבִּר עַּהִיבִּי have a care, whosoever ye be, 2 S 1812 (unless יֹבְי is to be read, with the LXX, for יִבֹי מָהִרֹיִלְי אָבָי and whatsoever he showeth me. Cf. also אַכְי אַשְּׁי שִׁ אַשְּׁר whosoever Ex 3233, 2 S 2011, and whatsoever he showeth me with the Lycenter in the showeth me.

corrupt. In Ju 5^5 in fact jis most probably to be regarded with Moore as a very early gloss, which subsequently found its way from this passage into ψ 68.

¹ A quite different use of \square was pointed out (privately) by P. Haupt in Ct 5^8 will ye not tell him? i. e. I charge you that ye tell him, and $7^1 = look$ now at the Shulamite, corresponding to the late Arabic ma tarâ, just see! ma taqûlu, say now! It has long been recognized that \square is used as a negative in Ct S^4 .

§ 138. The Relative Pronoun.

Cf. Philippi, Stat. constr. (see heading of § 89), p. 71f., and especially V. Baumann, Hebräische Relativsätze, Leipzig, 1894.

a Relative clauses are most frequently (but not necessarily; cf. § 155 b) introduced by the indeclinable '' (see § 36).¹ This is not, however, a relative pronoun in the Greek, Latin, or English sense, nor is it a mere nota relationis,² but an original demonstrative pronoun [as though iste, istius, &c.].³ Hence it is used—

(ו) In immediate dependence on the substantival idea to be defined, and virtually in the same case as it (hence belonging syntactically to the main clause); e.g. Gn 24⁷ · · · יִשְׁלָּח · · · ithe main clause); Gn 2² and God finished יְבֶּשֶׁך נְשָׁה ְ אֲשֶׁר נְשָׁה ְ his work, istud, he had made (it). Such qualifying clauses may be called dependent relative clauses.

Bem. 1. In the above examples אַלָּבְּי in Gn 247 is virtually in the nominative, in Gn 22 in the accusative. A further distinction between the examples is that in Gn 247 the main idea (הוהוי), to which אַלָּבְי is added in apposition, is only resumed in the qualifying clause by the subject (he) inherent in

¹ The etymology of the word is still a matter of dispute. Against the identification of \\ \text{Pix}, \text{ as an original substantive, with the Arabic atar, trace, Aram. \(\text{Tix}, \) place, trace, Nöldeke urges (\(ZDMG. \text{ xl. 738} \)) that the expression trace of \(\text{...} \) could hardly have developed into the relative conjunction, while the meaning of place has been evolved only in Aramaic, where the word is never used as a relative. According to others, \(\text{Tix}, \text{ is really a compound of several pronominal roots; cf. Sperling, \(Die \) Nota relationis im Hebrüischen, \(\text{Leipzig, 1876, and König, Leipzeb., ii. 323 ff., who follows Ewald and Bötteher in referring it to an original \(\text{Pix}, \) According to Hommel (\(ZDMG. \text{ xxxii. 708 ff.} \) \(\text{Pix}, \) is an original substantive, to be distinguished from \(\text{Pi} \) and \(\text{Pi} \) and \(\text{Pix} \) is an original substantive, to be distinguished from \(\text{Pi} \) and \(\text{Pi} \) and \(\text{Pix} \) are also sometimes used, see below, \(g \) and \(h \)) is simply for the relative pronoun. Baumann (op. eit., p. 44) sees in the Assyrian \(\text{In} \) and Phoenician, Punic, and Hebrew \(\text{Pi} \), the ground-forms, of which the Phoenician and Punic \(\text{Pix} \) (see above, \(\frac{5}{3} \) 30 note) and the Hebrew \(\text{Pix} \) are developments.

² E. g. like Luther's use of so, in die fremden Götter, so unter euch sind,

Gn 35².

This is the necessary conclusion both from the analogy of the Arabic 'allaāi, which is clearly a demonstrative (like the Hebr. בְּלָחָה, הְוֹלֶּהָה), and from the use of הוֹלָ and א as relatives.

, while in Gn 22 it is not resumed at all. This suppression of the retrospective pronoun 1 takes place especially when it (as in Gn 22) would represent an accusative of the object, or when it would be a separate pronoun representing a nominative of the subject in a noun-clause, e.g. Gn ויס מתחת לרקיע the waters, those, under the firmament, &c. In negative sentences, however, the retrospective pronoun is not infrequently added, e.g. Gn 1712 הוא; דרא ז ; הוא א א בסלה; Dt 2015; but cf. also משר הוא היא Gn g3. The addition of איה in a verbal clause, 2 K 2213, is unusual.

The very frequent omission of the retrospective pronoun is noticeable in cases where the predicate of the qualifying clause is a verbum dicendi, e.g. Nu 1029 we are journeying unto the place, אַשֶּר אָמַר יָהוָה אֹתוֹ אָתוֹ לֶכֵם that place, the Lord said (of it), It will I give to you; cf. Nu 1440, Ju 815, I S 917.23, 245,

1 K 829, Jer 3243.

2. When the substantive, followed by γ and the qualifying clause, cexpresses an idea of place, it may also be resumed by the adverbs of place עד־המקום אשר־היה שם אהלה thither, משם thence, e.g. Gn 133 שם there, שמ unto the place, that one, his tent had been there, i.e. where his tent had been; cf. Gn 323 משֵׁם, Ex 2113 שַׁבַּחה. But even in this case the retrospective word may be omitted, cf. Gn 3514, Nu 2013, Is 6410, where by would be expected, and Gn 3c88, Nu 1327, 1 K 122, where שׁמַה would be expected.—When the appositional clause is added to a word of time, the retrospective pronoun is always omitted, e.g. 1 S 2021 for all the days, אַשֶּׁר בּּן־יִשִׁי חַי those—the son of Jesse is living (in them); cf. Gn 456, Dt 146, 97, 1 K 1142; see Baumann,

op. cit., p. 33. 3. If the governing substantive forms part of a statement made in the $m{d}$ first or second person, the retrospective pronoun (or the subject of the appositional clause) is in the same person, e.g. Gn 454 I am Joseph, אָלָר מברתם אֹתי he—ye sold me, i.e. whom ye sold; Nu 2230, Is 4923; 418 thou, Jacob, 725 הרתיך he—I have chosen thee; Jer 3219, Ec 1016f.; Gn 157 I am the Lord,

דר הוצאתיך he—I brought thee out, &c., Ex 202 (Dt 56).

(2) Not depending (adjectivally) on a governing substantive, but eitself expressing a substantival idea. Clauses introduced in this way may be called independent relative clauses. This use of אַשֶּׁר is generally rendered in English by he who, he whom, &c. (according to the context), or that which, &c., or sometimes of such a kind as (qualis), cf. Ex 14136, and in a dependent relative clause Is 717. In reality, however, the is still a demonstrative belonging to the construction of the main clause as subject or object, or as a genitive dependent on a noun or preposition, e.g. Nu 226 אָשֶׁר פָאֹר iste—thou cursest (him)—is cursed, i. e. he whom thou cursest, &c.; Ex 228; 2 7 as object, Gn 441,

¹ The instances in which, instead of a retrospective pronoun, the main idea itself is repeated (Gn 4930, 5013, Jer 3152) are most probably all due to subsequent amplification of the original text by another hand.

2 The absolute use of אַשֶּׁר הָיָה דָבַר יי is very peculiar in the formula אַשֶּׁר הָבָר יִי

this (is it)—it came as the word of the Lord to . . . , Jer 14¹, 46^1 , 47^1 , 49^{34} .

[With regard to the preceding explanation of אַשָּׁלָּה, the student will of course understand that, in Hebrew as we know it, אַשָּׁר never occurs as a mere demonstrative. A particle which, whatever its origin, is uniformly used with reference to something in another, contiguous clause, will naturally have acquired in practice that force which we denote by the term 'relative'.]

g Like the original demonstrative pronoun אָשָׁיִאַ, the demonstratives proper אָן, אֹן, וֹן (the last commonly), and sometimes the article, are used somewhat frequently in poetic language to introduce both dependent and independent relative clauses. With regard to the construction of אָנָי, &c., the remarks on אָנִיי, under a and e, also hold good.

Examples:-

3 The etymological equivalent i, in Aramaic is always a relative.

י In Zc 1210 also, instead of the unintelligible אלי את אשר, we should probably read אֶל־אָשֶׁר, and refer the passage to this class.

² Such a strong ellipse as in Is 316, where אַבְּיָט would be expected after אָדעמיק, is only possible in elevated poetic or prophetic language.

founded (it) for them; on the same analogy we may also take, with Baumann (op. cit., p. 48), ψ 7854 (חֵר וָה) and Ex 1513 (עֲם־וּן נַאַלָּהָ), 1516, Is 4321, ψ 916, 102, 315, 328, 6212, 1424, 1438 (all examples of 17).

To introduce independent relative clauses Π_{ℓ} is used as a nominative in \hbar Jb 19¹⁹; as accusative, Jb 15¹⁷ and \Re Hb 1¹¹, ψ 68²⁹ (after a preposition, Π)

Ex 13^8 ; but the text is evidently corrupt). (b) More certain examples of the use of the article as a relative pronoun i(more correctly, perhaps, of the demonstrative which is otherwise used as article) are ו Ch בל ההקריש שמואל all that Samuel had dedicated, &c.; I Ch 298 (where NYD) can only be perfect Niph'al); 2 Ch 2936, Ezr 1014. In connexion with a plural, Jos 1024 the chiefs of the men of war אווה שלכו who went with him; Ezr 825, 1017, 1 Ch 2917. Finally, in the sense of id quod, Jer 513 (where, however, we should read with the LXX הַדָּבֶּר). Cf. moreover, ו S 924 the thigh והעליה and that which was upon it (but see k below); 2 Ch 14 equivalent to בּהְכִין to the place, that he had prepared.

In all the examples adduced except 1 S 9^{24} (where המליה should probably kbe read for וְהַעֶּלֶּיהָ is followed by undoubted perfects; almost all the examples, moreover, belong to the latest Books (Ezra and Chronicles). On the other hand, another series of instances (even in the older texts) is extremely doubtful, in which the Masora likewise requires perfects, either by placing the tone on the penultima, as in Gn 1821, 4627, Jb 211; Is 5110 הַשְּׁלֵה ; Ez 26¹⁷ הַשְּׁלֵה Ru 1²², 26 and 4³ הַשְּׁבָה, or by the punctuation, Gn 21³ י הַבּּוֹלַר ; ז K זוי, Dn 8י הַבּּוֹלַה; Is 56³ הַבְּלוַה, while no doubt the authors in all these cases intended participles (and in fact perfect participles, cf. § 116 d) with the article, thus הַבְּאַה, &c., Ez 2617 הַהַּלֶּלָה for הַכְּלָה according to § 52 s, and in the other examples הַבּּוֹלֶה הַבּּוֹלֶה.

§ 139. Expression of Pronominal Ideas by means of Substantives.

Analogous to the periphrases for expressing materials and attributes α by means of substantives (§ 128 o and p), is the use of substantives to represent certain kinds of pronominal ideas, for which no special expressions exist. Thus-

ו. אישה man, woman, are used to express—

(a) The idea of each, every (in the sense of each severally) with reference to persons, and even animals (Gn 1510), e.g. Gn 105, feminine Ex 322; is the object, e.g. in Jer 1215. On איש כל. § 123 c.

In a few passages \aleph in the above sense is placed for the sake of emphasis Cbefore the governing noun (always a substantive with a suffix), thus מיר איש אחיו Gn g5, according to the usual explanation, stands for אחיו at the hand of the brother of every man. But although the explanation seems to be

¹ As a rule wink is used in the particularizing sense of each man, with the plural of the verb, e.g. Gn 4411; sometimes, however, as subject to a verb in the singular, e.g. Gn 4418.

C (c) In connexion with אַרוֹין his brother or אַרֹע הוֹין his neighbour, איש one, masc. (as אַרִּע חוּין one, fem., in connexion with אַרְעוֹּהְוֹין her sister or אַרְעוֹּהְוֹיִן her neighbour) is used to represent the ideas of alter—alter, the one—the other 3 (in reference to persons, animals, or things without life; see the Lexicon) or the idea of one another, e.g. Gn 13¹¹ and they separated themselves אַרְיִּע מְעַל אָרִוֹין fem.) shall be coupled together אַרְיִּעְרָּוֹיִן one to another.

2. צֶּבֶּׁלֶּ soul, person expresses the idea of self, to both in the singular, Pr 19^{8.16}, 29²⁴, Jb 18⁴ (in all cases בְּבָּיִלְּשׁ equivalent to himself) and in the plural, Jer 27°, &c. Similar to this is the use of בְּבָּבְּדָּבָּ Gn 18¹² (prop. in her inward part) in the sense of within herself.⁵

¹ Cf. on the whole question the thorough discussion by Budde, Die bibl. Urgeschichte, p. 283 ff.: according to him, the words in Gn 95 are to be rendered at the hand of one another (from men mutually) will I require it. [In support of this view, Budde points to Zc 710 קְּנְאֵים אָלִי בְּעָרִת רֵעָהוּ אַלִּ־הְתִּעְה בַּלְבַרְכָּם, which in the light of 817, נְאִישׁ אֶת־רְעַת רֵעָהוּ אַל־הְתְּעָה עָתְה עָתַה עַתַּה עַתַּה עַתַּה עַתַּה עַתַה עַתַּה עַתַה עַתַּה עַתְּה עַתְּה עַתַּה עַתְּה עַתַּה עַתַּה עַתַּה עַתַּה עַתְּה עַתַּה עַתַּה עַתַּה עַתַּה עַתַּה עַתַּה עַתְּה עַּתְּה עַתְּה עַתְּיִּה עַתְּה עַתְּה עַתְּה עַתְּה עַתְּה עַּבְּיּ עַתְּה עַתְּה עַתְּה עַתְּה עַתְּה עַתְּה עַתְּה עַתְּ עַתְּה עַתְּה עַתְּה עַתְּה עַתְּה עַתְּה עַתְּיּ עַתְּה עַתְּיּ עַתְּיְּעָּה עַתְּיּ עַתְּיּ עַתְּ עַתְּה עַתְּיּ עַתְּ עַּתְּ עַתְּ עַתְּיּ עָּה עַּבְּיּע עַּיּע עָּבְּיּע עַּיְּעָּ עַתְּיּ עָּבְּיּע עַּבְּיּע עַּיּבְּיּע עַּבְּיּע עַּיְיּע עַּבְּיּע עַּיּע עַבְּיּע עַּיְיִּיּ עַּיּבּ עַּיּבּ עַּיּיּ עָּיִּיּ עָּיִּ

² Cf. also אֵין־אִישׁ Gn 39¹¹. On the expression of the idea of no one by means of אֵין with a following participle, see the Negative Sentences, § 152 l.

s Elsewhere אָן ... אָן are used in a similar sense, Ex 14²⁰, Is 6³; also אָרָדְּיִּרְ ... בְּאָרָדְרְיִי S 14⁶, or the substantive is repeated, e.g. Gn 47²¹ (from one end . . . to the other end).

^{*} On the representation of this idea by pronouns, separate and suffixed, see § 135 a, i and k.

⁵ In a similar way the idea of self in Arabic, as in Sanskrit (âtman), is paraphrased by soul, spirit; in Arabic also by eye; in Rabbinic by fill body,

4. The simple plural of words denoting time sometimes includes also the hidea of a few, some; thus ping a few days, Gn 2455, 404 (here even of a longer period, = for some time); Is 65^{20} , Dn 8^{27} (on the other hand, Gn 27^{44} , 29^{20}

יָמִים אַחָּדִים; see § 96 under שָׁנִים; some years, Dn 116.8.

or מוֹלְינֵי bone, in Ethiopic and Amharic by head, in Egyptian by mouth, hand, &c.; cf. also the Middle High German min lip, din lip, for ich, du. However, צַּבָּבְּי in such cases is never (not even in Is 46² בְּיַבְּי בַּבְּי they themselves) a merely otiose periphrasis for the personal pronoun, but always involves a reference to the mental personality, as affected by the senses, desires, &c.

1 Some in reference to persons in Ex 1620 is expressed by אַנְשִׁים, and in

Neh 5²⁻⁴ by אַשֶּׁר sunt qui, with a participle following.

CHAPTER II

THE SENTENCE

I. The Sentence in General.

§ 140. Noun-clauses, Verbal-clauses, and the Compound Sentence.

- a 1. Every sentence, the subject and predicate of which are nouns or their equivalents (esp. participles), is called a noun-clause, e.g. יְהַלְּהֵ מַלְבֵּנֵל the Lord is our king, Is 33²²; יְהַלְּהֵ מַלְבֵּנֵל now the men of Sodom were wicked and sinners, Gn 13¹³; a mouth is theirs, \$ 115⁵; see further, \$ 141.
- 2. Every sentence, the subject of which is a noun (or pronoun included in a verbal-form) and its predicate a finite verb, is called a verbal-clause, e.g. וַיֹּאֹכֶּוֹר אֵלְהִיר and God said, Gn 1³; see further, § 142.
- C Rem. In the last example the pronominal subject is at least indicated by the preformative (*), and in almost all forms of the perfect by afformatives. The 3rd pers. sing. perf. however, which contains no indication of the subject, must also be regarded as a full verbal-clause.
- d 3. Every sentence, the subject or predicate of which is itself a full clause, is called a compound sentence, e. g. \$\psi\$ 1831 קַבְּלֵּלְ הְּבָּלִים בַּּלְּשׁׁרְ בַּּלְשׁׁרְ בַּּלְשׁׁרְ בַּּלְשׁׁרְ בַּּלְשׁׁרְ בַּלְשׁׁרְ בַּלְשׁׁרְ בַּלְשׁׁרְ בַּלְשׁׁרְ בַּלְשׁׁר בַּבְּלְשׁׁר בַּבְּלְשׁׁר בַּבְּלְשׁׁר בַּבְּלְשׁׁר בַּלְשׁׁר בַּבְּלְשׁׁר בְּבְּלִשׁׁר בְּבְּלִשׁׁר בְּבְּלִשׁר בְּבְּלִשׁׁר בְּבְּלְשׁׁר בְּבְּלִשׁׁר בְּבְּלְשׁׁר בְּבְּלִשׁר בְּבְּלְשׁׁר בְּבְּלִשׁׁר בְּבְּלְשׁׁר בְּבְּלְשׁׁר בְּבְּלְשׁר בְּבְּלְשׁׁר בְּבְּלְשׁׁר בְּבְּלְשׁׁר בְּבְלְשׁׁר בְּבְלִישׁר בְּבְלִישׁר בְּבְלִישׁר בְּבְלִישׁר בְּבְלִישׁר בְּבְעִשׁׁר בְּבְלִישׁר בְּבְלִישׁר בְּבְּלִישׁר בְּבִּעְשׁׁר בְּבְעִישׁר בְּבְלִישׁר בְּבְּעִשׁׁר בְּבְּעִשׁׁר בְּבְּעִשׁׁר בְּבְּעִשׁר בְּבְּעִשׁר בְּבְּעִשׁר בְּבְּעִישׁר בְּבְּעִשׁר בְּבְּעִישׁר בְּבְּעִישׁר בְּבְּעִישׁר בּבְּעִישׁר בּבְּעִישׁר בּבְּעִישׁר בּבְּעִישׁר בּבְּעִישׁר בּבְּעִישׁר בּבּער בּבּעְלְּבְּעִישׁר בּבּבּער בּבּער בּבּער בּבּבּער בּבּער בּבּבּער בּבּער בּבּער בּבּבּער בּבּער בּבּער בּבּער בּבּבּער בּבּבּער בּבּבּער בּב
- especially between noun- and verbal-clauses—is indispensable to the more delicate appreciation of Hebrew syntax (and that of the Semitic languages generally), since it is by no means merely external or formal, but involves fundamental differences of meaning. Nounclauses with a substantive as predicate, represent something fixed, a state or in short, a being so and so; verbal-clauses on the other hand, something moveable and in progress, an event or action. The latter description is indeed true in a certain sense also of noun-clauses

with a participial predicate, except that in their case the event or action (as distinguished from that expressed by the verbal-clause) is of a fixed and abiding character.

Rem. By the Arab grammarians every clause beginning with an independent subject is regarded as a noun-clause, and every clause beginning with a finite verb as verbal. If a finite verb follows the noun-subject the two together (since the verb comprises its own subject and is thus a complete verbal-clause) form a compound noun-sentence, just as when the predicate consists of an independent noun-clause. Though this definition of the different kinds of sentence, which we formerly accepted (in § 144 α of the 22nd to the 24th German editions of this Grammar), is rejected above, α -d, we must, nevertheless, mention here the point in which this more complicated view of the Arab grammarians may be regarded as at least relatively correct, namely, in classifying verbal-clauses according as the subject precedes or follows the verb, a distinction which is often of great importance in Hebrew also; see further, in § 142 α ,

§ 141. The Noun-clause.

1. The subject of a noun-clause (see § 140 a) may be—

a

(a) A substantive, e.g. וְנָהֶר יֹצֵא מֵעֶׁבֵוֹ and a river went out (was going out) of Eden, Gn 210.

2. The predicate of a noun-clause may be-

U

- (b) An adjective or participle, e. g. Gn ביּבֶּרֶץ הַהִיא מוֹב בּאָרֶץ הַהִיא מוֹב מוֹנ and the gold of that land is good; וְעֶפְרוֹן יֹיֵב now Ephron was sitting, &c., Gn 23¹⁰. Very frequently such noun-clauses, attached by Wāw to a verbal-clause, are used to represent a state contemporaneous with the principal action; cf. e below.
- (c) A numeral, e. g. Gn 4213 שָׁבִּים עָשָׂר נְעָבֶּרֶיין the twelve (of us) are thy servants.

² Cf. the numerous examples in § 116 n-p.

¹ For other remarkable instances of ellipse in the Chronicler, see Driver, Introduction, ed. 8, p. 537, no. 27.

- (d) A pronoun, e. g. Gn 10¹² (היא), Ex 9²⁷ (אָנִי), Gn 24⁶⁵ (מָד), 1 K 9¹³ (מָד), 1
- (e) An adverb or (esp. if formed with a preposition) any specification of time, place, quality, possessor, &c., which may be regarded as the equivalent of a noun-idea, e.g. אַבְּבֶּלְ בָּּעִבְּיִלְנִי there is the bdellium, Gn 2½; שׁנְּעִבּילִ שְׁנִילְבּׁ חַקְרּוֹ אַ יִּי הָבֶּלְ his mercy endureth for ever, עַ וּאַבְּרָלוֹ riches are in his house, עַ וּוִבְּאַר וּאַ אַ וּסְסְּאַר בְּבֵּיתוֹ we are his, עַ וַסִסְּאַ (e) An adverb or (esp. if time, place, quality, possessor, &c., which may be regarded as the equivalent of a noun-idea, e.g. אָלְיִילְּבָּרְלְּעִילְבּּרְבִּיתוֹ there is the bdellium, Gn 2½; יבּבֶּרְתוֹ יִיבְּיתוֹ where is Abel? אַי יִיבְּרָבְּיִרוֹ יִיבְּיתוֹ יִיבְּיִרוֹ יִיבְּירוֹ יִבְּירוֹ יִבְּירוֹ יִיבְּירוֹ יִיבְּירוֹ יִבְּירוֹ יִבְּבִּירוֹ יִבְּירוֹ יִבְירוֹ יִבְּירוֹ יִבְּירוֹ יִבְּירוֹ יִבְּירוֹ יִבְּירוֹ יִבְּירוֹי יִבְּירוֹי יִבְּירוֹ יִבְּירוֹי יִבְּירוֹ יִבְּירוֹ יִבְּירוֹ יִבְּירוֹ יִבְּיִירְיִי יִבְיִירוֹ יִבְיִירוֹ יִבְּיִייִי יִבְּיִירְיִי יִבְּיִירְיִי יִבְּירוֹי יִבְּיִירְיִי יִבְּיִי יִבְּיִירְיִי יִבְּיִייִי יִבְּיִיי יִבְּיִייִי יִבְּיִייִי יִבְּיִייִי יִבְּיִי יִבְּיִיי יִבְּיִי יִבְּיִי יִבְּיִי יִבְּיִייִי יִבְּיִיי יִבְּיִיי יִבְּיִיי יִבְייִי יִבְּייִי יִּייִי יִבְייִי יִבְייִי יִבְייִי יִבְּייי יִבְייִי יִבְּיִי יִבְּיִיי יִבְּיִי יִבְּיִייִי יִבְּייִי יִבְּייִי יִבְּייִי יִבְייִי יִבְּיִייִי יִבְייִי יִבְייִייִי יִבְייִי יִבְייִיי יִבְייִיי יִבְייִי יִבְייִיי יִבְייִייְיי יִבְייִייִי יִיי
- Rem. 1. The employment of a substantive as predicate of a noun-clause is especially frequent, either when no corresponding adjective exists (so mostly with words expressing the material; cf. § 1280) or when the attribute is intended to receive a certain emphasis. For in all cases there is a much greater stress upon a substantival predicate, since it represents something as identical with the subject (see above, b[a]), than upon an adjectival or verbal predicate; cf. Ct 110; \$\psi 25^0\$ all the paths of the Lord are \$\mathrm{DN}_{\mathrm{N}} \mathrm{TDM}_{\mathrm{N}} \mathrm{TDM}_{\ma
- Sometimes the boldness of such combinations is modified by the repetition of the subject, as regens of the predicate, e.g. Jb 612 יוֹל בֹּחִי is my strength the strength of stones? Pr 317. That the language, however—especially in poetry—is not averse even to the boldest combinations in order to emphasize very strongly the unconditional relation between the subject and predicate, is shown by such examples as \$\psi 45^9\$ myrh and alose and cassia are all thy garments (i.e. so perfumed with them that they seem to be composed of them); Ct 115 thine eyes are doves, i.e. dove's eyes (but 512 ביוֹנְים \$\frac{1}{2}\$); \$\psi \psi 23^5\$, 109^4\$, Jb 89, 1212, Ct 213. In prose, e.g. Ex 931, Ezr 1013 ביוֹנִים \$\frac{1}{2}\$, the rainy season; with a bold enallage of the number, Gn 3480 ביוֹנִים and I (with my family) am persons few in number. For similarly bold expressions with a bold enallage of the number, Jb 2915 I was eyes to the blind, and feet was I to the lame, but in prose, Nu 1031 and thou shalt be to us \$\frac{1}{2}\$.

¹ Why in these examples the pronouns, notwithstanding appearances to the contrary, are to be considered as predicates and not as subjects, may be seen from what has been remarked above, § 126 k.

The same naturally applies to most of those cases which are not pure noun-clauses, but have the substantival predicate connected with the subject by Π_{1}^{17} (e.g. Gn 1² and the earth was a waste and emptiness; cf. ψ 35⁶, Pr 8³⁰, Jb 3⁴) or where a preposition precedes the substantival predicate, as ψ 29⁴ the rote of the Lord is with power, i. e. powerful.

³ בוֹשְׁלְּוֹם here, as in Jb 21°, is evidently a substantive after a plural subject; on the other hand, it is doubtful whether בוֹשְׁלִים in such passages as Gn 43²², 2 S 20°, \psi 1207, &c., is not rather to be regarded as an adjective.

3. As the examples given under a and b show, the syntactical f relation existing between the subject and predicate of a noun-clause is as a rule expressed by simple juxtaposition, without a copula of any kind. To what period of time the statement applies must be inferred from the context; e.g. i K 1821 אֵלְהַ הָּאֵלְהִים the Lord is the true God; i S 919; Is 312 אֵלִה שָׁבּר vet he also is wise; Gn 4211; on the other hand, Gn 191 אֵלִה מִשְׁב and (=while) Lot was sitting; Ez 2815; Gn 74 hand (am raining, i. e. I will rain. Sometimes even a jussive or optative is to be supplied as predicate, Gn 2713 upon me be thy curse; Gn 113, 2013, Ex 122. Cf. § 116 r, note.

Not infrequently, however, a connexion is established between subject \mathcal{E} and predicate (a) by adding the separate pronoun of the 3rd person singular or plural, expressly resuming and therefore strengthening the subject, or (b) (especially for the sake of a more exact specification of time) by the help of the verb $\vec{\eta}$. The first of these will be a compound sentence, since the predicate to the main subject consists of an independent clause.

Examples of (a): Gn 41²⁶ the seven good kine שָׁבֵע שָׁנִים הַּלָּהָם מוּשׁלָּה they are seven ħ years; Dt 1¹⁷, 4²⁴; Ec 5¹⁸ אַרָּה הַיּא הוֹת תַּחַת אֲלֹהִים הִיּא in a question, Gn 27³⁸. Sometimes אוֹה is used in this way to strengthen a pronominal subject of the first or second person, and at the same time to connect it with the predicate which follows, e.g. אַלְרָי אָלְרָי הַוּא 2 S 7²⁸, Is 37¹⁶, אַלְרָי הָּוֹא 2 S 7²⁸, Is 37¹⁶, אַ 4⁴⁵, Neh 9^{6.7}; in an interrogative sentence, Jer 14²²; ² in Jer 49¹² אוֹה הוֹה מיפוים בירים בירי

On a similar use of the separate pronoun of the third person in Aramaic (Dn 2³⁸, Ezr 5¹¹, &c.) see Kautzsch, Gramm. des Bibl. Aram., § 87. 3.

² This is of course to be distinguished from the use of אוֹת (to be inferred from the context) as predicate in the sense of ὁ ἀντός; see above, § 135 α, note I; or such cases as Dt 32²⁹ see now אָלָן אָלָן that I, even I, am he; I Ch 21¹⁷.

- 1 Of (b): naturally this does not apply to the examples, in which אַדְּהְ, in the sense of to become, to fare, to exist, still retains its full force as a verb, and where accordingly the sentence is verbal, and not a noun-clause; especially when the predicate precedes the subject. On the other hand, such examples as Gn 1² and the earth was (אַבְּיוֹהְ waste and emptiness, can scarcely be regarded as properly verbal clauses; יוֹי יוֹ is used here really only for the purpose of referring to past time a statement which, as the description of a state, might also appear in the form of a pure noun-clause; cf. Gn 3¹. This is especially true of the somewhat numerous instances in which אַבְּיִּהְ occurs as a connecting word between the subject and the participial predicate; e.g. Ju 1², Jb 1¹¹ (immediately afterwards a pure noun-clause). The imperfect of אַבְּיִּהְ announces what is future in Nu 14³³, &c.; cf. § 116 r. However, especially in the latter case, אַבְּיִּה is not wholly without verbal force, but comes very near to being a mere copula, and this use is more frequent in the latter books¹ than in the earlier.
- k Rem. On the employment of mexistence, and non-existence, which were originally substantives (on their tendency to be used as verbs, equivalent to est, and non est, cf. § 1000, and the Negative Sentences, § 152) as a connecting link between a pronominal subject and a participial predicate (especially in conditional and interrogative sentences, Gn 24^{12,40}, 43⁴, &c.), see above, § 116 q, and the various kinds of subordinate clauses mentioned in §§ 150, 159.
- 4. The natural arrangement of words in the noun-clause, as describing a state, is subject—predicate; the principal stress falls on the former since it is the object of the description. Very frequently, however (and not merely in poetry, where greater freedom is naturally allowed in the arrangement of words), the reverse order is found, i.e. predicate—subject. The latter order must be used when special emphasis is laid on the predicate, or when it consists of an interrogative word; thus with a substantival predicate, e.g. Gn 3¹⁹ אַבָּעַבָּר dust thou art; 4⁹, 12¹³ (my sister, not my wife); 20^{2.12}, 29¹⁴, Is 6^{3b}, Jb 5²⁴, 6¹²; with an adjectival predicate, e.g. Is 6^{3a}, 28²¹, Jer 10⁶; with a participle, Gn 30¹, 32¹²; with an interrogative pronoun, e.g. Gn 24⁶⁵; ³ with an adverbial interrogative, e.g. Gn 4⁹.
- M Rem. On the above cf. the exhaustive investigations of C. Albrecht, 'Die Wortstellung im hebr. Nominalsatze,' ZAW. vii. 218 ff. and viii. 249 ff.; with a complete list of the exceptions to the order subject—predicate, p. 254 ff. The predicate must precede for the reasons stated (an adjectival predicate is particularly emphatic when it has the force of a comparative, e.g. Gn 4¹³; the predicate expressed by means of a preposition precedes most frequently when it serves to convey the ideas of having, possessing, e.g. Gn 18¹⁴, 29¹⁶, &c.; cf. also 26²⁰, 31^{16,43}).

n The predicate may precede: (a) when the subject is a pronoun, for 'the person assumed to be generally known, does not excite the same interest as

¹ According to Albrecht, ZAW. viii. 252, especially in Deuteronomy and in the Priestly Code.

² For the same reason specifications of place (e.g. Gn 47) or other adverbial qualifications may stand at the beginning of the sentence.

³ The only exceptions, according to Albrecht (see the Rem. above), are Ex 16^{7.8}.

§ 142. The Verbal-clause.

1. By § 140 f there is an essential distinction between verbal- α clauses, according as the subject stands before or after the verb. In the verbal-clause proper the principal emphasis rests upon the action which proceeds from (or is experienced by) the subject, and accordingly the verb naturally precedes (necessarily so when it is in the perf. consec. or imperf. consec.). Nevertheless, the subject does sometimes precede even in the verbal-clause proper, in the continuation of the narrative, e.g. Gn 719, 2 S t912; especially so if there is special emphasis upon it, e.g. Gn 313 (it is not I who am to blame, but) the serpent beguiled me, cf. Gn 25, &c. In the great majority of instances, however, the position of the subject at the beginning of a verbal-clause is to be explained from the fact that the clause is not intended to introduce a new fact carrying on the narrative, but rather to describe a state. Verbal-clauses of this kind approximate closely in character to noun-clauses, and not infrequently (viz. when the verbal form might just as well be read as a participle) it is doubtful whether the writer did not in fact intend a noun-clause.

The particular state represented in the verb may consist-

(a) Of an act completed long before, to which reference is made only because it is necessary for understanding the sequel of the principal action. If the predicate be a perfect (as it almost always is in these cases), it is generally to be rendered in English by a pluperfect; cf. the examples discussed above in § 106f (I S 28^3 , &c.); also Gn 6^8 (not Noah found grace); 16^1 , 18^{17} , 20^4 , 24^1 , 30^1 (and Joseph in the meanwhile had been brought down to Egypt); 41^{10} , Ju 1^{10} , I S 9^{15} , 14^{27} , 25^{21} , I K 1^1 , &c.—In a wider sense this applies also to such verbal-clauses as Gn 2^6 (see further, § 112 e), since when they serve to represent an action continuing for a long period in the past, and thus to some extent a state.

¹ This of course applies also to the cases, in which the subject consists of a strongly emphasized personal pronoun, e.g. Gn 3213 하다 thou thyself; 333 he himself.

d Rem. 1. The close relation between verbal-clauses beginning with the subject and actual noun-clauses, is seen finally from the fact that the former also are somewhat frequently added with \(\frac{1}{2}\) (or subordinated) to a preceding sentence in order to lay stress upon some accompanying circumstance; on such noun-clauses describing a state or circumstance, cf. \(\frac{5}{2}\) 141 e. This is especially the case, again, when the circumstantial appendage involves an antithesis; cf. Gn 18¹⁸ sering that nevertheless Abraham shall surely become, &c.; 24⁵⁶, 26²⁷, Is 29¹⁸, yer 14¹⁵, \(\psi \) 50¹⁷, Jb 21²², and such examples as Gn 4^{2,4}, 29¹⁷, where by means of \(\frac{1}{2}\) anew subject is introduced in express antithesis to one just mentioned. Moreover, in the examples treated above, under b and c (1 S 28³, &c.), the subject is frequently introduced by \(\frac{1}{2}\), which then corresponds to the Greek \(\delta\), used to interpose an explanation, \(\delta\)c., see Winer, Gramm. des neutest. Sprachidioms, \(\frac{5}{2}\) 53. 7 \(\delta\).

2. By a peculiar construction verbal-clauses may be joined by means of and a following subject to participial clauses, e.g. Gn 3825 אֵלְהָה she was already brought forth, when she sent, &c.; 4434, Ju 183, 1911, 2 S 208; for other examples, see § 116 u (where it is pointed out, note I, that the apodosis also frequently appears in the form of a noun-clause, a further proof of the close relation between verbal-clauses beginning with the subject and noun-clauses proper). Without doubt there is in all these cases a kind of inversion of the principal clause and the temporal subordinate clause; the latter for the sake of greater emphasis being raised to an independent noun-clause, while the real principal action is added as though it were an accompanying circumstance, and hence in the form of an ordinary circumstantial clause. [Cf. Driver, Tenses, § 166 ff.]

f 2. According to what has been remarked above, under a, the natural order of words within the verbal sentence is: Verb—Subject, or Verb—Subject—Object. But as in the noun-clause (§ 141 l) so also in the verbal-clause, a variation of the usual order of words frequently occurs when any member of the sentence is to be specially emphasized by priority of position. Thus the order may be:—

(a) Object—Verb—Subject: Gn 30⁴⁰, 37⁴, 1 S 15¹, 2 K 23¹⁰ and frequently. Naturally the examples are far more numerous, in which the object precedes a verbal form which includes the subject in itself, e.g. Gn 3^{10,14,18}, 6¹⁶, 8¹⁷, 9¹⁸, Ex 18²³, Ju 14³, 1 S 18¹⁷, 20⁹, 21¹⁰, 2 K 22⁸, Pr 13⁵, &c.

(b) Verb—Object—Subject: Gn 2 17, Nu 5²³, 1 S 1 5³³, 2 S 2 4¹⁶ (but המלאך) is probably only a subsequent addition); Is 19¹³, \$\psi\$ 34²², Jb 11¹⁹, &c.

(c) Subject—Object—Verb: Is 3^{17} , 11^{8} , 13^{18} , Ho 12^{11} , ψ 6^{10} , 11^{5} , Jb 29^{25} .

1 Not infrequently also the striving after chiasmus mentioned in § 114 r, note, occasions a departure from the usual arrangement of words.

² This sequence occurs even in prose (Gn 17⁹, 23⁶, &c.); it is, however, more doubtful here than in the above prophetical and poetical passages, whether the preceding subject should not be regarded rather as the subject of a compound sentence (§ 143), the predicate of which is an independent verbal-clause; this would explain why the verbal-clause is usually separated from the subject by one of the greater disjunctives.—On the other hand, the sequence Subject—Object—Verb is quite common in Aramaic (e.g. Dn 2¹¹⁰); cf.

- (d) Object—Subject—Verb (very rarely): 2 K 5¹³, Is 5¹⁷, 28¹⁷, ψ 51⁵, Pr 13¹⁶ (read 55).
- (e) A substantival complement of the verb היה is placed first in Is ומל יהיה נצָה נצָה מון and a ripening grape the flower becometh.

§ 143. The Compound Sentence.

A compound sentence (§ 140 d) is formed by the juxtaposition of α a subject ² (which always precedes, see c) and

(a) An independent noun-clause, which (a) refers to the principal subject by means of a pronoun, e.g. Na 1³ יְּהַוֹּה בְּּםוּבָּה דַּוְבוֹּב the Lord—in the storm is his way; 2 S 236, ψ 18³¹, 104¹², 125², Ec 2¹⁴; cf. also Gn 34²³, where the predicate is an interrogative clause.—A personal pronoun is somewhat frequently used as the principal subject, e.g. Is 59²¹ יוֹאָר בַּּרִירִי אֹרֶם בַּרִיתִי אֹרֶם מַּרְיִּתְי אֹרֶם בַּרִיתִי אֹרֶם בַּרִיתְי אֹרֶם בַּרִיתְי אֹרֶם בַּרִיתְי אֹרֶם בַּרִיתְי אֹרֶם בַּרִיתְי אֹרֶם בַּרִיתְי אֹרֶם בַּרִיתִי אֹרֶם בַּרִיתִי אֹרָם בַּרִיתְי אֹרָם בַּרִיתְי אֹרָם בַּרִּתְּם בַּרִיתְי אַרְם בַּרִיתְי אַרְם בַּרִיתְי אֹרֶם בַּרִיתִי אֹרָם בַּרִיתְי אַרְם בַּרִיתְי אֹרָם בַּרִיתְי אֹרָם בַּרִיתְי אֹרָם בַּרִיתְי אֹרָם בַּרִיתְי אֹרָם בַּרִיתְי אֹרָם בַּרִיתְי אָרָם בַּרִיתְי אָרְם בַּרִיתְי אָרָם בַּרִי בְּיִיתְי אֹרָם בַּרִיתְי אָרְם בְּיִיתְי אָרְם בַּרְים בַּרִים בַּיְים בַּרְים בַּיְים בַּרְים בַּיְים בַּיְים בַּיְים בְּים בַּים בּיתְּי בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּים בַּיְים בַּיְים בַּיְים בְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בִּילְים בְּיִים בְּיִים בְּיִים בְּיִים בְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִי

Gesenius, Comm. on Is 42²⁴, and Kautzsch's Gramm. des Bibl. Aram., § 84. 1 b. The pure Aramaic usage of placing the object before the infinitive occurs in Hebrew in Lv 19⁹, 21²¹, Dt 28⁵⁶, 2 S 11¹⁹, Is 49⁶, 2 Ch 28¹⁰, 31⁷, 36¹⁹ (?).

1 This sequence occurs more frequently in noun-clauses with a participial

This sequence occurs more frequently in noun-clauses with a participial predicate, e.g. Gn 37¹⁶, 41°, 2 S 13⁴, &c., in interrogative sentences, e.g. 2 K 6²², Jer 7¹⁹; in all which cases the emphasized object is placed before the natural sequence of subject—predicate. [Cf. Driver, Tenses, § 208.]

² In Gn 31⁴⁰ a verbal-clause (הְלֹּיוֹת I was) occurs instead of the subject, and is then explained by another verbal-clause.

^{. &}lt;sup>3</sup> In 1 Chr 28² (cf. also 22⁷ בְּרֵלְי עְּרֵלְּלְבְּע might also be taken as strengthening the pronominal suffix which follows (equivalent to *I myself had it in my mind*), as e. g. Ez 33¹⁷ whereas their own way is not equal; cf. § 135 f.

- b (b) An independent verbal-clause: (a) with a retrospective suffix,¹
 e. g. Gn 9⁶ (cf. § 116 w); 17¹¹⁵ as for Sarai thy wife, thou shalt not call her name Sarai; 26¹¹⁵, 28¹³, 34⁵, Ex 30³⁷, 32¹, 1 S 2¹⁰, 2 K 10²², Is 9¹, 11¹⁰, Ez 33², Ho 9¹¹, ψ 11⁴, 46⁵, 65⁴, 74¹⁷, Dn 1¹⁻; with a pronoun as the principal subject, Gn 24²⁻; (β) without a retrospective suffix, Is 19¹¹ every one that mentions it (Judah) to it (Egypt), it (Egypt) is afraid.
- Rem. 1. In all the above examples prominence is given to the principal subject (by its mere separation from the context by means of a greater disjunctive, as a vasus pendens 2) in a manner which would be quite impossible in a simple noun or verbal-clause (e.g. Na 13 if it were אַרָּבְּילִי בְּילִי בְילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְּילִי בְילִי בְּילִי בְּיבְיבְיי בְּילִי בְּילְי בְּילְים בְּיבְיי בְּילְי בְּיבְיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיבְיי ב
- 2. Sometimes a substantive introduced by (in respect to; cf. § 119 u) serves the same purpose as the casus pendens beginning the sentence, as Nu 18¹⁸ (unless the here serves to introduce the object, according to § 117 n); Is 32¹ (where, however, 'p') should most probably be read); Ec 9⁸, I Ch 7¹, 24^{20 ff.}, 2 Ch 7²¹. On the other hand, \$\psi\$ 16³, 17⁴, 32⁶, S9¹⁹, 119⁸¹, are very doubtful. The suggestion of P. Haupt (Johns Hopkins University Circulars, xiii. no. 114; Baltimore, 1894) also deserves attention, that in passages like Ec 9⁴, and in \$\pai_2^{10}\$ Gn 9¹⁰, 23¹⁰, Ex 27^{8.19}, Ez 44⁹, &c., is not the preposition, but an emphasizing particle, answering to the Arab. \$\text{li}\$, surely; Assyrian \$\text{li}\$; with \$\frac{1}{2}\$ it is equivalent to in short. Cf. also \$\frac{1}{2}\$—\$\frac{1}{2}\$ sive—sive, et—et, Jos 17¹⁶, Ezr 1¹¹, Assyrian \$\text{li}\$—\$\text{li}\$.

¹ Cf. the Meša' inscription, 1. 31, and Horonain, therein dwelt, &c.

² But this term must not (any more than that formerly used 'the subject preceding absolutely') be misunderstood to mean that the principal subject is, as it were, floating in the air, and that the whole sentence results in an anacoluthon. On the contrary, to the Semitic mind, such sentences appear quite as correctly formed as ordinary noun- and verbal-clauses.

§ 144 a-c] Peculiarities in Representation of Subject 459

§ 144. Peculiarities in the Representation of the Subject (especially in the Verbal-clause).

1. According to § 40 ff. most forms of the finite verb include a a specification of the subject in the form of personal afformatives (in the imperfect also in the form of preformatives). Not infrequently, however, masculine forms are used in referring to feminines, e.g. אַרַלְּאָלֶּחְ Ez 23⁴⁹; עַּיִּלְיּחָטְּ Ru 1⁸; in the imperfect, Jo 2²², Ct 2⁷; in the imperative, Am 4¹, Zc 13⁷ (for other examples, see § 110 k). On emphasizing the pronominal subject by the addition of the separate pronoun, see § 135 a and b.

On the masculine as prior gender, cf. § 122 g; on similar anomalies in the use of the personal pronoun, § 135 o, in the connexion between substantive and adjective, § 132 d, between subject and predicate, § 145 p, t, u.

2. The third person singular is often used impersonally, especially b in the masculine, e.g. אָרָיִר and it came to pass, אָרָיִן and it shall come to pass; אָרָיִן followed by אָרָ &c., it became hot to him, i. e. he became angry, Gn 46, &c.; אַרִין lit. and it became strait to him, he was distressed, Gn 328;¹ also in the feminine, e.g. IS 306 (Ju 109) אַרַיִּרָּיִן ', Ju 1129, Jer 731, Ez 1225, Jb 1532 (unless אַרְיִּרָּיִרָּיִן), 296 (אַרַיִּרִיּ). Somewhat different are the instances in which the 3rd singular feminine occurs as the predicate of a feminine subject which is not mentioned, but is before the mind of the speaker, e.g. Is 77, 1424, Jer 107, Jb 45, 1815 (in 2 K 247 אַרִיִּרִי alone); different, too, are the instances in which the 3rd singular masculine refers to an act just mentioned, e.g. Gn 1711 אַרָיִין and this (the circumcision) shall be a token of a covenant, &c.

In Arabic and Ethiopic the masculine is commonly used in this case, in Syriac the feminine.—The forms $\Box\Box$ hot, $\Box\Box$ good, well, \Box bitter, \Box narrow, \Box evil (frequently joined by \Box , \Box , &c.), which many regard as impersonal, are no doubt to be regarded in most cases not as forms of the 3rd pers. sing. perf., but, with Hupfeld on ψ 187, as adjectives.

- d 3. The indefinite personal subject (our they, one, the French on, and the German man 1) is expressed—
 - (a) By the 3rd person singular masculine, e. g. אֹרָף one (sc. any one who named it, see the Rem.) called (or calls) it, Gn 11³, 16¹⁴, 19²², Ex 15²³; אֹרָף Gn 35⁵.0, 2 S 2¹⁶, Is 9⁵; מֹרָ חֹר one said, Gn 48¹, 1 S 16⁴;² other examples are Gn 38²⁵ one put out a hand; Nu 23²¹, 1 K 22²⁵, Is 6¹⁰ מִרְלָּיִלָּין and one heals them; 8⁴ (אַיָּיִי); 46⁻ (מִיִּלָיִי); Am 6¹², Mi 2⁴, Jb 2⁻²³; by the 3rd singular feminine (מִרְלָּיִר) Nu 26⁵⁰.
- f (b) Very frequently by the 3rd plural masculine, e.g. Gn 29² for out of that well Pri they (i.e. people generally) watered the flocks; 26¹⁸, 35⁵, 41¹⁴, 49³¹, I K 1², Is 38¹⁶, Ho 12⁹, Jb 18¹⁸, 34²⁰, Est 2², Neh 2⁷.
- Em. The 3rd plur. also is sometimes used to express an indefinite subject, where the context does not admit of a human agent or at least not of several, e.g. Gn 34²⁷. In such a case the 3rd plur. comes to be equivalent to a passive, as very commonly in Aramaic (see Kautzsch's Gramm. des Bibl. Aram., § 96. 1c); e.g. Jb 7³ wearisome nights 1939 have they allotted to me (equivalent to were allotted to me; to make 'invisible powers' the subject is a merely artificial device); Jb 4¹⁹, 6², 18¹⁸, 19²⁶, 34²⁶, Ez 32²⁵, \$\psi 63^{11}\$, Pr 2²² (in parallelism with a passive); 9¹¹.
- h (c) By the 2nd singular masculine, e. g. Is אַבְּקְבוֹא שָּבְּשֶׁר core will (or can) not come thither (prop. thou wilt . . .); Jer 23³⁷, Pr 19²⁵, 30²⁸ (unless the reading should be בַּבְּיָבוּ). Cf. also אַבְּדְּבַּאַ or simply אַבְּיִבְּיִּ (Gn 10^{10,30}, 13¹⁰ בַּאַבָּן) prop. until thy coming, i. e. until one comes.
- i (d) By the plural of the participle, e. g. Jer 38²³ and all thy wives and thy children מוֹצְאֵיֹם (prop. are they bringing out=) they will bring out, &c.; cf. Is 32¹², Ez 13⁷, Neh 6¹⁰ (for some are coming to slay thee)

י In I S 99 הְאִישׁ (prop. the man) is used in exactly the same sense as our one.

² Elsewhere in such cases אַרְאָאוֹן usually occurs (but not in the perfect, e.g. 1 S 23²²), so that it is doubtful whether the present reading of Gn 48¹, &c., would not be better explained according to § 7 d, note. In Gn 48² for the extraordinary בְּלֵּיִי the common form בַּיִּי is to be read; so in 50²⁶ for בַּיִּי וֹנְיִי לֵּיִי (after a plural) either בּיִרוֹנִי or the 3rd plural; in 2 K 21²³ הַבְּיִבּין בּיִּר

§ 144 k-n] Peculiarities in Representation of Subject 461 and the passages discussed above, § 116 t. In 1 K 51 the text is corrupt.

(e) By the passive, e.g. Gn 426 לְקְרְאׁ then (was it begun=) k

began men to call upon, &c. (but read הַהֵּבֶל he began).

- 4. A peculiar idiom, and one always confined to poetic language, I is the not infrequent occurrence of two subjects in a verbal sentence, one of the person and the other of the thing. The latter then serves —whether it precedes or follows—to state the instrument, organ, or member by which the action in question is performed, and may be most often rendered in English by an adverb, as a nearer definition of the manner of the action. All the examples of this kind have this in common, that the subject denoting the thing takes a suffix in the same person as the personal subject. They are thus distinguished from the accusatives treated in § 117 s, with which they are often confused.
- (a) Examples where the subject denoting the thing precedes, קּוֹלְי אֶלֹרְיִהְוֹּהְ my voice—I cry unto the Lord, i.e. I cry aloud unto the Lord, \$\psi_3^5\$, \$27\, 142\, 22\; my wouth—I cried, i.e. I cried aloud, \$\psi_661\, 661\, (cf. 17\, 10)\; Is \$26\, 27\, 142\, 22\; with my soul, i.e. fervently, and parallel with it אַרְּרַהְּוֹי ; but עַבְּשִׁי \$57\, 55\ is rather a periphrasis for the 1st pers. I.

(b) Where the subject denoting the thing follows, אַרַלִּי קוֹלֵּי פּוֹלֵּדְּ cry—thy voice (i.e. aloud), Is 10³⁰; so also after an imperative, ψ 17¹³ (בּרָבּרֹךְי); and verse 14 (קֹיְרָךְּ); after a perfect, Hb 3¹⁵ (פֿרָפָרֹרְי); after a cohortative, ψ 108² (בְּרַבּרֹרִי). The subject denoting the thing stands between the personal

subject and the predicate in ψ 443 771 הוא .4

Rem. 1. Sometimes (as in other languages) an action is ascribed to a n subject which can only have been performed at his direction by another

¹ That this form of expression also (see g) comes to be equivalent to a passive is seen from the analogy of such Aramaic passages as Dn $4^{\circ 2}$, which exclude any idea of human agency. Cf. Kautzsch, *Gramm. des Bibl. Aram.*, § 76. 2 e at the end, and in post.-bibl. Hebrew, e.g. Pirqe Aboth 2, 16; 3, 5, &c.

² Two subjects occur in a noun-clause in ψ 83¹⁹.

 $^{^3}$ In Ex 6 שָׁמִי is subordinated to the following passive וֹרְעָהִי (§ 121 b); in I S 2 5 $^{26.33}$ יִרְדָּ, are subjects to the infinitive absolute הּוֹשֵעָ , according to § 113 3 9 3 1. In 4 6 3 1 read וְאַעַבּה for הֵאֶבָבָּה.

⁴ In several of the above examples it might naturally be supposed that the subject denoting the thing (especially when it follows the verb) is to be explained rather as a casus instrumentalis, i.e. as an accusative, analogous to the adverbial accusatives in § 118 q. But although it is true that the subject denoting the thing often defines more closely the manner in which the action is performed, and although in similar (but still different) examples, ψ 89², \log^{20} , \log^{20} , \log^{10} , \Im occurs with \Im instrumentale, the explanation given above must nevertheless be accepted.

person; cf. e.g. Gn 40^{22} (41^{13}), 41^{14} , 43^{34} (and he commanded to set before them, &c.); 46^{29} , 2 S 12^{9} .

- 2. Supposed ellipses of a definite subject are due either to a misunder-standing of the passage, or to a corruption of the text. Thus in 1 S 24¹¹ after בְּלֵילוֹ either עִינִי has dropped out (through confusion with נְיִלְילֹ דְּלוֹך) or we should read with the LXX בְּלְאָבְׁל בְּלֵוֹך (בְּלֵילְ בְּלֵוֹך בְּלֵוֹך) the text is obviously corrupt.
- 2. In poetic (or prophetic) language 1 there sometimes occurs (supposing the text to be correct) a more or less abrupt transition from one person to another. Thus from the 2nd to the 3rd (i. e. from an address to a statement), Gn 49⁴(?), Is 31⁶(?), 42²⁰, 52¹⁴, 61⁷, Mal 2¹⁵ (where, however, for אבי של של הוא של הוא של הוא של הוא מוני בי של הוא ש
 - § 145. Agreement between the Members of a Sentence, especially between Subject and Predicate, in respect of Gender and Number.
- a 1. As in other languages, so also in Hebrew, the predicate in general conforms to the subject in gender and number (even when it is a pronoun, e.g. 'הַלִּי this is my covenant, Gn 17¹⁰). There are, however, numerous exceptions to this fundamental rule. These are due partly to the constructio acl sensum (where attention is paid to the meaning rather than to the grammatical form; see b-l below), partly to the position of the predicate (regarded as being without gender) before the subject.
- b 2. Singular nouns which include in themselves a collective idea (§ 123 a), or which occasionally have a collective sense (§ 123 b), may readily, in accordance with their meaning, be construed with the plural of the predicate, whether it precedes or follows. This is also the case, when the collective is itself feminine but represents, exclusively or at least generally, masculine persons.

Examples:-

¹ In prose, Lv 2⁸; but הַּקְרִיבְה here is hardly the original reading. Different from this is Gn 267, where there is a transition to direct narration,

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the people; Nu 103 בֵּלְ־הַעֵּרָה all the congregation (cf. 1 K 85); 1 K 140, Is 98, 253, Am 15 אַנ 1 S 1747, Ezr 1012 אָקל assembly. Cf. also the construction of national names, as אָרָם (§ 122 i), e.g. 1 K 2020 מינֹסוּ מוּלסוּ and the Syrians fled; י S 45.—(β) with the predicate following, ו בָּקָר sheep and oxen, construed with the plural in the following relative clause; Jb ווֹבָּקָר הָיִּלּ יִּדְּ הרשות the cattle (cows) were ploughing; 2 S 31 and 1 Ch 106 בוֹים =family (in ו S 618 בֵּית שָׁבֵישׁ on the analogy of names of countries, is used for the inhabitants of Bethshemesh); Ho 117, Ezr 44 טָן; ψ 6811 היה herd [if correct, figuratively for people]; Is 2610 בַּלַה dead bodies; Is 2711 קציר boughs; IS 41 ישׂרָאל, preceded by a predicate in the singular.

(b) Of substantives occasionally used as collectives: (a) with the predicate A preceding, Gn 34²⁴ בובר; Ju 9⁵⁵, 15¹⁰ איש; Is 16⁴ בום the treader down.—(β) with the predicate following, Jb 819 and = others; Ez 283 and a secret; [\$\psi\$ 97, and

even after 77 Jb 1919.]

(c) Of feminines as collective terms denoting masculine persons: (a) with ${\cal C}$ the predicate preceding, ו S וידעוּ פל־הארץ that all the earth may know, i.e. all the inhabitants of the earth; cf. Dt 9^{28} , ψ 66¹, 96^{1.9}, &c.; Am 18 ישׁאֵרִית remnant; (ψ 338 (בֵּל־הַאָּרֵץ).—(β) with the predicate following, Gn 4157, 2 S 15²³, 1 K 10²⁴, Gn 486 מוֹלֶדֶת issue; 1 S 2³³ בָּל־מַרְבִּית all the increase; Jb 30¹² מרחח rabble. In Hag 27 read מרחח with the LXX.

Examples of predicates in the singular, notwithstanding the collective meaning of the subject, occur in Gn 35¹¹, Ex 10²⁴, 14¹⁰, Dt 1³⁹, &c.—For examples of bold enallage of the number in noun-clauses with a substantival predicate see above 5.1.1.

predicate, see above, § 141 c.

Rem. Not infrequently the construction begins in the singular (especially gwhen the predicate precedes; see o below), but is carried on, after the collective subject has been mentioned, in the plural; e.g. Ex וּבֶּרֶב הַעָּם מאד and the people multiplied, and waxed very mighty; 334.

3. On the other hand, plurals which have a singular meaning h(§ 124 a) are frequently construed with the singular, especially the pluralis excellentiae or maiestatis (§ 124 g-i; on the union of these plurals with attributes, cf. § 132 h), as אֵלֹהִים Gn 11.3, &c. (but see the Rem.), בְּלִיִם master, Ex 214 בְּעָלִים master, owner, Ex 2129; cf., moreover, בַּוֹמָים with the singular, Jb בּוֹבּלים Pr 1210.—So feminine forms with a masculine meaning are construed with a masculine predicate, e. g. Ec ביף להֶּלֶת הָבָם the preacher was wise.

Rem. The construction of אֵלְהִים God with the plural of the predicate may ibe explained (apart of course from such passages as I K 192, 2010, where the speakers are heathen, and אֵלְהִים may, therefore, be a numerical plural) partly as an acquiescence in a polytheistic form of expression, partly from by Wellhausen, &c., B by Dillmann; cf. his commentary on Numbers—Joshua, p. 618, and above, § 124 g, note 2. So Gn 20¹³ (but in conversation with a heathen); 31^{58} , 35^7 , cf. also Jos 24^{19} . That this construction was afterwards studiously avoided from fear of misconception, is shown by such passages as Neh 9¹⁸ compared with Ex 32^{4.8}, and 1 Ch 17²¹ compared with 2 S 7²³. Cf. Strack's excursus on Gen 20¹³ in *Die Genesis*, Munich, 1905, p. 77.

- 4. Plurals of names of animals or things, and of abstracts, whether they be masculine or feminine, are frequently construed with the feminine singular of the verbal predicate 1 (on the collective sense of the feminine form, cf. § 122 s); thus Jo 120 אַנָה הַעָּרג the beasts of the field long: Jer 124 (where the predicate precedes), cf. also Jb 127: names of things with the predicate preceding occur in 2 S 2413, Is 34^{13} , Jer 4^{14} , 51^{29} , ψ 18^{35} , 37^{31} , 73^2 Keth., 103^5 (unless ψ) is to be read for הַּתְחַהֵּשׁ, Jb 1419, 2720; with the predicate following, Gn 4922 (חִנִינִי בּּנִיתוּ); Dt 217, 1 S 415 (חַנֵינִי בָּנִינִי),2 2 S 109, Is 5912, Jer 215 Keth., 4841, 4924, Pr 1522, 2018, Jb 4110.3
- 5. Moreover, the plural of persons (especially in the participle) is sometimes construed with the singular of the predicate, when instead of the whole class of individuals, each severally is to be represented as affected by the statement. Undoubted examples of this distributive singular are Gn 2729 (Nu 249) אָרַהָּיךּ אַרוּר וּמִבּרַכִּיךּ בַּרוּן those that curse thee, cursed be every one of them, and those that bless thee, blessed be every one of them; Ex 3114, Ly 1714 and 198 (in both places the Samaritan has נְּיִשִׁיוֹ : Is 312 unless יִנִּשִׁיוֹ is to be regarded as a pluralis maiestatis according to § 124 k; Pr 318.35 (?), 1821 (?), 2127b, 2716, 281b, 2816 Keth.
- Rem. Analogous to the examples above mentioned is the somewhat frequent 4 use of suffixes in the singular (distributively) referring to plurals; cf. the verbal-suffixes in Dt 21¹⁰, 28⁴⁸, Am 6¹⁰; and the noun-suffixes in Is 2⁸, 3022 Jer 3114. Ho 48 (but since) follows, will is undoubtedly a dittography for נפש), Zc 1412, ψ 510 (where, however, פומו is clearly to be read with all the early versions); 625, 14110(?), Jb 3882, Ec 1015 [but LXX להפסיל; finally. the suffixes with prepositions in Is 200 אָשׁר עשׁר עשׁר which they made each one for himself (according to others, which they (the makers) made for him); 526, 820, Jb 245, in each case ל; in Gn 219 ל refers to the collectives היה and און; cf. further, Jos 247, Is 523 ממנה צורים (but read probably צורים with the LXX, &c.). Conversely in Mi 111 עברי לכם [cf. Jer 1320 Keth.], but the text is undoubtedly corrupt.

¹ Cf. in Greek the construction of the neuter plural with the singular of the predicate τὰ πρόβατα βαίνει; in Attic Greek the plural of the predicate is allowed only when the neuter denotes actual persons, as τὰ ἀνδράποδα ἔλαβον. In Arabic also the pluralis inhumanus (i.e. not denoting persons) is regularly construed with the feminine singular of the attribute or predicate, as are all the plurales fracti (properly collective forms).

² On the possibility of explaining forms like and as 3rd plural feminine, cf. above, § 44 m; but this explanation would not apply to all the cases under this head, cf. Jo 1²⁰, ψ 37³¹, 103⁵.

3 In Pr 14¹ an abstract plural חַרְטִּלוֹן (to be read thus with 9¹, &c., instead

of הבמות) is construed with the singular; but cf. § 86 l, § 124 e, end.

⁴ In several of the above examples the text is doubtful, and hence Mayer Lambert (REJ. xxiv. 110) rejects the theory of distributive singulars generally. [Cf. Driver, Jeremiah, p. 362, on 167.]

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- 6. Subjects in the dual are construed with the plural of the predicate, n since verbs, adjectives, and pronouns, according to § 88 a, have no dual forms; thus עֵיבֶׁי, Gn 20¹¹ וְעֵיבִי לֵאָה וֹבוֹרוֹ $and\ Leah$'s eyes were dull; $2 \ S \ 24^3$, Is 30^{20} , Jer 14⁶, Mi 7^{10} , ψ 18²⁸, 38^{11} (on the other hand, in IS 4^{15} the predicate is in the feminine singular after the subject, and in Mi $4^{11}\ before$ it; on both constructions cf. k above); so also with the plural masculine יַבְּבֵּרִים ; cf. p); יַבְּבַּרִים lips, IS 1^{13} , Jb 27^4 ; יַבְּבַּרִים breasts, Ho 9^{14} .
- 7. Variations from the fundamental rule (see above, a) very fre- of quently occur when the predicate precedes the subject (denoting animals or things 1). The speaker or writer begins with the most simple form of the predicate, the uninflected 3rd singular masculine, and leaves us without indication as to which of the following subjects (and so which gender or number) is to define the predicate thus left temporarily indefinite.² Thus inflexions are omitted in—
- (a) The verb, with a following singular feminine, Is 2^{17} הַּלְּכָּרַם and bowed down shall be the loftiness of man; 9^{18} , 14^{11} , 28^{18} , 47^{11} ; $1 \text{ S} 25^{27}$ (see note 1 below); $1 \text{ K} 8^{31b}$, 22^{36} , $2 \text{ K} 3^{26}$, 3^{26} , $3^{$
- Rem. 1. The instances in which a preceding predicate appears in the plural masculine before a plural (or collective singular) feminine of persons (Ju 21²¹, 1 K 11⁸ b), of animals (Gn 30³⁰ where however א may refer specially to male animals) or of things (Lv 26²³, Jer 13¹⁶, Ho 14⁷, \$\psi\$ 16⁴, Jb 3²⁴, Ct 6⁰), or before a dual (2 S 4¹, Zp 3¹⁶, 2 Ch 15⁷) are to be explained not on the analogy of the examples under 0, but from a dislike of using the 3rd plur. fem. imperf., for this is the only form concerned in the above examples (cf., however, Na 3¹¹ און instead of און הוא instead of the fem., under t and u, and on an analogous phenomenon in the imperative, see § 110 k.

2. As in the case of verbs proper so also the verb \vec{n} , when used as a q copula, frequently remains uninflected before the subject; cf. Gn 5^{23} ff. 36^5 ,

ים Only rarely does an uninflected predicate precede a personal subject, as I S 25^{27} (but הַבְּׁיאָה should probably be read, as in verse 35); Est 9^{23} (before a plur. masc.). Such examples as Jb 42^{15} are to be explained according to § 121 a.

^{§ 121} a.

2 In a certain sense this is analogous to the German es kommt ein Mann, eine Frau, &c.

Dt 21³ (according to the accents); 22²³, Is 18⁵ וְהֵיֶה נְצָה and a ripening grape the flower becometh.

¹ This does not include such cases as Jb $24^{7.10}$, where ערוֹם is rather to be explained as an accusative denoting a state, § 118 n.

יבוא probably an error for יבוא . The Masora on Lv יבוא reckons fourteen instances of אבן, where we should expect the plural.

³ So also the pronoun אוה emphatically resuming the subject (see § 141 h) is attracted to the predicate in number in Jos 13¹⁴ יוֹהָוֹה . . . הוא בוּהְלָהוֹי יוֹהְוֹה . . . ווֹא מֹנְי יוֹהְוֹה . . . ווֹא offerings of the Lord . . . that is his inheritance; in number and gender, Lv 25³³ Qerê; Jer 10³.

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is a substantival participle (a lurker, a coucher). In Gn 47²⁴ if remains undefined in gender (masc.), although the noun precedes for the sake of emphasis; so also in Gn $2S^{22}$, Ex 12^{49} , $2S^{7.32}$, Nu 9^{14} , 15^{29} , Jer 50^{46} , Ec 2^7 (b) as if the sentence began afresh, and servants born in my house... there fell to my bot this possession also). In Jb 20^{26} [B] may (unless vix is regarded as masculine, § 122 0) be taken impersonally, fire, without its being blown upon.—In Is 16^8 and Hb 3^{17} the predicate in the singular is explained from the collective character of figure (see h above); on the other hand, the masculine form of the predicate is abnormal in ψ 87^3 , Pr 2^{10} , 12^{25} , 29^{25} , Jb 8^7 , 36^{18} .

§ 146. Construction of Compound Subjects.

1. When the subject is composed of a nomen regens (in the construct a state) with a following genitive, the predicate sometimes agrees in gender and number not with the nomen regens, but with the genitive, when this represents the principal idea of the compound subject.¹ Thus I S 2⁴ לְּשֵׁלֵת ׁ בְּּבֶּרִים חַתְּיִל the bow of the mighty men is broken, as if it were the mighty men with their bow are broken; Ex 26¹², Lv I3³, I K I⁴¹ (but the text is clearly very corrupt), I7¹⁶, Is 2¹¹, 2¹¹⊓, Zc 8¹⁰, Jb I5²⁰, 2¹²¹, 29¹⁰, 32⁻² (שְׁלֵיִם בְּיִלְיִם בְּיִלְיִם בְּיִם בְּיִלְיִם בְּיִם בְיִם בְּיִם בִּים בְּיִם בִּים בְּיִבְּים בְּיִם בְּיִם בְּיִם בְּיִבְּיִם בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּים בְּיִבְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּים בְּיבְּים בְּיִבְּיִבְים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּיִבְּיִּם בְּיִבְּים בְּיִבְּיִּם בְּיִבְּיִבְּיִּם בְּיִבְּים בְּיִבְּיִבְיִּים בְּיִבְּיִים בְּיִבְּיִים בְּיבְּים בְּיבְּיבְים בְּיבִים בְּיבְיוּים בְּיבּים בְּיבְּיבְּים בְּיבִּים בְּיִים בְּיבִּים בִּיבְּיבִים בְּיבִים בְּי

Rem. 1. The cases in which hip (voice, sound) with a following genitive b stands at the beginning of a sentence, apparently in this construction, are really of a different kind. The hip is there to be taken as an exclamation, and the supposed predicate as in apposition to the genitive, e.g. Gn 410 the voice of thy brother's blood, which crieth (prop. as one crying) . . != hark! thy brother's blood is crying, &c.; Is 134, 660. In Is 528 an independent verbal-clause follows the exclamation the voice of thy watchmen!; in Jer 1022 and Ct 28 an independent noun-clause; in Is 403 Nip hip the voice of one that crieth! i.e. hark! there is one crying is followed immediately by direct speech; in Mi 69 hip hark! may be used disconnectedly (cf. the almost adverbial use of hip in § 144 m) and him be taken as the subject to Nip.

2. When the substantive בל (בֹּלִי) entirety is used in connexion with a C genitive as subject of the sentence, the predicate usually agrees in gender and number with the genitive, since בל is equivalent in sense to an attribute (whole, all) of the genitive; hence, e.g. with the predicate preceding, Gn 5⁵ בְּיִלֵיי אָרָן and all the days of Adam were, &c. (in 5²³, 9²³ יְיֵלֵי בָּלִילֵי אָרָן; but the Samaritan reads (יוֹהיוֹי here also); Ex 15²⁰; with the predicate following, \$\psi\$ 150⁶, &c. Exceptions are, e.g. Liv 17¹⁴ (but cf. § 145 l), Jos 8²⁵, Is 64¹⁰, Pr 16², Na 3⁷. On the other hand, in such cases as Ex 12¹⁶ the agreement of the

¹ Sometimes, however, the attraction of the predicate to the genitive may be merely due to juxtaposition.

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predicate with בֶּלְ־מִלְאָבָה is explained from the stress laid upon the latter, בָּל־מִלְאָבָה being equivalent to the whole of work (is forbidden).

- d 2. When the subject of the sentence consists of several nouns connected by wāw copulative, usually
 - (a) The predicate following is put in the plural, e.g. Gn 8²² seed time and harvest, and cold and heat . . . shall not cease (לֹא יִשְׁבֹּחוֹי); after subjects of different genders it is in the masculine (as the prior gender, cf. § 132 d), e.g. Gn 18¹¹ אַרָרָהָם וְשָׂרָה וְקַנִים Abraham and Sarah were old; Dt 28³², I K 1²¹.
- Rem. Rare exceptions are Pr 27° ביליבות וְשְׁמֵּח ointment and perfume rejoice the heart, where the predicate agrees in gender with the masculine (as in Is 51³ with שָׁמֵּן (as in Is 51³ with יִיבֶּׁיבֶּין); on the other hand, in Ex 21⁴ (where הַּאָשֶׁרָּה) are the subjects) it agrees with הַאָּשֶׁר as being the principal person; in the compound sentence, Is 9⁴, it agrees with the feminine subject immediately preceding.¹
- f (b) The predicate preceding two or more subjects may likewise be used in the plural (Gn 40¹, Jb 3⁵, &c.); not infrequently, however, it agrees in gender and number with the first, as being the subject nearest to it. Thus the predicate is put in the singular masculine before several masculines singular in Gn 9²³, 11²³, 21³², 24⁵⁰, 34²⁰, Ju 14⁵; before a masculine and a feminine singular, e.g. Gn 3˚8, 24⁵⁵ then said (אַבְּאֹיִן) her brother and her mother; 33˚7; before a masculine singular and a plural, e.g. Gn 7˚ אַבְיִּן and Noah went in, and his sons, &c.; Gn 8¹⁵ (where feminines plural also follow); 44¹⁴, Ex 15¹, 2 S ɔ̄²¹; before collectives feminine and masculine, 2 S 12².
- g Similarly, the feminine singular occurs before several feminines singular, e.g. Gn 31¹⁴ וְלֵאָן רְחֵל וְלֵאָן then answered Rachel and Leah; before a feminine singular and a feminine plural, e.g. Gn 24⁶¹; before a feminine singular and a masculine singular, Nu 12¹ וְּלְהַרֵּהוֹ then spake Miriam and Aaron; Ju 5¹; before a feminine singular and a masculine plural, e.g. Gn 33⁷ (cf., on the other hand, ע 75⁴ בְּלֵּרִים צֶּׁבֶץ וְכָלְרִישְׁבֶּׁרִים מִּלֹּבְּלִים מִּלְּבֶּלִים בּּלֵּבְיִם dissolved are the earth and all the inhabitants thereof). The plural feminine occurs before a plural feminine and a plural masculine in Am 8¹².—In Jer 44²⁵ for מַּבְּלֵּיִם שִׁלְּבֵּל with the LXX, and cf. verse 19.
- h (c) When other predicates follow after the subjects have been mentioned, they are necessarily put in the plural; cf. Gn 21³², 24⁶¹, 31¹⁴, 33⁷, &c., and § 145 s.

י Similarly with a mixed object, Gn 33² he put . . . Leah and her children אַחֲלֹנִים agrees with the masculine immediately preceding.

§ 147. Incomplete Sentences.

1. Sentences are called *incomplete*, in which either the subject or α the predicate or both must in some way be supplied from the context. Besides the instances enumerated in § 116 s (omission of the personal pronoun when subject of a participial clause) and the periphrases for negative attributes § 152 u, this description includes certain (nounclauses introduced by \Box (see b below), and also a number of exclamations of the most varied kinds (see c below).

Rem. Incomplete sentences are very common in Chronicles, but are mostly due to the bad condition of the text; cf. Driver, Introd.6, p. 537, no. 27. Thus in 2 Ch 11^{22 b} restore בַּיֶּחָ, with the LXX, before לְּחָלִיכוֹ in 35²¹ add אָרָהָיִלְיבוֹ and read הַבְּיּחָ for הַבְּיִּב in 2 Ch 19⁶ and 28²¹ the pronoun אוה is wanted as subject, and in 3c⁹ the predicate יְּהִייֹּן; cf. also the unusual expressions in 1 Ch 9³³ (Ezr 3³), 1 Ch 15¹³ (ye were not present?), 2 Ch 15³, 16^{10.12} (bis), 16³.

2. The demonstrative particle הַבָּה הַ הַּבּה en, ecce may be used either be absolutely (as a kind of interjection, cf. § 105 b) before complete nounor verbal-clauses, e. g. Gn 28¹⁵ הַבָּה אֲלַבִי עָבָּוְּה and, behold! I am with thee; 37⁷, 48²¹, Ex 3¹³, 34¹⁰, or may take the pronoun, which would be the natural subject of a noun-clause, in the form of a suffix, see § 100 o. Whether these suffixes are to be regarded as in the accusative has been shown to be doubtful in § 100 p. However, in the case of the analogy of the corresponding Arabic demonstrative particle imna (followed by an accusative of the noun) is significant. If אות (followed by an accusative or participle (see the examples in § 116 p and q) forms a noun-clause, the subject proper, to which with the suffix refers, must, strictly speaking, be supplied again before the predicate. Sometimes, however, the pronoun referring to the subject is wanting, and the simple הַבַּה takes the place of the

י This does not apply to such cases as Gn 338, where an infinitive with appears alone in answer to a question, the substance of the question being presupposed as a main clause; cf. also Gn 267, where אָשָׁהַי must again be supplied after אָשָׁהַי.

² On the same analogy any substantive following הַבְּה would have to be regarded as originally a virtual accusative. Since, however, Hebrew does not possess case-terminations (as the Arabic does, and uses the accusative necessarily after 'inna), it is very doubtful whether, and how far, substantives following הַבָּה were felt to be accusatives.

³ That these are real noun-clauses and that the participle (e.g. הַּבֶּךְ מַת Gn 20⁵) cannot be taken as a second accusative (as it were ecce te moriturum), is also shown by the analogy of Arabic, where after 'inna with an accusative the predicate is expressly in the nominative.

subject and copula (as Gn 18° הַבָּה בְּאֹהֶל behold she is in the tent; 42°s), or there is no indication whatever of the predicate, so that the sentence is limited to הַבָּּה with the suffix, as in the frequent use of הַבָּּבִּי , הַבַּּנִי , הַבַּּנִי , הַבַּּנִי , הַבַּּנִי , הַבַּּנִי , הַבַּנִי , הַבָּנִי , הַבְּנִי , בַּבְּי , הַבְּיִי , בּבִּי , הַבְּיִי , בּבְּי , בּבְי , בּבְּי , בּבְּי , בּבְּי , בּבְי , בּבְי , בּבְי , בּבְּי , בּבְּי , בּבְי , בּבְי , בּבְּי , בּבְי , בּבְּי , בּבְי , בּבְי , בּבְי , בּבְּי , בּבְי , בּבּי , בּבְי , בּבּי , בּבְי , בּבּי , בּבּבּי , בּבּי , בּבּי , בּבּי , בּבּי , בּבּי , בּבּבּי , בּבּבּי , בּבּי , בּבּי , בּבּבּי , בּבּי , בּבּבּי ,

- c 3. Examples of exclamations (threatening, complaining, triumphing, especially warlike or seditious) in which, owing to the excitement of the speaker, some indispensable member of the sentence is suppressed, are—(a) with suppression of the predicate (which has frequently to be supplied in the form of a jussive), e.g. Ju 720 a sword for the Lord and for Gideon! (verse 18 without בְּשׁׁנֶב ; 2 S 201 and 2 Ch 1016 (cf. also 1 K 2236) every man to his tents, O Israel! (i.e. let every man go to or remain in his tent); without vi I K 1216; moreover, Is 128, 134 (on the exclamatory 51p equivalent to hark! cf. § 146 b); 2810, 2916 תפלצת ד O your perversity ! i. e. how great it is!); Jer 4016 (if תפלצת ד סיים וויים וויים אוויים וויים אוויים וויים אוויים וויים ו be equivalent to terror be upon thee!); Jo 414, Mal 113 (הַנָּה מַתְּלָאָה behold what a weariness!); Jb 2229; perhaps also Gn 494 อาร์อ a bubbling over as water (sc. happened), unless it is better to supply a subject a subject, Ju 420, (thou wast).—(b) With suppression of the subject, Ju 420, cf. § 152 k; Jb 1523 where sc. is bread ?—(c) With suppression of both subject and predicate, Ju 718 (see above); IK 1216 (see above); 2 K 9²⁷ ind בם him also! explained immediately afterwards by הַבָּהוּ smite him ! Ho 5s after thee, Benjamin! sc. is the enemy (differently in Ju 5¹¹); ψ 6⁴, 90¹³, Hb 2⁶ צר־מְתַי ; ψ 74⁹ ער־מָה.—On לַלֹּא and if not (unless 151 is to be read), 2 S 1326, 2 K 517, see § 159 dd.

 $^{^{1}}$ We do not consider here the eases in which these interjections (e.g. ይ፲ 10 Ju $^{3^{10}}$, Am $^{6^{10}}$) stand quite disconnectedly (so always Π % and Π % Π).

Jer 22¹⁸; KDI TH TH ah, sinful nation! Is 14, 5^{8.11.18.20.22} (ah! they that...).— For DI cf. Hb 2²⁰, Zp 1⁷, Zc 2¹⁷.

II. Special Kinds of Sentences.

§ 148. Exclamations.

The originally interrogative אָרָ is used to introduce exclamations a of wonder or indignation=O how! or ridicule, why! how! sometimes strengthened by אַרָּ or אָרָ according to § 136 c.—Astonishment or indignation at something which has happened is introduced by אַרְּ how (likewise originally interrogative) with the perfect; the indignant refusal of a demand by אַרְּ (but also by אַרְ Jb 31¹) with the imperfect; an exclamation of lamentation by אֵיְבָּה less frequently אַרְּ how!; in Jo 118 by אַרָּ.

Examples :-

קה (or b astonishment) before verbal-clauses, e.g. Gn 27²⁰ (מוֹלְהָהָם); 38^{29} , Nu 24⁵ (how goodly are . . .!); ψ 21², Ct 7²; before the predicate of noun-clauses, e.g. Gn 28^{17} , ψ 8²; mockingly before the verb, 2 S 6²⁰ (how glorious was . .!); Jer 22²³, Jb 26²¹; indignantly, Gn 3^{13} און 2^{10} , 2^{09} , 3^{126} what hast thou done!

איק: with the perfect, e.g. Gn 269, \(\psi \), \(\text{73}\) in scornful exclamation, Is \(\text{14}\). Is a lament (usually אַרְבָּה), 2 S \(\text{125}\). With the imperfect, in a reproachful question, Gn 39\), \(\text{44}\), \(\psi \) Ii\, \(\text{13}\), \(\text{13}\), \(\text{13}\), \(\text{13}\) in a mocking imitation of lament, Mi \(\text{24}\).

With the perfect, Is \(\text{12}\), \(\text{13}\), \(\text{13}\) is it is the imperfect, La \(\text{21}\), \(\text{4}\).

Rem. ז. The close relation between a question and an exclamation appears C also in the interrogative personal pronoun ימָיראָל בָּטוֹף in such cases as Mi פְּיִריּאָל בָּטוֹף who is a God like unto thee? and so in general in rhetorical questions as the expression of a forcible denial; similarly in the use of an interrogative sentence to express a wish, see §§ 150 d, 151 a.

2. A weaker form of exclamation is sometimes produced by the insertion d of a corroborative \mathfrak{P} verity, surely, before the predicate, \mathfrak{G} n 1820; cf. 3311, Is 7^9 , and the analogous cases in the apodoses of conditional sentences,

§ 159 ee.

§ 149. Sentences which express an Oath or Asseveration.

The particle אַב, in the sense of certainly not, and אָבֹּי (rarely בָּי מִבְּיבׁ) in the sense of certainly, are used to introduce promises or threats confirmed by an oath (especially after such formulae as בַּיִּבְּיַב,

קרי אָלִי וּ, הֵי־נְפְּשְׁךּ, בּי נִשְׂבֵּעְהוּי , הַיְּרַנְפְּשְׁךּ , בּי נִשְׂבֵּעְהוּי , הַיְּרַנְפְּשְׁךּ , גּי, גּמָיִים, י, גּי, גּמָיִים, גּי, גּמָיִים, גּי, גּמָיִים, אָבּי, אָבּי, אָבּי, אָבּי, אָבּי, אָבּי, אָבּי, אַבּיּ בְּיִּהְרָּה לִי far be it from me, but mostly without any introductory formula.

Examples: -

- d (b) אַ and אַבּה יְנֵעְשָׁה־לְּהִי after formulae of cursing, e.g. I S 3¹⁷ בָּה יְנֵעְשָׂה־לְּהִ הַלְּהִים וְלַה יִנְעָשְׁה־לְּא after formulae of cursing, e.g. I S 3¹⁷ בֹּה יִנְעָשְׁה־לְּא food do so to thee, and more also! thou shalt not hide anything from me, &c.; cf. I S 25²². On the other hand, בְּי אָם הַּלְּאָ אָם הִינִי בְּבָּר וֹג' follows the curse, in I S 14⁴⁴, I K 2²⁸ (here with a perfect), and in 2 S 3³⁵ in I S 25³⁴ the prepart of the asseveration is repeated (after the insertion of a conditional sentence) in the perfect consecutive.

¹ Also combined מְּיִבְּקְּהֵׁן וְחֵי נְפְּשְׁךְ I S 203, 25²⁶ as the Lord liveth, and as thy soul (i.e. thou) liveth! (Also in 2 S II^{II} read חֵייהוֹה instead of the impossible חֵייהוֹה. On יְחֵ and יְחֵ in these noun-clauses (prop. living is the Lord, &c.), cf. § 93 aa, note.

§ 150. Interrogative Sentences.

H. G. Mitchell, 'The omission of the interrogative particle,' in Old Test. and Sem. Studies in memory of W. R. Harper, Chicago, 1907, i, 113 ff.

1. A question need not necessarily be introduced by a special a interrogative pronoun or adverb. Frequently the natural emphasis upon the words is of itself sufficient to indicate an interrogative sentence as such; cf. Gn 27²⁴ עַשָּׁוֹ לְּבָּיִי עֵשְׁוֹ thou art my son Esau? (but cf. note 1 below) Gn 18¹², Ex 33¹⁴ (' יִבְּּבָּיִי); 1 S 11¹² ווֹ אַ אַרְינִּי נְּמִילָּהְ Saul shall reign over us? 1 S 22⁷, 2 S 16¹⁷, 18²⁹ ; 1 S 12¹⁸ is it well with the young man? (but cf. note 1); 1 S 16⁴, 1 K 1²⁴, Is 28²⁸, Ho 4¹⁶, Zc 8⁶ (should it also be marvellous in mine eyes?); Pr 5¹⁶. So especially, when the interrogative clause is connected with a preceding sentence by \(\frac{1}{2}\), e.g. In 4¹¹ \(\frac{1}{2}\) \(\frac{1}{2}\) in and I should not have pity? Ex 8²² will they not stone us? Ju 11²³, 14¹⁶, 1 S 20⁶, 24²⁰, 25¹¹, 2 S 11¹¹, 15²⁰, Is 37¹¹, 44¹⁶, Jer 25²⁹, 45⁵, 49¹², Ez 20²¹, Jb 2¹⁰, 10⁶; or when (as in some of the examples just given) it is negative (with \(\frac{1}{2}\) for \(\frac{1}{2}\) in none?), 2 K 5²⁶ (but cf. note 1), La 3⁸³. ²

Rem. The statement formerly made here that the interrogative particle is b omitted especially before gutturals, cannot be maintained in view of Mitchell's statistics (op. cit. p. 123 f.). The supposed considerations of euphony are quite disproved by the 118 cases in which \overline{n} or \overline{n} occurs before a guttural.

2. As a rule, however, the simple question is introduced by $He\ c$ interrogative Π (Π ; as to its form, cf. § 100 k-n), $ne\ ?$ $num\ ?$ the disjunctive question by Π ($num\ ?$ $utrum\ ?$) in the first clause, and Π (also Π), less frequently Π) an P in the second, e.g. Π K $22^{15} \cdots \Pi$

2 But in I S 2710 instead of אַל (which according to the usual explanation would expect a negative answer) read either (עָל־מָי) with the LXX, or better, אָל אָלָה) whither? with the Targum. In 2 S 235 read אָלָהָה אָלָה)

with Wellhausen.

¹ Mitchell (op. cit.) restricts the number of instances to 39, of which he attributes 12 (or 17) to corruption of the text. Thus in Gn 27²⁴ he would read, with the Samaritan, אַרָּאָלָה as in verse 21, in 1 S 16⁴ בּיַּהְּעָּלָה, in 2 S 18²³ בּיֹּהְשָׁלָה as in verse 32; similarly he would read the interrogative particle in 2 K 5²⁶, Ez 11³, Jb 40²³, 41¹; 1 S 30⁸, 2 K 9¹⁹, Ez 11¹³, 17⁹.

לְּכֶּחְדֶּלֵ shall we go ... or shall we forbear? Cf. also אָלָּה where? whither? אַנְּה whither, and J. Barth, Sprachwiss. Untersuchungen, i. 13 ff.

d The particular uses are as follows:—

- (a) The particle 7 stands primarily before the simple question, when the questioner is wholly uncertain as to the answer to be expected, and may be used either before noun-clauses, e.g. Gn 43⁷ העור אביבם חי היש לבם אח is your father yet alive? have ye another brother? for vin cf. Gn 2428, 1 S 911; for הַבְּי is it that? Jb 622; for הַבְּי יִשׁ is there yet? 2 S 91 (but in 2 S 2319 for read יהבי with 1 Ch 1125); for האין is there not? 1 K 227, &c.; or before verbal-clauses, e.g. Jb 23 hast thou considered (קבל השלמן) my servant Job? In other cases Π (=num?) is used before questions, to which, from their tone and contents, a negative answer is expected, e.g. Jb 1414 if a man die, הַיְחִיה shall he indeed live again? Sometimes a question is so used only as a rhetorical form instead of a negative assertion, or of a surprised or indignant refusal,2 e.g. 2 S אָם בַּיָת רֹלְי בַיִּת shalt thou build me an house? (in the parallel passage ו Ch יוֹן אַחָר אָחָר אָלֹבִי fhou shalt not, &c.); Gn 4º הַשֹּׁמֵר אָחָר אָלָבי am I my brother's keeper? cf. 2 K 57, and the two passages where 17 is used before the infinitive (constr. Jb 3418, absol. Jb 402; on both, see § 113 ee, with the note). —On the other hand, in ו K ולהי (after הַבַּקל) read הַבָּקל.

Of very frequent occurrence also are questions introduced by $\exists 5,$ which really contain an affirmation and are used to state the reason for a request or warning, e.g. $2 \text{ S} 2^{22}$ turn thee aside . . . wherefore should I smite thee to the ground? i.e. otherwise I will (or must) smite, &c.; cf. $1 \text{ S} 19^{17}$, and Driver on the passage; $2 \text{ Ch } 25^{16}$; also Gn 27^{45} , Ex 32^{12} (Jo 2^{17} , ψ 79^{10} , 115^{20}); Ct 1^7 , Ec 5^5 , 7^{17} , Dn 1^{10} .

pronouns and adverbs into interrogative words by means of a prefixed in, see the Lexicon.

¹ On the use of the *imperfect* in deliberative questions, see § 107 t; on the perfectum confidentiae in interrogative sentences, see § 106 n.

2 Analogous to this is the use of the interrogative בו in the sense of a reproachful remonstrance instead of a prohibition, as Ct 84 why should ye stir up? i.e. pray, stir not up; cf. also Jb 311; see above, § 148.

2. The rare cases in which a *simple* question is introduced by DN (as sometimes in Latin by an? is ii?) are really due to the suppression of the first

member of a double question; thus I K 127, Is 2916, Jb 612, 3913.

(b) Disjunctive questions are, as a rule, introduced by DN—II (utrum—an?) gor sometimes by DNI 1—II, e. g. Jo 1², Jb 21⁴ (even with II repeated after DNI in a question which implies disbelief, Gn 17¹¹). In Jb 3⁴¹¹, 40°¹ special emphasis is given to the first member by FNII prop. is it even? The second member is introduced by N or in 2 K 6²¹, Jb 16³, 38²³, 31²⁵ (Mal 1⁵ II N), in each case before D, and hence no doubt for euphonic reasons, to avoid the combination 'D IN; cf. also Ju 18¹², Ec 2¹².

Double questions with (IN) DN-N need not always be mutually exclusive; he frequently the disjunctive form serves (especially in poetic parallelism; but cf. also e.g. Gn 378) merely to repeat the same question in different words, and thus to express it more emphatically. So Jb 417 shall mortal man be just before God? or (IN) shall a man be pure before his Maker? Jb 651, 83, 1041, 11217, 222, Is 1015, Jer 529. The second member may, therefore, just as well be connected by a simple 1, e.g. Jb 137, 1571, 38161, 2222, 2239; cf. also \$\psi 85\$ after \$\frac{11}{12}\$; or even without a conjunction, Jb 811, 224; after \$\frac{11}{12}\$\$\psi 1443\$.

In Jon 1^{7.8} the relative pronouns ψ and אַשָּׁים owing to the following k have become also interrogative, for whose cause?

(d) מון and אות (cf. § 136 c) immediately after the interrogative serve to l give vividness to the question; so also אוֹם (for which וֹבָּא five times in Job) then, now, Gn 27²³ אוֹם אוֹבְא מֹלְים who then is he? Ju 9²⁸, Is 19¹², Jb 17¹⁵; אַרָּה אָרָם אַרָּא אָרָם אַרָּים אַרָּים אַרָּים אַרָּים אַרָּים אַרָּים אַרָּים אָרָם אָרָם אַרָּים אַרָּים אָרָם אָבָים אָרָם אָבָים אָרָם אָרָם אָבָים אָרָב אָרָב אָרָם אָבָים אָיב אָרָביים אָיניים אָביים

[&]quot;DNN occurs in Pr 27²⁴ after a negative statement; we should, however, with Dyserinck read ("N). Not less irregular is NON instead of NON in the second clause of Ju 14¹⁵, but the text can hardly be correct (cf. Moore, Judges, New York, 1895, p. 337); in 1 S 23¹¹ the second n introduces a fresh question which is only loosely connected with the first.—In Nu 17²⁸ and in the third clause of Jb 6¹³, DNN is best taken with Ewald in the sense of NON, since DN from its use in oaths (see above, § 149 b) may simply mean verily not.

² It should here be remarked that the distinction between direct and indirect questions cannot have been recognized by the Hebrew mind to the same extent as it is in Latin or English. In Hebrew there is no difference between the two kinds of sentence, either as regards mood (as in Latin) or in tense and position of the words (as in English). Cf. also § 137 c.

³ In Gn 436 the בוביר is explained from the fact that the latter, according to the context, implies to give information upon a question.

^{*} Also in Ec 3²¹ we should read הַעְּלֶה and הַבְּילֶהְ (whether—whether) instead of the article which is assumed by the Masora.

where then is...? However, אָשׁרָּא may also be placed at the end of the entire question (Ex 3316, Is 221; also Ho 1310, since either אַרָּה is a dialectical form of אַרָּה or הַאַּאַ should be read instead of it) or at the beginning of the question proper, after a strongly emphasized word, as in Gn 27^{37, 1}

(e) Sometimes one interrogative governs two co-ordinate clauses, the first of which should rather be subordinated to the second, so that the interrogative word strictly speaking affects only the second; thus Is 5⁴ after אַרֹם wherefore looked I... and it brought forth? i.e. wherefore brought it forth, while I looked, &c.; Is 50²; after אַרֹם Nu 32⁶, Jer 8⁴, also Nu 16²² (read אַרַם אַרָּם); after אַרְם Jos 22²⁰; after אַרְם Is 55⁸, 2 Ch 32⁴; after אַרְם Is 40²⁵. But אַר Jb 4² and אַרְם are separated from the verb to which they belong by the insertion of a conditional clause.

3. The affirmative answer is generally expressed, as in Latin, by repeating the emphatic word in the question (or with the second person changed to the first, Gn 24⁵⁸, 27²⁴, 29⁵, Ju 13¹¹), Gn 29⁶, 37^{22 f}, 1 S 23¹¹, 26¹⁷, 1 K 21¹⁰, Jer 37¹⁷. (On if it be so in the corrected text of 2 K 10¹⁵, see § 159 dd.) As a negative answer the simple is sometimes sufficient, as in Gn 19², 1 K 3²², &c.; cf. § 152 c; and in Ju 4²⁰ the simple in equivalent to no or no one.

§ 151. Desiderative Sentences.

A wish may be expressed not only by the simple imperfect (§ 107 n), cohortative (§ 108, especially with $\frak{N} \frak{1} \frak$

1. By exclamations in the form of interrogative clauses: sepecially sentences with 'P followed by the imperfect as being the mood of that which is still unfulfilled but possible, and hence also of that which is desired, e.g. 2 S 15⁴ של הוא של יש who maketh me judge? i.e. O that I were made judge! I S 20¹⁰, 2 S 23¹⁵. On the other hand, 'P with the perfect (Gn 21⁷, Nu 23¹⁰, I S 26⁹, Is 53¹, &c.) or participle (\$\psi\$ 59⁸, Pr 24²², &c.), rather expresses a rhetorical question, i.e. a denial, cf. § 150 d. Especially frequent is the use of ייי וודי (prop. who gives?) to introduce all kinds of desiderative clauses (see under b).—In Mal 1¹⁰ the desiderative clause proper is co-ordinated with an interrogative clause,

¹ On the other hand, in Jb 9^{24} and 24^{25} DN is not prefixed to the D, but appended to the conditional sentence.

² Cf. the analogous sentences after אָלַי because, Is 65¹², Jer 35¹⁷; after causal אַלְיָּע I S 26²³; after בוּ Is 12¹; likewise after בוּ \$ 153 at the end; after בוּ \$ 158¹²-14, 25³, Jos 6¹⁸, 2 S 12²⁸.

³ The transition from a question to a wish may be seen, e.g. in Nu 114 who shall give us flesh to eat? i.e. O that we had flesh to eat!

יים בְּבְּבֶּם וְיִכְּגֹּר דְּלְתַּיִם would that one were among you and would shut the doors, i. e. O that one would shut the doors!

Rem. Sometimes the original sense of מִייֹתוֹ is still plainly discernible, be.g. Ju סְ²⁹ בְּיִרְיֹּלְ מְּהַרְּעָּׁעֵם הַּאָה בְּיִרְיֹּלְ is still plainly discernible, be.g. Ju open street of the construction of that this people were given into my hand! cf. ψ 55. In these examples, however, בְּיִרִיהְוֹן is still equivalent to 0 had I! and in numerous other instances the idea of giving has entirely disappeared, בְּיִרִּיהִוֹן having become stereotyped as a mere desiderative particle (utinam). Its construction

is either-

(a) With the accusative (in accordance with its original meaning) of a substantive, Dt 28⁶⁷ would that it were even!... morning! Ju 9²⁹, \$\psi\$ 14⁷ (53⁷), 55⁷; with an accusative and a following infinitive, Jb 11⁵; with two accusatives, Nu 11²⁹, Jer 8²³; with the accusative of an infinitive, Ex 16³, 2 S 19¹ אַרָּי בְּחָלִי, Nu 11²⁰, Dis 23³⁵; of a personal pronoun (as a suffix), Jb 29² (with a following \$\frac{2}{2}\$; but \$\frac{2}{2}\$ is 27⁴ and Jer 9¹ with a following accusative is not simply equivalent to \$\frac{2}{2}\$ is properly who endows me with, &c.; cf. \$ 117 f).—With a still greater weakening of the original meaning \$\frac{2}{2}\$. With an adjective in Jb 14⁴ could a clean thing but come out of an unclean! i.e. how can a clean thing come, &c.; similarly in Jb 31³¹ who can find one that hath not been satisfied!

(b) With a following perfect, Jb 23³ (cf. § 120 e); with a perfect consecutive, C Dt 5^{26} 0 that they had such an heart!

(c) With a following imperfect, Jb 68, 13^5 , 14^{13} ; in Jb 19^{13} the imperfect is d twice added with $W\bar{a}w$ (cf. a above, on Mal. 1^{10}).

On the cohortative in the apodosis to such desiderative clauses, cf. § 108 f.

2. The wish may also be expressed by the particles אַ (ψ 81°, 95′, € 139¹¹, Pr 24¹¹, I Ch 4¹⁰; always with a following imperfect) and לֹב לֹב לֹנוֹ (for which in ψ 119⁵ we have בְּלִבְּיִלְּיִּ עָבְּיִלְּיִּ , from אַ מּא / and בֹּב לֹי ; both with a following imperfect) si, o si / utinam.¹ לֹב בֹּל ; is followed by the imperfect, Gn 17¹⁵, Jb 6²; by the jussive, Gn 30³⁴ (rather concessive, equivalent to let it be so); by the perfect, as the expression of a wish that something might have happened in past time (cf. § 106 p), Nu 14² עִּבְּעָלִנְּ עִבְּעָלֵנְ עִבְּעָלֵנְ times לֵּבְּעַלְנִי עִבְּעָלְנִי לִבְּעַלְנִי); on the other hand, Is 48¹⁵ and 63¹⁰ (both times אַ זֹי) to express a wish that something expected in the future may already have happened.—On בֹּל עִנְינִ עַּבְּעָלָנִי בַּעַרְנִי בַּעְרָנִי בַּעְרָנִי בַּעַרְנִי בַּעְרָנִי בַּערִי בַּעְרָנִי בַּעְרָי בַּעְרָנִי בַּעְרָנִי בַּעְרָנִי בַּעְרָּי בַּעְרָנִי בַּי בַּעְרָנִי בַּעְרָי בַּעְרָנִי בַּעְרָנִי בַּעְרָנִי בַּעְרָּי בַּערָנִי בַּי בַּעְרָּי בַּערָנִי בַּערָנִי בַּערָּי בַּערָּי בַּערָנִי בַּערָּי בַּערָנִי בַּערְנִי בַּערָנְי בַּערָנְי בַּערְנִי בַּערְנִי בַּערְי בַּערְנִי בַּערְי בַּערְנִי בַּערְנִי בַּערְי בַּערְנִי בְּערִי בַּערְי בַּערְנִי בְּערִי בְּי בַּערְנִי בְּערְי בְּערְי בְּערְי בְּערְי בְּערִי בְּי בַּערְי בְּערְי בְּערְי בְּערְי בְּערְי בְּערְי בְּערִי בְּערְי בְּערְי בְּערִי בְּערִי

¹ Cf. a similar transition from a conditional to a desiderative particle, in consequence of the suppression of the apodosis, in the English, O if I had! and the like; e.g. Nu 22²⁰ if there were (לְּלָיִי מָּלֵי) a sword in my hand now had I surely killed thee!

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§ 152. Negative Sentences.

- b The conjunctions אָבְלְתִּי and בְּלְבִּלְתִּי that not, serve to negative dependent clauses. The particular uses of these particles are as follows:—

¹ Especially in compounds, e.g. hand lit. a no-God (Germ. Ungott) who is indeed called a god, but is not really a god, Dt 3221; אָלָהַן verse 17, cf. Jer 57, 2 Ch 139; לא־עָם lit. a not-people (Germ. Unvolk), Dt 3221; לא רָבֶר מ nothing, Am 613; אין לא־אַדָם, בוו לא־אַדָם, בוו lit. not-wood, Is 1015; לא־אַדָם, בווו לא־אַדָם, lit. not-man, superhuman (of God), Is 318; אֹבּיבֶרָק unrighteousness, Jer 2213, cf. Ez 2229; לא־פורים disorder, Jb 1022; לא־חָמָם not-violence, 1617; after לא־פורים לא־פורים helplessness, לא חַכְמָה insipientia); cf. also Is הַלְּצָּת לְשָׁבַעָה for what is unsatisfying; ψ 44¹³, Jb 8¹¹, 15⁸², 1 Ch 12³³.—In Nu 20⁵ a construct state with several genitives is negatived by No.-Also No is used with an infinitive, Nu 35²³; with an adjective, לא חָכָם unwise, Dt 32⁶, Ho 13¹³; יותנים impius, ע אַ and לא־עצום not strong, Pr 30251.; עורם unsuitably, 2 K 7°; מלא־טוֹב not-good, Is 652, Ez 2025, &c.; לא טהור not-clean, 2 Ch 3017; with a participle, e. g. Jer 22 (unsown); 68, Ez 414, 2224, Zp 21, 35; the Masora, however, requires נְּלְבָּה in Is 5411, בְּעָבָה in 6212, בּנְלָבָה in Jer 68, בּהָבָה in Ho 16, i.e. always 3rd sing. fem. perf. in pause = she was not comforted, &c., and consequently not compounds, but either relative clauses or (Is 54¹¹, Ho 16, and especially 2²⁵) main clauses instead of proper names.—On the above compounds generally, cf. the dissertation mentioned in § 81 d, note 2; on their use in sentences expressing a state, to convey attributive ideas, see u below.

לא בּירבּל הואס and turneth not away for any; 2 Ch 32¹⁵; but cf. also the inverted order, Ex 12¹⁶ בְּלְשְׁלֶא הָה לֹא יִינְשֶׁלָּה חֹס manner of work shall be done; 12⁴³, 15²⁶, 22²¹, Lv 16¹⁷, Jb 33¹³, Dn 11³⁷. The meaning is different when בלו לא תִרְאָה בּנוֹל לֹא תִרְאָה נוֹנְאָה בּנוֹל לֹא תִרְאָה נוֹנִאָּה thou shalt not see them all, but only a part.

Analogous to איש . . . לא is the use of איש . . . לא Gn 236, &c., in verbalclauses in the sense of no one at all, not a single one. On אין־פל nothing at all,

see under p.

Rem. 1. The examples in which $\aleph > 1$ is used absolutely as a negative answer, \mathcal{C} equivalent to certainly not! no! must be regarded as extremely short verbalclauses, e.g. Gn 19² ($\aleph > 1$ according to the context for $N > 10^2$ &c.); 23^{11} , 42^{10} , Hag 2^{12} , Jb 23^6 , sometimes with a following $N > 10^2$ (see above);

Jos 514, i K 322.

- 3. As a rule \aleph_2 stands immediately before the verb, but sometimes is ℓ separated from it (frequently to bring into special prominence another word which follows it); thus Jb 227, Ec 10¹⁰ before the object and verb; Nu 16²⁰ before the subject and verb; Dt 8⁹, 2 S $_3^{34}$, ψ 49¹⁸, 103¹⁰, Jb 13¹⁶, 34²⁵ before a complementary adjunct. In Dt $_3^{25}$ \aleph_2^{1} according to the accentuation even stands at the end of the clause (they offend him not); but undoubtedly \aleph_2^{1} are to be taken together.—On the position of \aleph_2^{1} with the infinitive absolute, see § 1¹/₁3 ν .

(b) is used like $\mu\dot{\eta}$ and ne to express a subjective and conditional negation, f and hence especially in connexion with the jussive (§ 109 c and e) to introduce prohibitions, warnings, negative desires, and requests. On $\frac{1}{2}$ 8 with the imperfect, see § 107 p; with the cohortative, see § 108 c; on 2 K 6^{27} ,

see § 109 h.

Rem. i. בּלְתֵי (like אֵלֹ , see note on a above) may be used to form a compound go word, as in Pr 1228 מַלְרֹעָאָ not-death (immortality); though all the early versions read אָלִרְעָּאָן. The instances in which אַ appears to stand absolutely, equivalent to no, certainly not (like μή for μὴ γένηται), e. g. Ru 113 אַלִּרְעָאָ nay, my daughters, and Gn 1918, 3310 (אַלִּרֹעָאָר), are also due (see under c) to extreme shortening of a full clause (in 2 S 13²⁵ such a clause is repeated immediately

afterwards); thus in 2 S 1²¹, Is 62², ψ 83² is evidently to be supplied, and in Jo 2¹³, Am 5¹⁴, Pr 8¹⁰ the corresponding jussive from the preceding imperatives, in Pr 17¹² from the preceding infinitive absolute.

 7_{t} 2. 7_{t}^{4} , like 8_{t}^{4} , regularly stands immediately before the verb, but in Is 6_{4}^{8} , Jer 10^{24} , 15^{15} , ψ 6^{2} , 38^{2} before another strongly emphasized member of the

sentence.1

(c) אָרָ construct state (unless it be sometimes merely a contracted connective form, cf. אָרָיָר for אַרָּיִר \$ 97 d) of אָרִי non-existence (as also the absolute state, see below) is the negative of ייִר existence; cf. e.g. Gn 31²⁹ with Neh 5⁵. As אַרְיִי (he, she, it is, was, &c.) includes the idea of being in all tenses, so אַרִי (he, she idea of not being in all tenses. Hence—

ל (2) The construct state אַרְבְּלֵם בּיִלְים בּיִלְים בּיִלְים בּיִלְים בּיִלְים בּיִלְים בּיִלְים בּיִלְים בּילִים בּילִים בּילַים בּילַים בּילַים בּילַים בּילַים בּילַים בּילַים בּילַים בּילַים בּילִים בּילים בּיליי

M (3) When the subject which is to be negatived is a personal pronoun, it is joined as a suffix to אָלְנָי, according to § 100 o, e. g. אֵלְנָי I am not, was not, shall not be; אֵלְנָי הָּשִּי, fem. אַלְנָּךְ הַּשִּי, fem. אֵלְנָי he, she is not, &c.; also absolutely, Gn 42¹³ he is (5²⁴ he was) no longer alive; they are not, &c. When the accompanying predicate is a verb, it follows again (see l) in the form of a participle, since אֵין always introduces a noun-clause, e.g. Ex 5¹⁰ אֵלֵנִי בַּׁחָר עַׁתִוּ l will not give; S¹¹, Dt ¹²².

n Rem. In Neh 4¹ אָלִי ' for אֵלֹלָּנִי is due to its being co-ordinate with three other (substantival) subjects; these are again expressly summed up in אֵין בּאַרְכָּּם.—In Hag 2¹⁷ בּאַרְכָּּם the pronominal complement of מְּשִׁ appears

In Jer 513 the pointing \$\frac{1}{\omega}\$ occurs twice instead of \$\frac{1}{\omega}\$, and is thus, in the opinion of the Masoretes, equivalent to against him that bendeth; but undoubtedly we should read \$\frac{1}{\omega}\$.

to follow with the sign of the accusative; the total most probably we should read with the LXX מַבְבֶּע for בַּאָרָהָה.

Rem. I. Like פֿל לא סר אל לא (see b above) so also אַין פֿל pexpresses an absolute negation, e. g. Ec וּ אֵין פָל־חָדָשׁ there is no new thing, &c.; 2 S ו צ' , Dn ו 4 (cf. also אֵין מְאֹימָה אָין ' there is nothing, I K ו צֿל־סָ, Ec בָּוֹס ; as also מַאֹרָהָה אָין , the Ed בַּל־י . . . אַין Hb בַּוֹס ; cf. אַין אַרְהָה אָין אַרָּה אַין אַרָּאַר אַין אַרי אַרַער אַין אַרְאַר אַין אַרְאַר אַין אַרְאַר אַין אַרְאַר אַין אַרי אַרין אַרי אַרין אַרי אַרין אַרין אַרי אַרין אַריין אַרי אַרין אַרי אַרין אַר אַרין אַריין אַרין אַרין אַרין אַריין אַרין אַריין אַריין אַריין אַריין אַריין אַרין אַריין אַרין אַריין אָריין אַריין אָריין אָריין אַריין אַריין אָריין אַריין אַריין אַריין אַריין אַריין אַריין אָריין אָריין אַריין אַרייין אַריין אַריין אַריין אַריין אַריין אַריין אַריין אַריין אַריין אַריי

- 2. Undoubtedly akin to אֵין in origin is the negative syllable 'אַ occurring q in the two compounds אֵי בְבוֹר (as a proper name, IS 421; Baer אִירַבָּטְ and אִירַבָּטְ not innocent, Jb 2230; but the proper name אִירְבָּטְ is doubtful, and the fem. יאַיבְּעָ very doubtful. In Ethiopic this 'אַ is the most common form of negation, prefixed even to verbs.
- (d) בּשְׁלֵּי not yet, when referring to past time is used, as a rule (§ 107 c), ? with the imperfect, Gn 2⁵ בְּשֶׁלֶ . . . בֹּל none . . . yet; see b and p above; Gn 19⁴, 24⁴⁵, Jos 2⁸, 1 S 3³; with the imperfect in the sense of a present, Ex 10⁷ בְּשָׁלֵי hnowest thou not yet? Ex 9³⁰; but cf. Gn 24¹⁵, and בְּשָׁלֵי with the perfect in ψ 90² (but see § 107 c), Pr S²⁵.
- (f) $\fint 2,^2$ in poetic and prophetic style, and with a certain emphasis, $= 8 \fint 5$, t is used with the imperfect, e.g. Is 26^{14} , $33^{20.23}$ (immediately afterwards with a perfect); Ho 7^2 , ψ 49^{13} , Pr 10^{20} (but Is 14^{21} before the jussive, $= -\frac{1}{2} \fint 8$); before an adjective, Pr 24^{23} ; before a preposition, ψ 16^2 , Pr 23^7 .
- (g) بَا with a perfect, Gn 31²⁰, Is 14⁶; with an imperfect, Jb 41¹⁸; to negative a participle, Ho 7⁸, ψ 19⁴; to negative an adjective, 2 S 1²¹.
 - to negative an adjective, I S 2026; on בֶּלְתִּי Ez 133, see x; on

¹ According to De Lagarde, Novae psalterii graeci editionis specimen, p. 26, אַ יִּשׁעְעְתַה ψ 3³ is also an accusative after אַיִּיּיִ עִּיִּעְרָה.

² Evidently from בְּלִי to waste away, from which stem also בְּלִתְּי and בְּלֵּת (whence אָלָהְיּ § 90 m), originally substantives, are formed.

as the regular negative with the infinitive construct, see § 114 s; on בְּלְתִּי as a conjunction, see x below.

On DN as a negative particle in oaths (verily not), see § 149 c above.

- עני , אין , לאו Rem. on בלי , אין ,לא. To the category of negative sentences belongs also the expression of negative attributes by means of אל, לא not (both so used almost exclusively in poetic language) or poetic language with a following substantive, mostly in the simplest form of circumstantial clause; e.g. 2 S 234 אבור לא אָנְעָבוֹת a morning when there are not clouds, i. e. a cloudless morning; cf. Jb 1224, 262 b, 3826 (איבוים where no man is, i.e. uninhabited); I Ch 230.32 לא בנים childless; so also בלי e.g. Jb 2410 and אין e.g. \$\psi 885 I am as a man אין־איל there is not help, i.e. like a helpless man; Is 96 rendless; 471, Ho 711; רבּסבי countless, Ct 68, &c., but usually (שְׁ 10425, &c.) like a proper circumstantial clause (cf. § 141 e) connected by Wāw, באין־מספר. Less frequently such periphrases take the form of relative clauses (cf. § 155 e), e.g. Jb 3013 לא עור למו they for whom there is no helper, i. e. the helpless (but probably עור is only an intrusion from 2912, and we should read עצר without any one's restraining them; in 2012 translate the fatherless and him that had none to help him; in ψ 72¹² (אין־ע' 1s used in the same sense); Hb 1¹⁴; with אין Is 45⁹ thy work is that of a man who hath no hands; Zc 911 out of the waterless pit.1
- U How far such compounds finally came to be regarded by the language simply as negative adjectives, may be seen partly from the fact that they (as also relative clauses analogous to the above) are frequently co-ordinated with real adjectives, Jo 16, ψ 72¹², Jb 29¹²; cf. also Is 59¹⁰, where בְּשִׁוֹרִים is parallel with יְםְיִנְינִים ; partly from their being introduced by the sign of the dative 2, e.g. Is 40²⁹ (= and to the powerless); Jb 26² a.3, Neh 8¹⁰.
- 70 (i) lest, that not, at the beginning of a clause expressing a fear or precaution, hence especially after such ideas as fearing, Gn 3212, &c. (cf. δείδω μή, vereor ne), taking heed, frequently after הַשְּׁטְרוּ, קשָׁיִר, Gn 246, 3124, &c., taking care, 2 K 1023, &c. Not infrequently the idea on which D depends, is only virtually contained in the main clause, e.g. Gn 1919 I cannot escape to the mountain (because I am afraid), פֶּן־תִּדְבָּקנִי הָנֶעָה lest some evil overtake me ; Gn 269, 3811; also in Gn 4484 from the rhetorical question how shall I...? we must understand I cannot, governing [3. This is especially the case after an appeal to do or not to do an action by which something may be prevented (in which case is is simply equivalent to the final ne); cf. e.g. Gn 114, 1915, Nu 2018 (where is separated from the verb by a strongly emphasized substantive); Ju 1512 after swear unto me; Pr 2418.—In Gn 322 and now, lest he put forth his hand, &c., 7 is to be regarded as virtually dependent on a cohortative, which immediately afterwards (verse 23) is changed into an historic tense; cf. also Gn 267, 3131, 424 Ex 1317, 1 S 1319, 27¹¹, ψ 38¹⁷, in every case after בּי אָמַר, בּי אָמַר, &c. = I thought, &c., I must

¹ In Pr 9¹³ (perhaps also 14⁷; but see Delitzsch on the passage) a verbalclause is used co-ordinately in this way as a periphrasis for an adjective.

- (k) לְבְלְתִּי (in Jer 23¹⁴ & ... not, with the imperfect, Ex 20²⁰, 2 S 14¹⁴ (in Jer 23¹⁴ & read the infinitive שׁבּר for אָבָׁבוּ for אָבָׁבוּ for אַבָּבוּ ... In Ez 13³ בּלְתִּי רָאוּ is a relative clause governed by בְּבוּמוֹים things which they have not seen.
- 2. Two negatives in the same sentence do not neutralize each other y (as in nonnulli, non nemo), but make the negation the more emphatic (like οὐκ οὐδείς, οὐκ οὐδαμῶς, nulli—non, nemo non); e.g. Zp 2² (if the text is correct) בְּלֵי מִלֵּם לְּאֹרְנִם before there shall (not) come.¹ This especially applies to the compounds formed by the union of מַבְּלִי מִשֵׁר (for which in Jer 2¹ء מַבֵּלִי מִשֵּׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִּי מִּשְׁר (מִבְּלִּי מִּשְׁר (מִבְּבְּלִי מִשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִּבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּשְׁר (מִבְּלִי מִּבְּלִי מִּשְׁר (מִבְּלּי מִּבְּלִי מִּשְׁר מִבּי מִּבְּלי מִּשְׁר (מִבְּי מִּבְּי מְשִׁר (מִּבְּי מִּבְּי מִּבְּים מְּבְּי מִבְּים מִּבְּים מִּים מִּבְּים מִּבְּים מִּים מִּבְּים מִּים מִּבְּים מִּבְּים מִּים מִּבְּים מִּבְּים מִּים מִּבְּים מִּבְּיִים מִּבְּים מִּים מִּבְּים מִּים מִּים מִּבְּים מִּים מִּבְּים מִּים מִּים מְּים מְּבְּים מְּים מִּים מְּיִים מְּיִים מְּיִּים מִּים מִּים מִּים מִּים מְּיִּים מִּים מִּים מִּים מִּים מִּים מִּים מִּבְּים מִּים מְּים מִּבְּים מִּים מְּים מְּים מִּים מִּים מִּים מִּים מ
- 3. The negative sometimes extends its influence from the first to z a second negative sentence parallel with it (which may or may not have $W\bar{a}w$); e.g. i S 2^3 talk not so much arrogancy; let (not) boasting come out of your mouth; Ex 28^{43} , Lv i 9^{12} , $22^{9.15}$. Nu i 6^{14} , 23^{19} , Dt 7^{25} , Is 23^4 , 28^{27} , 38^{18} , 47^{14} , Ez i 6^{47} , ψ 9^{19} , i 3^5 , 35^{19} , 38^2 , 44^{19} , 75^6 , Jb 28^{17} (so 19^{19}) why . . . not? in Jb 3^{11} also affects the parallel clause).

§ 153. Restrictive and Intensive Clauses.

י In i K וֹסְיּז פֻּּלֶּקְף goes with what precedes and must be emended, with the LXX and Lucian, to בָּי הַבַּּכֶּף.

§ 154. Sentences connected by Wāw.

Wāw copulativum 1 (!) serves to connect two or more sentences, or single words (on its various vocalization, cf. § 104 d-g). Its use, however, is by no means restricted merely to joining sentences which

¹ For further particulars of the use of waw copulativum, see Gesenius' Thesaurus, i. 393 ff. On its use in the co-ordination of similar tenses and moods (e.g. five imperfects consecutive in Gn 2534, five perfects with as well as of dissimilar tenses and moods, the remarks made in the treatment of the tenses will suffice. With regard to the connexion of single nouns by 1 (which strictly speaking is always really a contraction of so many clauses

into a single sentence) the following observations may be made:-

(a) Contrary to English usage, which in lengthy enumerations uses the and to connect only the last member of the series, in Hebrew polysyndeton is customary, as in Gn 1216 waw copulativum six times, 2435 seven times, 1519ff. nine times, and in Jos 724 ten times. Sometimes, however, only the last two words are joined (so in a series of three members, Gn 5²², 10¹, 11²⁶, 13², 14¹, 30²³, &c.; the last three out of a series of four, Jer 2²⁶); less frequently only the first two, \$\psi 459\$; cf. \\$ 132 d. The formula תמול שלשום yesterday (and) the day before yesterday, Ex 58, &c., is always without the copula. On the other hand, the constructio asyndetos in a series of verbs is used as a rhetorical expedient to produce a hurried and so an impassioned description; e.g. Ju 5^{27} at her feet he bowed, he fell, he luy; Ex 15^{9} , Dt 32^{16} , I S 15^{6} , Jer 4^{7} , Am 5^{21} , ψ 10^{10} , 14^{1} , 45^{6} , Jb 20^{19} , 28^{4} , 29^{8} , Ct 2^{11} , 5^{6} , &c.

(b) Frequently van copulativum is also explanatory (like isque, et—quidem, and

the German und zwar, English to wit), and is then called waw explicativum, e.g. Gn 4⁴ and (i.e. namely) of the fat thereof (unless it is simply copulative); Ex 24¹², 25¹² (to wit two); 27¹⁴, 28²³, Ju 17³ (in בְּשַׁבָּה; here as often elsewhere, to introduce an explanatory gloss, cf. Is 17^{8} , Ez 3^{15} , and especially P. Haupt, SBOT. Isaiah, p. 90, l. 21 ff.), I S 17^{34} and that too with the bear; 2 S 13^{20} , Is 57^{11} , Jer 17^{10} , Am 3^{11} , 4^{10} , Ze 9^{9} , Pr 3^{12} , Neh 8^{15} , 2 Ch 23^{10} (but in I S 28^{3} the 1 before is to be omitted with the LXX); cf. also such combinations as מוֹ—וְעַד from ... and even to ..., Gn 132, 1423, 194.11, &c.—In 1 S 611 (see Driver on the passage), 2 S 123, &c., 1 is equivalent to yea, and; in Is 327 even.

ו is used to express emphasis (=and especially), e.g. in Gn 316 אוֹן; Is 21, ψ i81, perhaps also in Jb 1017 yea, a whole host; 2 Ch 1614.—An undoubted example of what is called waw concomitantiae occurs in Jb 4112 a seething pot with burning rushes; cf. Ex 1010 (with your little ones), 128, Ly 112, Is 425. In Arabic this waw concom. is followed by the accusative.

1-1 is used in the sense of both—and in ψ 767, Dn 13, 813. On 1-1 as mean-

ing sive-sive, cf. § 162 b.

(c) See the Lexicon on adverbs used in a copulative sense, such as also, moreover, summing up a number, e.g. בו־שנום both together, Gn 2745, Pr 1715; בְּמֵרְבּל all together; as an intensive and, e.g. Gn 308, 377, 1 S 308; cf. also such examples as I S 24¹² see, yea see! Di or Di or Di Gn 24⁴⁴ = both—and; Di occurs three times in Gn 2425 and 3220; also 78, which is generally still more intensive, in the sense of also, in addition to this, even, and belongs rather to poetry, and to the later language; frequently also equivalent to a mere and, but sometimes adversative but now, \$\psi 44^{10}\$, &c.; and \$\eta \black{n} - \bar{n} \black{n}\$ (also three times), equivalent to both—and; cf. מַלְּבָּל and even, Lv 2644; אַרְבָּל prop. add to this also that, equivalent to not to mention, according to the context either quanto magis or quanto minus.

are actually co-ordinate. Frequently the language employs merely the simple connexion by $W\bar{a}w$, even to introduce an antithesis (Gn 17²¹, 19¹⁹, Lv 2¹², Jb 6²⁵, and very frequently in circumstantial noun-clauses), or when one of the two clauses is not co-ordinated, but subordinated to the other. On the use of 1 to introduce circumstantial clauses, cf. especially § 141 e and § 142 d; introducing causal clauses, § 158 a; comparative clauses, § 161 a; final clauses, § 165 a; consecutive clauses, § 166 a. On $w\bar{a}w$ apodosis, cf. § 143 d, and the sections there cited; on the use of $W\bar{a}w$ in numerical sayings, cf. § 134 s.

Rem. Sometimes waw copulativum joins a sentence apparently to what b immediately precedes, but in reality to a sentence which is suppressed and which must, therefore, be supplied from the context. So especially 1 with imperatives to express inferences, e.g. I K 2^{22} $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ ask now rather; Ez 18^{52} for I have no pleasure in the death of him that dieth . . . , $\frac{1}{2}$ $\frac{1}{2}$ wherefore turn yourselves. Also at the beginning of a speech in loose connexion with an act or speech of another person, e.g. Ex 2^{20} , 2 S 18^{11} , 2^4 , 2 K 2^{14} , 1^{13} , 1^{13} , 2 Ch 2^{59} ; cf. also Jos 7^7 $(\frac{1}{2})$, ψ 2^{10} , 4^4 , Is 8^7 . Sometimes the suppression of the protasis is due to passionate excitement or haste, which does not allow time for full expression; this is especially illustrated by Nu 12^{14} , 20^3 $(\frac{1}{2})$, I S 10^{12} , 15^{14} , 22^{14} , 28^{16} , 2 S 18^{12} , 24^3 , I K 2^{22} $(\frac{1}{2})$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$ (cf. verse 2); Is 3^{14} , Ze 2^{10} , ψ 2^6 (at the same time a circumstantial clause whereas I = and yet I have, &c.); cf. also a new clause beginning with the formula of wishing $\frac{1}{2}$, Nu 11^{10} , Ju 9^{29} ; on the disconnected use of $\frac{1}{2}$, and $\frac{1}{2}$, and $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$, $\frac{1}{2}$.

§ 155. Relative Clauses.

See V. Baumann, Hebrüische Relativsütze, Leipzig, 1894 (cf. the heading of § 138 above); G. Bergsträsser, 'Das hebr. Präfix \dot{y} ,' ZATW. 1909, p. 40 ff. 1

1. By § 138 a, e, relative clauses are divided into two classes: those α which are used for the nearer definition of a noun (substantive or pronoun), and those which are not dependent on a noun. The former may be called *incomplete*, the latter *complete* relative clauses.

Complete relative clauses, as a rule (see the exceptions under n), b are introduced by the originally demonstrative pronoun referring in § 138 e. Similarly, incomplete relative clauses may also be introduced by referring to be some other demonstrative pronoun; see further in § 138 a and g-k. Very frequently, however, especially

¹ In this exhaustive article the author shows that between (on the pronunciation see § 36) and there is syntactically no primary difference, but only a secondary distinction which arose in the course of the development of the language, namely that is preferred in combinations which are customary in the old literary language, and in those which are derived from the popular language or from Aramaic.

in poetic style, the attributive relation is expressed by simple co-ordination.1

- C The governing substantive or pronoun is frequently (in certain cases always) resumed by a pronominal suffix or an adverb. The resumption may, however, be omitted, just as in relative clauses introduced by אָשָׁיִ, &c.; see § 138 f.
- In Arabic a distinction is made between relative clauses used for the nearer definition of a determinate substantive (sila), and those which are attached to an indeterminate substantive (sifa). The former must be introduced by the demonstrative pronoun alladi, the latter are always simply co-ordinated. The same distinction was no doubt originally observed in Hebrew, since simply co-ordinated relative clauses are most commonly found after indeterminate substantives (see the examples below), and in cases like Dt 2849 (ווֹאַשׁר לא־תשׁמַע לשׁנוֹ a nation whose tongue thou shalt not understand; cf. Is 6613, and especially 1 S 311), the addition of איי is explained from the special stress laid on the indeterminate substantive,2 a nation of such a kind, thou understandest not their tongue. On the other hand, in poetic style at least, is somewhat frequently omitted even after a determinate noun, but only rarely in prose (except by the Chronicler; cf. 1 Ch 922, 1223, 291 (read prob. אַשָּׁר for אַחַר), 2 Ch 1511; after בַּלֹּב ו Ch 293, 2 Ch 1823, 3017, 3119, Ezr 15, but also Gn 394; for further instances, see Driver, Introd.8, p. 537, no. 30); so Ex 1820, Ju 81, 2015, 1 K 1312 (= which way), so 2 K 38, 2 Ch 1823 Neh 13²³; after a pronominal subject, 1 S 69. In Jer 52¹² for אטן read אטן with the LXX.
- e 2. If the nearer definition of a substantive or pronoun is effected by simple co-ordination of the relative clause, it may take the form—
 - (a) Of a noun-clause, e.g. $2 \text{ S} 20^{21}$ a man of the hill country of Ephraim אַבָּע שִׁבְּע whose name was Sheba; Zc 6^{12} , Jb 1^1 , 3^{15} with princes אַבָּע אָבָע that had gold; ψ 11⁴, Pr 22¹¹; when referring to a nounsuffix, e.g. ψ 49¹⁴ אַבָּע בַּבֶּע בַּבֶּע בָּבֶע הַבְּע בַּבְּע בַּבְּע בָּבָע בַּבְּע בַּבְּע בַּבְּע בַּבְּע בַּבְּע בַּבְּע בַּבְּע בַבְּע בַּבְּע בַּבְע בַּבְּע בַּבְּע בַּבְע בַּבְע בַּבְּע בַּבְע בַבְּע בַּבְע בַבְּע בַּבְּע בַבְּע בַבְּע בַּבְּע בַבְּע בַּבְּע בַבְּע בַּבְּע בַבְּע בַבְע בַבְּע בַבְּעְ בַבְּע בַבְע בַבְּע בַבְּע בַבְּע בַבְּע בַבְּע בַבּע בַּבְע בַבְּע בַבְּע בַבּע בַבּע בַּבְּע בַּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבְּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַבּע בַּבְע בַּבְע בַּבְע בַּבְּע בַּבְע בַּבְע בַּבְע בַבּע בַּבְע בַּבְע בַּבְע בַּבְע בַבּע בַבְּע בַבְע בַבְּבָּבְע בַבְּבַּבְע בַּבְּבַּבְע בַּבְּע בַּבַּבְע בַּבְּבַּבְע בַּבְּבַּע בַּבְע בַּבּע בַּבּע בַבּע בַבּע
 - (b) Of a verbal clause.

Here we must distinguish the cases in which the retrospective pronoun—

(1) Is the subject of the relative clause, and is contained in the

2 So Baumann, op. cit., p. 14 f., following Böttcher, Lehrbuch, ii. So.

¹ The old view that all these cases arise from the omission of \(\tilde{\mathbb{Y}}\) is incorrect. These co-ordinated attributive clauses are rather a mere subdivision of the various kinds of circumstantial clauses (see \\$ 156) which may be at ached to a nomen regens. Cf. in English this is the letter (which) he wrote to me.

- (2) The cases in which the retrospective pronoun represents an haccusative of the object, or would do so if not suppressed, as it usually is in such cases in relative clauses with אָשֶׁר, cf. § 138 b. Examples with the retrospective pronoun are, Dt 3217 אֵלְהִים לֹא יָדְעוּם gods whom they knew not (see also the end of the verse); after a substantive with \mathfrak{P} (see above, g), Jer 239, Jb 1328. Without a retrospective pronoun, after a determinate substantive, Ju 81, ψ 3312 (preceded by a relative clause with كَانِيّ); Jb 281. Other examples of this kind, though the article is omitted according to poetic usage, are Is בּהָרָה עָשָה, for which Jer 4836 יתנת עשה with the substantive in the construct state governing the relative clause, see § 130 d), ψ 716, 5110, La 121.—Without the retrospective pronoun, after an indeterminate substantive, e.g. Is 6° רְצְּפָּה בְּמֶלְקָחַיִם· לָקַח מועל הַמְּוְבֶּח a live coal which he had taken with the tongs from off the altar; Ex 15^{17} , Is 42^{16} (48^{17} , ψ 25^{12} , all after קבֿבָרָ װּ מֵלֶבְּ ; but עָ 32⁸ ; Is 64²; Ec 10⁵ (in 6¹ the same clause with אַשֶּׁר moreover, in Jer 1418 read with the LXX אָל־אָּבֶץ לא יְדָעוּ into a land (that) they know not.
- (3) The cases in which the retrospective pronoun is dependent on i a preposition, or its place is taken by the adverb $\Box \psi$, as in Jer 2⁶ end.

Thus after a determinate substantive, ψ 183 בּוֹרָי אָהֶטֶה־בּוֹ my rock in which I take refuge; Ex 1820, Is 421; in Jb 3^{3a} also, the omission of the article with סוֹי is only a poetic licence. After an indeterminate substantive, Jer 26, last clause but one; ψ 322.

- k In this case also the retrospective word is not infrequently suppressed, giving rise to extremely short, bold expressions, such as Is 51¹ look unto the rock DRIFI (whence) ye were hewn, and to the hole of the pit DRIFI (whence) ye were digged; Jb 21²² the devices (wherewith) ye act violently against me.—A retrospective adverb is suppressed in Jb 38¹⁰ where is the way (to the place where) the light dwelleth? cf. 38²⁴.
 - Rem. I. The omission of the retrospective word occurs most frequently in relative clauses which are governed by the construct state of a preceding substantive (especially an expression of time) and hence are virtually in the genitive. In addition to the instances already given in § 130 d, cf. the following: after בַּעַר הַבוּל בְּעוֹל בָּעוֹל בַּעוֹל בַּעוֹל בִּעוֹל בַּעוֹל בַעוֹל בַּעוֹל בַעוֹל בעוֹל ב

(their gladness) at the time (when) their corn and their wine are increased.

2. The agreement (§ 138 d) of the retrospective pronoun with a pronominal regens in the 1st or 2nd person also takes place in a simple co-ordinated relative clause in 1 S 26¹⁴ who art thou (that) criest? Cf., however, Is 63¹⁹ we are become as they over whom (DI not DI) thou no longer bearest rule.

- 3. Occasionally—chiefly in poetic or otherwise elevated style—even independent relative clauses are simply co-ordinated with a regens, whereas we should expect them always to be preceded by a demonstrative pronoun, on the analogy of the examples in § 138 e. The suppressed pronoun would stand—
 - (a) As subject, Is 41²⁴ an abomination (is he) that chooseth you (but read perhaps לְבַהֹּל; Jb 30¹⁸, cf. § 152 u.
 - (b) As object, Is 41², with a retrospective pronoun; Mal 2¹6 מַלְּכָּהְ and him that covereth (or read לְּכָּהְ וֹיִ וֹלְ נִלְּהָ וֹיִ l); Jb 29¹² I delivered . . . the fatherless also, and him that had none to help him.

 - (d) Governed by a preposition; so verbal-clauses after אַרָב Jer 2⁸; after בי (= to the place where), 1 Ch 15¹², but Ex 23²⁰ before the same

§ 156. Circumstantial Clauses.

1. The statement of the particular circumstances under which α a subject appears as performing some action, or under which an action (or an occurrence) is accomplished, is made especially (apart from relative clauses, see § 155) by means of noun-clauses connected by $W\bar{a}w$ with a following subject (see further on this kind of circumstantial clause in § 141 e), and by verbal-clauses (see § 142 d). Very frequently, however, such statements of the particular circumstances are subordinated to the main clause by being simply attached, without $W\bar{a}w$, either as noun-clauses, sometimes extremely short (see c), or as verbal-clauses (see d-g).

2. Characteristic examples of circumstantial noun-clauses are Gn 12° C and pitched his tent מְלֵכְּלֵּ מְלֵח וְהְעֵּי מִבְּּלְחְ וְהְעֵּי מִבְּּלֵח וֹשְׁלֵּבְּׁ מִי מִּשְׁ וְהְעֵּי מִבְּּלְּחְ with Bethel on the west and Ai on the east; Nu 22²², 2 S 18¹⁴ through the heart of Absalom, עֹוֹדֶבּׁי חַי while he was yet alive; Jer 30°, Ez 9² (cf. Ct 3°), Na 3°, Zc 14⁵, 2 Ch 23¹⁰; with the predicate preceding, e.g. 1 S 26¹³, ψ 32⁵.—In Gn 41²³ a noun-clause serves to announce a state in the future.—We may also include here certain set phrases, as חַבְּלִים אָלִים בָּלְנִים מָלַבְּלָּבְּיִם (prop. while face was turned towards face), Gn 32³¹, Ex 33¹¹, Dt 34¹⁰,

¹ In Dt 32³¹ this form of sequence appears to be selected for another purpose, and indeed our enemies are judges thereof, with wāw emphatic; to take it as a circumstantial clause is too artificial.

&c.; ¹ so also to cast oneself down, אָרֶבֶּה the face being turned to the earth, Gn 19¹, &c. (for אֵרְבָּה we find אֶרֶבָּה in 1 K 1³¹, Is 49²³).²—Cf. finally the formula אֵרְבָּה mother with children, Gn 32¹²; cf. Ho 10¹¹ and § 119 aa, note 2.

Rem. On circumlocutions of this kind to express negative attributes by means of short noun-clauses (complete or incomplete), cf. § 152~u.

d 3. As circumstantial verbal-clauses, we find (1) sometimes affirmative clauses (see below), but far more frequently (2) negative clauses (see f), and among these (3) a certain number of expressions which may be regarded simply as equivalent to negative adverbial ideas (see g).

e Rem. On the cases in which an imperfect in the sense of a final clause is subordinated to a verb of motion (generally ▷♥), see § 120 c.

f Of (2), subordinate verbal-clauses with אל (in English usually rendered by without and the gerund, if the subject be the same as in the principal clause), e.g. Lv יול אל יבול אל יבול אל איל without dividing it asunder; Jb 3134; אל with the perfect is so used in Gn 444, Ex 3428, IS 302, Jb 2020 (without its being blown upon it). With a different subject, equivalent to a consecutive clause in English, Is 270 אבל אל אליים so that they shall rise up no more.—Moreover, verbal-clauses in the same sense (without doing, &c.) are frequently connected by אלין; cf. IS 202, Jb 2422, 423; in a concessive sense, Is 331, ψ 4418.

g Of (3), cf. לא יַרְכול (prop. he knows it not) unawares, ψ 35°, Pr 5° לא יַרְכול (after an infinitive absolute); Hb 1¹¹, Jb 6¹º (but לא יַרְכול Jb 16¹³, 27²²; see f at the end); לא בַּוֹרָל (prop. they hide not) openly, Is 3° (but

¹ The expression הַּהְרֶאָה פְּנִים to look one another in the face (i. e. to contend in combat) 2 K $_{14}^{8.11}$, 2 Ch $_{25}^{17.21}$, is probably only a shortened form for הַּתְּרָאָה

² That אֵרֶץן) is really to be regarded as a virtual predicate to מַאָּרֵץ) and not אַפֿיִם as a casus instrumenti, is seen from Is 49²², where אַפֿיִם אָרֶץ

 $^{^3}$ Some examples of these have been already discussed in another connexion above, § 120 α –c.

י In Gn ביו לישְׁכְעל שׁל על הְשְׁכְעל מי is only due to a harmonizing transposition; read 'וַאָּמְרַהְיָּצֶלְ שׁ' ע׳ שׁ' According to the source used in cap. 21 Ishmael was still a young child; according to 17²⁵ he was about 16 or 17 years old.

אם בל־יַמּוֹם; קּלִי חְשֶׁךְ (prop. he restrains not) unceasingly, Is 14^6 ; בל־יַמּוֹם 15^{15} (ψ 93 1 בל-יָמּוֹם אוֹם אוֹם אוֹם בֹּל-יִמּוֹם (without tottering) immorably; ef. also אַמָּעָר without wavering, ψ 26 1 .

§ 157. Object-Clauses (Oratio Obliqua).

Clauses which depend on a transitive verb, especially on what are a called $verba\ cordis$, i. e. verbs denoting any mental act, such as $to\ see$, $to\ hear$, $to\ how$, $to\ perceive$, $to\ believe$, $to\ remember$, $to\ forget$, $to\ say$, $to\ think$, &c., may be subordinated to the governing verb without the help of a conjunction by simple juxtaposition (§ 120 a), or they may be co-ordinated with it either with or without $w\bar{a}w\ copulative$ (§ 120 d-h). As a rule, however, the objective clause is introduced by the conjunction b that, less frequently by b that.

Examples:-

(c) Object-clauses introduced by אָשֶׁר, e.g. Est אַ אַשֶּׁר־הוּגּא for he had told them that he was a Jew; I S 18¹⁵, Ez 20²⁶, Ec 8¹²,³ even before direct narration, I S 15²⁰, 2 S 1⁴. Somewhat frequently אַשָּׁר is preceded by

1 On these clauses with בי and generally on clauses which we should render as subordinate, cf. P. Dörwald 'Zur hebr. Syntax' in Neue Jahrbb. für Philol. und Pädag. 1890, p. 115 ff.

יב Instead of a complete objective clause we sometimes find a kind of accusative and infinitive construction, especially after אַר (prop. to give up) in the sense of to allow, e.g. Nu בובלו בובלו בובלו (prop. to give up) and Sihon did not suffer Israel to pass through his border; 2021; followed by an infinitive with בובלו (pass through his border; 2021; followed by an infinitive with בובלו (after אַר הַבְּבָּלוֹ to trust); ווֹ אַר (after אַר (after בובלו to request).

3 In Jer 289 a subject-clause is thus introduced by স্থায় instead of the usual মৃ

the nota accusativi This (equivalent to the circumstance, the fact, that), e.g. Jos 2¹⁰, I S 24^{11.19}, 2 S 11²⁰, Is 38³, but in Gn 30²⁹, Dt 29¹⁵ equivalent to the way in which.

§ 158. Causal Clauses.

- a A complete clause, assigning the reason for statements, demands, threats, &c., sometimes follows with the simple wāw copulative, e. g. ψ 60¹³ give us help against the adversary, and (for) vain is the help of man; Gn 6¹⁷ (אַבָּיִי), 22¹², Ex 23⁹, Jb 22¹², perhaps also ψ 7¹⁰; or even without Wāw, e. g. Gn 17¹⁴. As a rule, however, special conjunctions in various combinations are used to introduce causal clauses.
- D The most common causal conjunctions are יוון אישר Is 316, &c., and יון אישר אישר because, prop. on account of the fact that; both, however, may also be shortened to the simple y Nu 2012, &c., or to because, Gn 314.17, &c., or to Ting Gn 3018, 3140, 3413.27, 1 S 1515, 2042, 2616.23, 1 K 319, S23, Ho 144, Ze 115; also באשר Gn 399.23. On the other hand, the simple by is sometimes repeated for emphasis, צָען וּבֹיַען (something like the German sintemal und alldieweil) Lv 2643, Ez 13¹⁰ (without ז 36³); also על־מִי צל־מַשׁר 2 S 3³⁰, and על־כִּי Dt 31¹⁷, Ju 3¹², Mal 214 on the ground that; על־דְבַר אֲשֶׁר because of the circumstance that, Dt 235; קל־בַּל־אַרוֹת אַשֵּׁר for this very cause that, Jer 38. But just as the simple צָלְ is used for אָנְן אָשָׁר, so also the simple על with the perfect stands for על־אַשֶּׁר 119 136, Ezr אַ על־בּלִי פּה עַל־בּלִי Gn 3120 and מָבָּלִי Dt 2855 both with the perfect, equivalent to because . . . not.—Cf. further עָקב אָשֶר Gn 2218, 265, 2 S 126, all with the perfect, and עָׁקֶב בָּי (2 S 1210 with the perfect; Am 412 with the imperfect) prop. in return for the fact that; similarly again the simple apy Nu 1424 with the perfect, and Dt 712, 826 with the imperfect; finally, אַטָּער Is 434 arising from the fact that, = because; אָטָר IS 2621, &c., and בי Dt 487, Pr 129 for the reason that.

d 2. The choice of tense is regulated by the general principles stated in § 106 ff., viz. the perfect (ef. especially § 106 f) refers to causes already brought fully into effect, the imperfect to those which may contingently arise; cf. e.g. Dt 7¹², 8²⁰, 1 K 8²³, where the imperfect leaves the possibility still open that the persons addressed will perhaps escape the threatened punishments by avoiding disobedience.—Of. further, § 111 h on the imperfect consecutive, and § 112 nn on the perfect consecutive in the apodosis to causal clauses.

¹ Also ביעליבן prop. for therefore, Gn 185, 198, 3310, 3826, Nu 1031, 1443, 2 S 1820 פיף, and אֵשֶׁר עַל־בָּן b 3427, always mean forasmuch as.

§ 159. Conditional Sentences.

- Cf. H. Ferguson, 'The Use of the Tenses in Conditional Sentences in Hebrew' (Journal of the Society of Bibl. Lit. and Exeg., Middletown, Conn., June and September, 1882).—P. Friedrich, Die hebr. Conditionalsätze, Königsberg, 1884 (Inaug.-Diss.).—Driver, Use of the Tenses, 3rd ed., p. 174 ff.
- 1. The great variety of construction in conditional sentences is α owing to the fact that it frequently depends on the subjective judgement of the speaker, whether he wishes a condition to be regarded as capable of fulfilment (absolutely, or at least possibly), thus including those already fulfilled, or as incapable of fulfilment. On this distinction depends the choice both of the conditional particle to be used (see below), and especially (as also in Greek and Latin) of the tense. The use of the latter is naturally determined according to the general principles laid down in § 106 ff. In the following sketch, for the sake of clearness, conditional sentences without conditional particles will be first discussed (under b), and afterwards sentences with these particles (under l).
- 2. The relation between condition and consequence may be expressed, be as in English, by the simple juxtaposition of two clauses. At the same time, it is to be observed in general as a fundamental rule (in accordance with the original character of the two tenses), that the imperfect, with its equivalents (the jussive, cohortative, imperative, perfect consecutive, and participle), is used to express a condition and consequence which are regarded as being capable of fulfilment in present or future time, while the perfect represents a condition already fulfilled in the past, and its consequence as an accomplished fact. The other use of the perfect—to represent conditions regarded as impossible—occurs only in connexion with particles.

Examples:-

(a) Imperfect (cf. § 107 x) in protasis and apodosis, Jos 2218, ψ 104^{28 ff. C} $\uparrow \Box D \Rightarrow \Box D$

¹ It may, moreover, happen that a different idea is introduced in the apodosis, from that with which the protasis started—a source of many further variations.

² On the termination 3-cf. § 47 m. In verse 28 b also probably to be explained from its immediately preceding the greater pause. These terminations in verses 28-30 and ψ 139¹⁸ can scarcely have any connexion with the conditional sentence, although it is strange that 3-in Nu 32²³ appears after NON in the protasis. In Nu 16²⁹, 32²⁰ 3-as before N (as in Jb 31¹⁰ in the apodosis) is to be explained from the dislike of hiatus.

what the imperfect in the protasis had represented as still conceivable: cf. Ho 812); with the perfect consecutive, Gn 4725, Ex 335; with the protasis

suppressed, Jb 5^8 (see § 107 x).

(b) Jussive in protasis (cf. § 109 h, i) and apodosis, ע 10410 השתרחשה ויהי לילה (if) thou makest darkness, it is night; imperfect in the apodosis, של יהי כתבין 104 Also in Ex איהי כתבין 104 tohortative Pr 123. Also in Ex איהי לתבין 104 tohortative Pr 123. is the apodosis to a suppressed protasis if thou cast it down; so in 2 K 510 וישׁב is the apodosis to a protasis if thou wash, contained in what precedes.

(c) Cohortative (see § 108 e) in the protasis; perfect in the apodosis, ψ 406; imperfect consecutive, Jb 1918 ידברורבי (if) I arise, they speak against

me; on the cohortative in the apodosis, cf. § 108 f.

(d) Imperfect consecutive in the protasis (§ 111 x), ל 13911 if I say, &c. (with a noun-clause as the apodosis); with a frequentative perfect consecu-

tive in the apodosis, I S 216.

(e) Perfect consecutive in the protasis and apodosis (see the examples, § 112 kk and ll), Gn 4422 מְבֵין נְמֵת and should he leave his father, his father would die; 9^{15} , 44^{29} , Ex 4^{14} , 12^{13} , 1 S 16^{2} , 19^{3} , 2 S 13^{28} , 1 K 8^{30} ; with frequentative perfects, Ex 16^{21} (referring to the past, Jer 20^{9}); with imperfect in the apodosis (being separated from the Waw by No), Nu 2320, Jb 524; introduced by an infinitive absolute, I K 287; an interrogative clause in the apodosis, Ly 10¹⁹; a noun-clause, ψ 37¹⁰, Jb 7²¹.

h (f) A simple perfect (to represent actions which are to be regarded as completed) in the protasis and apodosis, Pr ווֹצְאַ אשָה מְצָא אשָה מוֹב has one found a wife, he has found a good thing; an imperfect in the apodosis, Jb 19⁴, 23¹⁰; an imperfect consecutive, Ex 20²⁵, Pr 11², Jb 3²⁵, 23¹³ b, 29¹¹; an interrogative clause, Nu 12¹⁴, Jb 7²⁰ if I have sinned (prop., well, now I have sinned!) what

(g) A participle as casus pendens (cf. § 143 d, and the sections of the Grammar there cited, esp. § 116 w) or a complete noun-clause in the protasis; the apodosis mostly introduced by wāw apodosis, e.g. Pr 2324 Keth. מוֹלֵר חַבַּב ושטח בו if one begetteth a wise child, he shall have joy of him; with perfect frequentative in the apodosis, 1 S 213, &c.; but also with a simple imperfect. e.g. Ex 21^{12} (cf. § 112 \hat{n}); with an interrogative imperfect, $2 \times 7^{2.19}$; with an interrogative perfect, Ju 613.

(h) Infinitive with preposition (also as the equivalent of a conditional clause) in the protasis, and a perfect consecutive in the apodosis (cf. § 112 mm), e. g. 2 S אוני וול בהעותו והבחתיו וני f he commit iniquity, I will correct him; Ex 3434 f.

(with imperfect, followed by perfects frequentative in the apodosis).

Rem. On the expression of condition and consequence by means of two co-ordinate imperatives, see § 110 f.

3. Particles used to introduce conditional sentences are DN (for which in the later and latest Books sometimes \mathbb{N} , see below, under w) and אל (ואס לי הים און); Ec 66, Est 74 אללי, from אללי) if, negative and אָלֵא אָל אָלָ and אָל and אָל and אָל מוּל unless; בי supposing that (Lat. ut), in case that, sometimes used almost in the same sense as DN. With regard to the difference between אַם לאוֹ and אָל (לִּילֶא), the fundamental rule is that DN is used if the condition be regarded either as already fulfilled, or if it, together with its consequence, be thought of as possibly (or

¹ On 17 cf. Kohler in Geiger's Zeitschr. für Wiss. und Leben, vi (1868), p. 21 ff.

probably) occurring in the present or future. In the former case, DN is followed by the perfect, in the latter (corresponding to the Greek ¿àv with the present subjunctive) by the imperfect or its equivalent (frequently in the apodosis also). On the other hand, is used when the condition is to be represented as not fulfilled in the past, or as not capable of fulfilment in the present or future, and the consequence accordingly as not having occurred or never occurring. In the former case, is and in the apodosis) are necessarily followed by the perfect (mostly also in the apodosis) corresponding to the Greek & with the indicative of an historic tense, and the Latin imperfect or pluperfect subjunctive. In the latter case (which is extremely rare) the perfect, or the participle, or even the imperfect, may be used.

Rem. Since it again frequently depends on the subjective judgement of the mspeaker (see under a), whether a condition is to be regarded as possible or impossible, we cannot wonder that the distinction between DN and 3 is not always consistently observed. Although naturally is and Although naturally is and Although naturally the place of DN and NO DN (on the strange use of 1) in Gn 5015 see below), yet conversely DN is sometimes used where 15 would certainly be expected; cf. e.g. ψ 50¹², 137⁵, 139⁸, Ho 9¹² (cf. verse 11). These examples, indeed (DN with the imperfect), may without difficulty be explained from the fact that the connexion of \$\frac{1}{2}\$ with the imperfect was evidently avoided, because the imperfect by its nature indicates a still unfinished action, and consequently (as opposed to 1) a still open possibility. But DN is also used for 1 in connexion with the perfect, especially when an imprecation is attached by the יברף וג' if I have done this . . . , let the enemy pursue my soul, &c., cf. Jb 319 ff. The speaker assumes for a moment as possible and even actual, that which he really rejects as inconceivable, in order to invoke the most severe punishment on himself, if it should prove to be the case.

On the frequent addition of an infinitive absolute to the verb in clauses with DN see § 113 o above.

Examples :-

A. $\square N$ 1. with perfect in the protasis to express conditions, &c., which have n been completely fulfilled in the past or which will be completely fulfilled in the future (the perfect is here equivalent to the futurum exactum, § 106 o). The apodosis 1 takes—

(a) A perfect also, e.g. Pr פְּיִם לְּבְּיִם הְבְּיִם הְּבְּיִם הְּבְּיִם הְנִים אָנוֹ thou art wise, thou art wise

for thyself; ψ 73¹⁵ (see below on 15).

(b) Imperfect, e.g. Dt 3241 אָבּרֹשָׁבּוֹתִי if I whet my glittering sword . . . זְּצִיבּ I will render vengeance, &c.; Jb 9^{151,30} (in both cases we should expect rather than אָבּר ; so also in ψ 44²¹¹, with an interrogative imperfect in the apodosis); Jb 11¹⁸ (the apodosis is in verse 15).

(c) Jussive (or optative), e.g. Jb 319 ff. (see m above); Gn 183.

¹ We are not here concerned with the fact that the logical apodosis (the consequence of the condition) is sometimes mentioned before the condition; as in Gn 18^{28,90}, Ju 11¹⁰, ψ 63⁶, 137⁶, and according to Dillmann Is 4⁴.

- - (e) Imperfect consecutive (see § 111 q), e.g. Jb S4 if thy children have sinned אַנְישֵׁלְּחֵם ..., מְחָמָאוֹי he has delivered them, &c.
- (f) Imperative, e.g. Gn 504 'ווֹ בְּעִינִיכֶּם דַּבְּרוּ־נָא וֹג' if now I have found grace in your eyes, speak, I pray you, &c.; the imperative precedes in Gn 47¹⁶ and Jb 38^{4.18}.

P (g) A (complete or incomplete) noun-clause, e.g. Jer 14¹⁸ (a vivid realization of the future) if I have gone forth into the field (= if I go, &c.), then, behold, the slain with the sword! &c.; Pr 24¹⁴ (apodosis with waw apodosis).

- q 2. DN with imperfect in the protasis, to express what is possible in the
 present or future, as well as (according to § 107 b) what has continued or
 been repeated in the past. The apodosis takes—
- - (c) The jussive (or optative), e.g. ψ 137⁵; cf. § 109 h.
 (d) The cohortative, e.g. Gn 13⁰, Jb 31⁷; cf. § 108 f.
- - (as often happy test) i., many (f) The imperfect consecutive; so perhaps $\psi_{59^{16}}$, if $\psi_{59^{16}}$ is to be explained according to § 111 t.
 - (a) The imperative, e.g. Gn 31^{50} , I S 20^{21} (with waw apodosis, but in verse 22 simply $\frac{1}{12}$), 21^{10} , Jb 33^5 .
- t (h) A noun-clause, e.g. Gn 47, ψ 1398, Jb 86, 3126 f.
 - 3. DN with cohortative, e.g. Gn 3031; cf. the passages in § 108 e.
- ע 4. אַ with infinitive, Jb 9²⁷ אָמֶרִי prop. if my saying is (but probably we should read אַמַרְהִי).
- ע 5. בא with a noun-clause, e.g. Dt 5²² (in the apodosis a perfect with wāw apodosis), Gn 27⁴⁶, Ju 9¹⁵ (imperative in the apodosis); 11⁹ (imperfect in the apodosis); 2 S 12⁸ (cohortative in the apodosis); Ho 12¹²; especially if the subject of the conditional clause be a personal pronoun. In an affirmative sentence this pronoun is often joined to אַר, in a negative sentence to אַר (cf. on both, § 100 0), while the predicate (cf. § 116 q) is represented by a participle, usually expressing the future, e.g. Ju 6^{30 f.}

if thou will save, &c.; Gn 2449 אַם־יִשְׁבָם עִשִּׁים if ye will deal, &c.; I S 2323. In Gn 2442 f. the condition is expressed in a more humble form by the addition of אין. With אין Gn 435 טעלהן but if thou wilt not send, &c.; 207 (with imperative in the apodosis); Ex 817, 921, 1 S 1911 (all with a participle also in the apodosis). But i and may also be used after and without a suffix; thus W' Gn 238, I S 208, 2 K 915, &c., The ON (if it be not the case) Gn 301, Ex 3232, Ju 915, 2 K 210; cf. also DDN if it be so, Gn 2522.

B. if, generally supposed to be originally identical with in behold! To Probably, however, in if, is a pure Aramaism, and since the Aramaic word never has the meaning behold, it is at least improbable that it had originally any connexion with 17 or 717. Cf. Ex 822, Lv 2520, Is 5415, Jer 31, Hag 212, 2 Ch 7^{13} , and frequently in Job, as $9^{11.12}$, $12^{14.15}$, 19^7 , 23^8 , 40^{23} , always with waw apodosis following, except in 13^{16} , where consequently the meaning see is no doubt preferable.

C. יל ול (לולי) לולא if not.

- 1. With perfect in the protasis and apodosis (cf. § 106 p), e.g. Ju 819; 358 is used in the same sense as 17 in Est 74, cf. Ec 66 (with a question in the apodosis).—With the perfect in protasis and apodosis after \$ 6n 3142, 4310, Ju 14¹⁸, 1 S 25³⁴, 2 S 2²⁷, Is 1⁹. On the other hand, in Dt 32²⁹ D with a perfect is followed by an imperfect in the apodosis, if they were wise, they would understand this; in Mi 211 by a perfect consecutive.
- 2. With imperfect after אור Dt 3227, אור probably as the modus rei repetitae, ywere it not that I ever and again feared, &c.; so also the imperfect after is with the apodosis suppressed, Gn 5015 supposing that Joseph should hate us; since, according to the context, the danger was real, the use of \$\frac{1}{2}\$ here is strange; conversely in other cases, e.g. ψ 7315, Jb 915 f. 30, 35 would be more natural than DN.
- 3. A noun-clause occurs after \$\frac{1}{2}\$ 2 S 18\frac{12}{2}, 2 K 3\frac{14}{2}, \$\psi\$ 81\frac{14}{2}, all with imperfect \$\mathbb{Z}\$ in the apodosis; Jb 164 29, 15, with cohortative in the apodosis.
 - D. Is supposing that, if :-
- עלית with perfect in the protasis, e.g. Nu בי שומית but thou, if thou aa hast gone astray, &c.; with a frequentative perfect consecutive in the apodosis, Jb 713 f.; with an imperfect consecutive, Jb 2229.
- 2. ים with imperfect in the protasis, e.g. עָ בַּלַרְאַלֶּךְּ yea, though I walk bb (have to walk) . . . , I will fear no (אראין) evil; 3724; Ex 212 בירתקנה עבר if thou buy an Hebrew servant, six years shall he serve (but in verses 3-5 a series of definite conditions with definite consequences is introduced by אָכ in verse 7 is followed in verses 8-11 by the special cases with DN; cf. also verse 17 ff.); cf. Gn 424, 2441, Jb 385; with a perfect consecutive in the apodosis, Gn 32181, Ex 1816; with a noun-clause, Is 115. 3. 17 with a noun-clause (and imperfect in the apodosis), 2 S 198.

REMARKS.

ו. In 2 K 518 the particle אבי (Masora אבי, probably in the sense of my CC father) appears exceptionally for \$\foats; its meaning here is unquestionable, but

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¹ There could be no doubt of their identity if זו ווול in 1 S 97, 2 S 18¹¹, simply meant if. We must, however, keep to the meaning but behold. ĸk

its origin is obscure. Cf. the exhaustive discussion of Delitzsch and Wetzstein on Jb 3456, where this 'ZK' appears to be used as a desiderative particle.—Sometimes when one case has been already discussed, another of the same character is added by means of או נורע ונ' or, e.g. Ex בורע ונ' or (another possible case) it is known that, &c., i.e. but if it be known, &c., LXX èàν δέ, Vulg. sin autem; cf. Lv 423.28, 51, 2549, 2 S 1813; with a following imperfect, Ez 14176.—On the hypothetical use of אשר (which is interchangeable with 13 in other senses also) Lv 422 (in verses 3 and 27 DN), Dt II27

(verse 28 DN), Jos 421, see the Lexicon. 2. The conditional sentence is frequently found in an abridged form, ddwhere the suppressed clauses can be easily supplied from the context; cf. Gn 13°, 244°, 1 S 216 KD and if not, i. e. and if thou wilt not give it to me, then I take it (perfect according to § 106 n) by force; cf. 1 S 69. The use of 1991 alone in Ju 6^{18} is peculiar, as also "" in 2 K 10 15 (where read with the LXX וויאמר יהוא ויש in the sense of if it be so.—In 2 S 1326, 2 K בולא alone appears to be used in the sense of if really... not, in each case with a following jussive equivalent to may there at least, &c. (cf. § 143 d); but perhaps with Matthes, ZAW. 1903, p. 122 ff., following Kuipers, we should read 10 would that !-In I S 1313, Jb 313 the condition must be supplied from the preceding clause to complete the sentence introduced by בָּי עָׁתָּה, in Jb 3128 by בָּי, in 2 K 1319 by 18.—The apodosis also appears sometimes in an abridged form (e. g. Gn 4^{24} , Is 43^2) or is entirely suppressed, e.g. Gn 30^{27} , 38^{17} , 50^{15} (see y above), Ex 3282, \$\psi 2713\$, Jb 385, where properly must be supplied with מר חדע as in verses 4 and 18; cf. § 167 a.—In ψ 84, instead of the apodosis I'exclaim which we should expect, the exclamation itself follows.

3. The absolute certainty with which a result is to be expected is frequently emphasized by the insertion of בִּי אָן; אָן 1s יָפּי אָן 2 S 2²², 19², Jb 11¹5; or בִּי עָהָה now vertly, Nu 2229, 1 S 1430 after לר, Gn 3142, 4310 after אלולי, Jb 86 after מור, On this corroborative of cf. such passages as Gn 1820, &c., and § 148 d. On after an oath cf. 163 d.

4. Sometimes the force of a hypothetical particle extends beyond the apodosis to a second conditional clause, as in the case of DN Pr 912, Jb 1015,

166, 2223, and 13 Is 432.

5. In Ex 3320 a negative statement takes the place of a condition with a negative consequence, for a man doth not see me and live, instead of for if a man sees me, he does not live; ef. the similar passages, Dt 221.4 thou shalt not see . . . and hide thyself, instead of if thou seest . . . thou shalt not hide thyself.

§ 160. Concessive Clauses.

Besides the use of the imperative in the sense of a concession, meant either seriously (§ 110 a) or mockingly (§ 110 f), and of concessive circumstantial clauses (§ 141 e, § 142 d, and § 156 f), concessive clauses may be introduced-

(a) By a simple DN if: thus Jb 915 with perfect, if (=though) I had been in the right; Is 118 and 1022 with imperfect in reference to a contingent event.

ל (b) By יבו gea though, Is 115 with imperfect; for which we find simply Di in Is 4915 with imperfect, yea, though these may forget, yet . . .; on the other hand, with perfect, Jer 3625, \$\psi\$ 959, Neh 61; finally D; even if, though, Ec 414.

§ 161. Comparative Clauses.

1. A comparison between two facts is sometimes established by a simply uniting them with wāw copulative, especially in gnomic poetry, when facts of a moral nature are compared with those of the physical world, e.g. Jb 5⁷ man is born unto trouble, and the sons of flame fly upward, i.e. as the sparks by nature fly upward, so man, &c.; Jb 12¹¹ (in an interrogative form; in 34³ the same comparison as a statement); 14¹¹, Pr 17³, 25³, 26^{3,9,14}, 27²¹, &c.¹ Even without the connecting ly b 24¹⁹ drought and heat consume the snow waters, high book so doth Sheol those who have sinned (cf. § 155 n); cf. Jer 17¹¹.

2. The conjunction 34^{13} , 34^{18}) as, quemadmodum, is used as a comparative conjunction (Ob 15), frequently with 12 so, corresponding to it in the apodosis, Is $_{31}^{4}$, $_{52}^{14}^{14}$. Sometimes, however, 12 (so also) occurs even after independent statements, Is $_{55}^{9}$, Jer $_{32}^{20}$.—Exact coincidence of two facts is expressed in Ec $_{515}^{15}$ by 15 in all points as.

י On this wāw adaequationis, and in general on these proverbial comparisons, see Delitzsch, Das Salomonische Epruchbuch, p. 9 f. Moreover, instead of entire clauses, the nouns alone (without predicates) are frequently grouped together, e.g. Pr 25²⁵, 26²¹, 27²¹ (called by Delitzsch, the 'emblematic Mashal'). The expressions אַ בְּהַשְׁבֵּע prop. to be counted with some one, ψ 88⁵, and בְּהַשְׁבֻּע to be likened with some one, ψ 28¹, 143⁷, also arise from the idea of comparison implied in grouping things together. On this use of Dy cf. Jb 9²⁶, where with is equivalent to like.

י In spite of its form this particle has originally nothing to do with בֶּל-, פּל מו. The expression is compounded of בְּל-קָבֵל, like the Aramaic בְּל-קָבֵל; cf. M. Lambert, REJ. xxx. 47.

§ 162. Disjunctive Sentences.

a The introduction of another possible case, excluding that which preceded, is effected by in or, e.g. Ex 21³⁶, equivalent to the Latin vel; but also equivalent to aut with an exclusive antithesis, 2 K 2¹⁶; so Is 27⁵ in = it would then happen that, for which elsewhere in in.

§ 163. Adversative and Exceptive Clauses.

- a 1. After negative sentences (especially after prohibitions) the antithesis (but) is introduced by בָּי אָם, e.g. IS 8¹⁹ and they said, Nay, but we will have a king over us; \psi 1², &c.; frequently also by בוֹלְיָט, e.g. Gn 18¹⁵, 19², or even simply connected with \bar{1}, Gn 17⁵, דְּיָט, as perfect consecutive; 42¹⁰; cf. Ex 5¹⁸.
- 2. Exceptive clauses, depending on another sentence, are introduced by בְּלֵּבְּעָּ בְּלֵּבְּעָ בְּלִינְ בְּלֵבְּעָ בְּלִינְ בְּלֵבְּעָ בְּלִינְ בְּלִינִ בְּלִינְ בְּלִינְ בְּלִינִי בְּלִינְ בְּלִינִ בְּלִינְ בְּעִינְ בְּלִינְ בְּלִינְ בְּיִינְ בְּינִ בְּעִינְ בְּלִינְ בְּעִינְ בְּינִינְ בְּינִינְ בְּינִי בְּלִינְ בְּינִינְ בְּינִינְ בְּינִי בְּינִינְ בְּינִי בְּינְ בְּינִי בְּינִי בְּינִי בְּינִי בְּינִי בְּינִי בְּינִי בְּיבְּיבְּיים בְּינִי בְּינִי בְּינִי בְּינִי בְּינִי בְּינִי בְּינִיים בְּינִי בְּינִי בְּינִיים בְּינִי בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִיים בְּינִיים בְּינִיים בְּינִיים בְּינִים בְּינִים בְּינִיבְיים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּיבְיים בְּיבְיים בְּינִים בְּיִים בְּינִים בְּינִים בְּיִים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְּיים בְּיבְּים בְּיבְּים בְּיים בְּיבְּים בְּיים בְּיים בְּייבְּים בְּיים בְּיים בְּייים בְּיים בְּיים בְּייבְּיים בְּיים בְּייבְּיים בְּייים בְּיים בְּיים בְּייבְּים בְּיים בְּייבְּיים בְּייבְּיים בְּייים בְּייבְּיים בְּייבְּיים בְּייים בְּייבְיים בְּייים בְּייבְּיים בְּייבְייים בְּייבְּים בְּייבְיים בְּייבְייים בְּיים בְּיים בְּי

¹ Very probably this use of DN I arises from the original meaning for if, surely if (I) in an affirmative sense); so evidently in Ex 22²² as a forcible resumption of the preceding DN. Thus, e.g. Ju 15⁷ is simply surely when I have been avenged of you, after that I will cease, equivalent to, I will not cease, until I have, &c. When the exception follows, an ellipse must be assumed, e.g. Ru 3¹⁸ surely (or for) when he has finished it (then the man will rest). It is far less natural to assume such an ellipse with DN I but (before entire clauses as before single nouns); see a above.

Rem. The principal statement, to which DN D appends an exception, d must sometimes be supplied from the context; thus, $Gn \not= 0^{14}$ (I desire nothing else) except that thou remember me, equivalent to only do thou remember, &c. (cf. § 106 n, note 2; but it is probably better to read N for D. Cf. Mi 68, where DN D, equivalent to nothing but, is used before an infinitive, and Jb $\not= 0^8$, equivalent to only, before a noun. Similarly when DN D after an oath introduces an emphatic assurance, e.g. in 2×5^{20} as the Lord liveth (I can do nothing else) except I run after him, &c.; cf. 2×15^{21} Keth., Jer 5^{114} , Ru 3^{12} Keth., and even without the oath, Ju 15^7 ; cf. the Rem. on c.

§ 164. Temporal Clauses.

- 1. The relations of time existing between two different actions or α events are frequently expressed without the aid of a conjunction simply by juxtaposition:—
- (a) Actions or events are represented as wholly or in part simultaneous by connecting a noun-clause with another noun-clause or verbal-clause introduced by i (or הַבָּהוֹיִן), e.g. Gn 76 and Noah was six hundred years old (prop. a son of six hundred years), הַהְּהֹ חַבְּּיִלְּבִּילִ and (i.e. when) the flood was. This is especially the case when the predicate of the noun-clause (frequently introduced by אַנוֹר הָהְ בֹּר הַּיִּלְ הַבְּר וְּהַבּר וְּהָר בְּּר וְּהַ בַּאַ וֹרְ בִּר וְּהַ בַּאַ וֹרְ בַּרְ וּהַ בַּאַ וֹרְ בַּר וְּהַ בַּאַ וֹן בַּרְ וְּהַבְּר וְּהַבְּר וְּהַבְּר וְּהַבְּר וְּהַבְּר וְּהַבּר וְהַבּר וְהַבּר וְּהַבּר וְּהַבּר וְהַבּר וְהַבּר וְּהַבּר וְהַבּר וְּהַבּר וְהַאַ וּבְּאַ וּבִּי אַנִּי בְּאַר וּהַ בּאַ מוּ בּּר וּהַבּר וֹיְבַר וְהַבּר וְהַבּר וְהַבּר וְהַבּר וְהַבּר וְהַבּר וְהַבּר וְהַבּר וְהַבּר וֹיִבּר וְהַבּר וֹיִבּר וּהַבּר וּהַבּר וּהַבּר וּהַבּר וּהַבּר וֹיִבּר וּהַבּר וּהַיבּר וּהַבּר וּהַבּר וּהַבּר וּהַבּר וּהַבּר וּה בּבּר וּהַבּר וּהַבּי וּה בּבּר וּהַבּי וּהַבּר וּהַבּר וּהַבּי וּהַבּי וּהּבּר וּהַבּי וּה בּבּר וּהַיּי בּיּבּי בּבּר וּהַבּי בּיבּר וּהַי בּבּר וּה בּבּר וּה בּבּר וּהַבּי בּר וּה בּבּר וּה בּבּר וּהַי בּבּר וּהַי בּבּר וּה בּבּר וּה בּבּר וּה בּבּר וּה בּבּר וּה בּבּר וּהּבּי בּבּר וּה בּבּב וּה בּבּב בּבּב וּה בּבּב בּב בּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּ

(b) Sequence is expressed by the juxtaposition

(2) of a noun-clause with a passive participle as predicate, and a verbalclause attached by 1, e.g. Gn 38²⁵; cf. § 116 v; in Gn 49²⁹ an imperative

follows without 1;

- (3) of two perfects (frequently with the secondary idea of rapid succession of the two actions or events in past time), e.g. Gn 19²³ (1) NA DIO ... NAY WIDET the sun was just risen ..., and (=when) Lot came, &c., ef. IS 9⁵, 2S 2²⁴; Gn 44³ f., Ju 3²⁴, 15¹⁴, 20³⁹ f.—In all these examples the subject follows immediately after the connective Wāw, and then the (simple) perfect. On the other hand,
- (4) a perfect consecutive follows another perfect consecutive to express the contingent succession of future actions, e. g. Gn 444 מְיָשׁנְקְיּם מְּלָּבֶּע

¹ This secondary idea is implied here by the mere co-ordination of two independent verbal-clauses, just as the idea of simultaneous occurrence (according to § 116 u, note 1) is implied in the co-ordination of a noun-clause with another clause. In Gn 2,780 the immediate succession is especially emphasized by Ta and the infinitive absolute, Jacob was yet scarce gone out... then Esau his brother came; in 1 K 924 by Ta only; in ψ 486 by Ta and the addition of two more perfects without 1.

and when thou dost overtake them (as soon as thou shalt have overtaken), thou shalt say unto them. Naturally, examples of this kind are very closely related to conditional sentences; see, therefore, the examples in § 112 kk and § 159 g. On the connexion of an imperfect consecutive or a perfect with detached expressions of time (as equivalent to complete clauses), cf. § 111 b; on the imperfect consecutive after אָרָהְיֹל and a statement of time, cf. § 111 g; on the perfect consecutive following a detached statement of time, as in Ex 16⁵, cf. § 112 00.—In 1 S 29¹⁰ an imperative with † follows the perfect consecutive.

- C (5) The fact that one action or event has not yet taken place on the occurrence of another, is expressed by בְּיָבֶּי (an adverb, not a conjunction) with the imperfect (according to § 107 c). The apodosis, which may consist of a subject and perfect or even of a noun-clause (Gn 24¹⁵), i is then connected by i (or בְּבָּבוֹ וֹ מִינִי בְּעִי בְּעִי בְּעִי בְּעַבֹּ (In 19⁴) (cf. Jos 2⁸) (in 19⁴) as in the examples above, under no. 3, e.g. Gn 19⁴ (cf. Jos 2⁸) (in 19⁴) (cf. Jos 2⁸) (cf.
- d 2. Conjunctions used to introduce temporal clauses are יבי (with perfect, e.g. Gn 61, Ju 128, 1616, 1 S 112; with imperfect, Gn 412, 1212, 24⁴¹, Ex 3²¹, Lv 21⁹, Dt 31²¹, Is 1¹², 8¹⁹) and אָשָׁב when ('פָּ with the imperfect also=as often as, ψ 84; with perfect Jb 15); less frequently ΣΝά (joined with a perfect), e.g. Gn 38°, Nu 21°, Ju 63, ψ 41°, 9418, cf. also Is 2413 = quotiescunque; also in the same sense with an imperfect, Nu 364; with a perfect, equivalent to the futurum exactum, Is 44. Other conjunctions of time are the compounds in when, Gn 1915; ער־בּי ער אַשֶּר when, after that ; ער־אַשֶּר until (also the simple צַר־בִּי , e.g. Gn 38¹¹, Jos 2²², IS I²² [with the imperfect = only when, as in 2 S Io⁵]); 25, &c.; especially in the formula ער־בַּלְחִי הִשְׁאִיר לו until there was none left remaining to him (where indeed it would be very natural to read הַּלְּתִּי the infin. constr., as elsewhere after בְּלָתִּי, § 114 s) Nu 2135, Dt 33, Jos 822, 118 (but 1 S 1 419 while, as long as); אַיָּה לא before that, Ec נ 21.2.6 with an imperfect, as in Pr 826 עַר־אָם; עריאַשֶּׁר אם until the time when; אַחְרֵיאָשֶׁר (for which in Ez 401 אַחר־אַשֶּׁל; Lv 25⁴⁵, 1 S 5⁹ simply אַחַר; Lv 14⁴³, Jer 41¹⁶, Jb 42⁷ simply מְאַחָר after that; מֵאָה (prop. since that time; the dependent clause is attached to it in the same way as the attributive clause to the demonstrative אָשֶׁר (and simply בַּטֶּרֶם (and simply טֶּרֶם (and simply מֶּרֶם מָּרֶם § 107 c) before; אַבְקַת אַיֹּצֵר (for אַיֹּצֵר before, ע 1296.
- $\mathcal C$ Rem. 1. With regard to the tenses used with the above conjunctions, the rules are practically the same as those given in § 158 d for causal clauses. The perfect indicates actions completed in the past or future (in the former case corresponding to the Latin pluperfect, § 106 f, and in the latter to the

¹ On the perfect in the protasis, which is critically doubtful, cf. § 107 c. מַרַיאַישֶּר לָשׁוּב as an original demonstrative, cf. § 138 a; hence עַריאַישֶר לָשׁוּב is properly up to that (moment)—we shall return.

Gf. the frequent use of wenn [prop. if] for wann [= when] in German.

Latin futurum exactum, § 106 o), the imperfect denotes actions occurring contingently in the future. On בַּטַּרֶם, and עד with the imperfect as

a tempus historicum, cf. 107 c.

2. Clauses introduced by עריבי, עריבי, or עריאשר, sometimes express a limit fwhich is not absolute (terminating the preceding action), but only relative, beyond which the action or state described in the principal clause still continues; thus, עריבי with the imperfect, עורכי, איני with the perfect, Gn 2613, with impf. 4910; ער־אַיטר with the perfect, Gn 2815; with the imperfect, لا 1128.—Like the Arab. يتر, سي may even introduce a main clause; e.g. Ex 1516 ער־יעבר prop. no doubt = thus it came to this—they passed

through, i.e. so they passed through.

3. The infinitive construct governed by a preposition (§ 114 d, e) is very or frequently used as the equivalent of a temporal clause; the infinitive with may usually be rendered by when, as, or whilst; the infinitive with D by when, as soon as (in Pr 1025 followed by a noun-clause introduced by waw apodosis), or, when referring to the future, by if; the infinitive after it by since. According to § 111 g such statements of time are generally preceded by and the apodosis follows in the imperfect consecutive; hence in 1 S 1755 (cf. Driver on the passage) שׁנראוֹת with a simple perfect following, is unusual. On the continuation of these infinitival constructions by means of the perfect consecutive, cf. § 112 v, and in general, § 114 r.—With the participle, appears to be used as the equivalent of a conjunction in ממשיב as he drew back, Gn 3829 (unless we should read בַּהַשִּׁיב [or בָּמוֹ הָשִׁיב, cf. Gn 19¹⁵]), and in ורחת בפרחת when it budded, 4010.

§ 165. Final Clauses. 1

1. Like most of the dependent clauses hitherto treated, the final lphaclause may also be joined by a simple waw copulative to the main clause, unless the final clause is directly subordinated to the governing verb.

Examples of the connexion: (a) of a final imperfect (or jussive?) with a perfect by means of 1, La 119, see § 107 q; with an interrogative sentence, 2 S $9^{1.3}$, Jb 38^{24} ; with an optative, ψ 51^9 ; with an imperative, I K 11^{21} ; (β) of a cohortative with an imperative by 1, Gn 29²¹, 1 S 15¹⁶, or a jussive, Neh 2^5 (§ 108 d); (γ) of a jussive with an imperative by 1, Ex 9^1 , 2 S 16^{11} , 1 K 5^{90} , ψ 50^{14} , 86^{17} ; with a jussive, Jb 21¹⁹, or cohortative, § 109 f, g (cf. also 2 S 2421 the infinitive with ל, Jon 111 מָה with the 1st plur. imperf., and 2 Ch 29¹⁰ עם־לבבי, which are equivalent to cohortatives); (δ) of an imperative with a jussive, cohortative, or interrogative sentence by i, § 110 i; (ϵ) of a perfect consecutive after another perfect consecutive, Lv 1436; after an imperfect, § 112 m and p; similarly after a jussive, § 112 q; after an imperative, § 112 r.—On negative final clauses joined by 871 to the imperfect (so Ex 2843, 30²⁰; and 2 S 13²⁵ after אַל־נַא with a jussive in the main clause) see the Rem. on § 109 g. In Ex 2832, 3923 the negative final clause is simply connected by 87. - On the use of an historical statement after verbs of command-

¹ Cf. H. G. T. Mitchell, Final Constructions of Biblical Hebrew, Leipzig, 1879.

ing, where we should expect a final clause (e.g. Neh 13° then I commanded, and they cleansed, equivalent to that they should cleanse, and they cleansed; in Jb 9° a negative final clause is connected in this way by 85), cf. § 120 f.

For examples of the direct subordination of the final imperfect (without)) see § 120 $\mathfrak c$.

- \$\limins 2. Final conjunctions are לְבִּעוֹ אֲשֶׁרְ to the end that; also simply אַבְּרָר אָשֶׁרְ Gn 1213, 2725, Ex 45, \$\psi 5.16\$, &c.; אַשֶּׁרְ prop. for the purpose that, Gn 2710, and simply Gn 274, Ex 914, 2020; also the simple אַשֶּׁרֵל לֹא Dt 410.40, 63, 3246, Jos 37, Neh 8145; negatively, אַשֶּׁר Gn 117, 243, 1 K 2216; or שֵׁל Ec 314; also negatively, על־דְבְרֵח שֵׁלֵא it k 2216; or שֵׁל Ec 314; also negatively, שׁל שׁל with imperfect, Ex 2020, 2 S 1414 that . . . not.—Quite exceptional is the use of Tip (if the text be right) in Dt 3311 (חַרָּבְּרָח בָּרִרְּבָּרָח בָּעִרְּבִּר הַּבְּרָח בַּרִר הַבְּרָח בַּרְרָבְּרָח בָּרִר הַבְּרָח בַּרְרַבְּרָח בַּרְרָבְּרָח בַּרְרַבְּרָח בַּרְרַבְּרָח בַּרְרַבְּרָח בַּרָּרְחָבִּר הַבְּרָח בַּרְרַבְּרָח בַּרְרַבְּרָח בַּרְרָבְּרָח בַּרְרָבְּרָח בַּרְרַבְּרָח בָּרָרְבָּרְח בַּרְרָבְּרָח בַּרְרַבְּרָח בַּרְרַבְּרָח בַּרְרַבְּרָח בַּרְרָבְּרָח בַּרְרָבְיִיּרְרָבְּרָּת בְּרָבְּרָח בַּרְיִיּבְיִיּרְיִיּיִי בְּרָבְּרָח בַּרְרָבְּרָרְיִיּבְּרָרְיִיּיִי בְּרָבְּרָּר בַּרָּרָר בַּרָּרְיִיּיִי בּיִיּרְיִיּיִי בְּיִבְּרָר בַּיִבְּרָר בַּיִיבְּרָר בַיִּיִי בְּיִבְּרָר בַּיְרָבְיִי בְּיִבְּרְיִיּיִי בְּיִבְיִיבְּר בִּיִבְּיִי בְּיִיבְּיִי בְּיִבְּיִבְיִי בְיִבְיּבְיּיִי בְּיִבְיִי בְּיִבְּיִבְייִי בְּיִבְיּי בְּיִבְּיִי בְּיִייִי בְּיִבְיּיִי בְּיִי בְּיִיבְיּי בְּיִבְּיִי בְּיִי בְּיִבְיּי בְּיִי בְּיִי בְּיִבְיּי בְּיִי בְּיִייִי בְּיִבְיּי בְּיִבְיּי בִייְי בְּיִבְיּי בִייִי בְּיִיבְיי בְּיִי בְּיִבְיּי בְּיִבְיבְּייִי בְּיִיי בְּיִי בְּיִי בִּייִי בְּיִי בְּיִבְיי בְּיִיבְיּי בְּיִבְיבְיבְיבְיבּיי בִיּיִי בְּיִיבְייִי בְּיבְיבְיבְיבְיּי בְּיִיבְיי בְ
- C Rem. All the conjunctions here mentioned are naturally always used with the imperfect, see § 107 q (on the apparent exception in Jos 424, see § 74 g).— On the negative conjunctions אַ and שֵׁ that not, lest, see § 152 f and w. On the infinitive with אַ 2 (also עֲשֵׁבֵׁ Gri IS¹³, 37²², &c.) as the equivalent of a final clause (Gn 11⁵, 28⁴, &c.), see § 114 f, h, p. On the continuation of such infinitival constructions by means of the finite verb, see § 114 r. On the negation of the final infinitive by "אַ בְּלִבְּלִּתְּי, § 114 s. On the preposition שֵׁ שִׁ with a substantive or infinitive as the equivalent of a negative final clause (Gn 31²³, 1 S 15²², &c.), see § 119 x and y.

§ 166. Consecutive Clauses.

a 1. Consecutive clauses are added by means of simple wāw copulative with the jussive, sespecially after negative and interrogative sentences, e.g. Nu 23¹⁹ פּבָּבְּב וּבְּרַבְּיִבְּעַ וּבְּבָּב וּבְּרַבְּיִבְּעַ וּבְּיַבְּעַ וּשִׁ אֵל וֹיְבַבְּב וּבְּרַבְּיִבְּעַ וּבְּיִבְּעַם וְיַבְּיַב וּבְּרַבְּיִבְּעַ וּיִבְּיִבְּעַם וְיַבְּיַב וּבְּרַבְּיִבְּעַם וְיַבְּוּב וּבְּיִבְּעַם וְיִבְּוֹ אֵלְיִבְּיָב וּבְּיִבְּעָם וּיִבְּוּ אֵבְּיִבְ וּבְּיִבְּעַם וּיִבְּן אֵבְּיִב וּבְּיִבְּעַם וּיִבְּן אֵבְּיִב וּבְּיִבְּעַם וּיִבְּן אֵבְּיִבְּעַם וּיִבְּן אַנְּיִבְּעַם וּיִבְּן אֵבְּיִבְּב וּבְּיִבְּעָם וּיִבְּן אַנְּבְּיִבְּיִם וּיִבְּבְּעַם וּיִבְּן אַבְּיִבְּיִבְּם וּיִבְּבְּיִם וּיִבְּן אַבְּיִבְּיִם וּיִבְּבְּיִבְּיִבְּים וּיִבְּבְּיִבְּיִבְּים וּיִבְּבְּיִבְּיִבְּים וּיִבְּיִבְּיִבְּיִבְּיִבְּים וּיִבְּבְּיִבְּיִבְּים וּיִבְּבְּיִבְּיִבְּים וּיִבְּבְּיִבְּיִבְּיִבְּים וּשְׁבְּיִבְיִיבְּיִבְּים וּיִבְּבְּיִיבְּיבְּים וּיִבְּבְּיִים וּיִבְּבְּים וּיִבְּבְּיִבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְיִים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִּבְּים וּיִּבְּבְּים וּיִבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבְּים וּיִבְּבִּים וּיִבְּבְים וּיִבְּבִּים וּיִבְּבְּים וּיִבְּבִּים וּיִּבְּים וּיִבְּבְּים וּבְּיִים וּיִבְּבְּים וּיִבְּבְּיִים וּיִבְּבְּים וּבּיִים וּיִים וּיִבְיבְּבְּים בּיִּבְּיִּם וּבְּבְיבְּיִים בּיּבְּים בּיּבְבּים בּיּבְיִים בּיּים בּּבְּיִים בּיּבְיִים בּיּבְּיִים בּיִבְּים בּיּבְיּבְים בּיּבְים בּיִים בּיּבְּים בּיּבְּים בּיּבְּבְּים בּיּבְּים בּיּבְּים בְּיִּבְּים בּיּבְּים בּיּבְּים בּיּבְּים בּיּבְּים בּיּבְּים בּיּבְּבְּבִּים בּיּבְּים בּיּבְּים בּיּבְּים בּיּבְיבְּים בּיּבְּים בּיּבְּים בּיבְּבְּים בּיּבְּים בּיּבְיבִּים בּיּבְּים בּיּבְיבּים בּיּבּים בּיבְּים בּיבּבְּים בּיּבְים בּיבּיבּים בּיבּים בּיבְּים בּיבְיבּבְּים בּיבְּים בּיבּיבְּים

י In Ez אַר אַ אָשֶׁר, thus at the same time taking the form of an object-clause.

² On $\frac{1}{2}$ as a supposed conjunction (equivalent to the Arabic ii) 1 K 6^{19} , see 66i.

³ That such examples as ייבוֹב are to be regarded as jussive is probable from the analogy of Ho 14¹⁰ and Jb 9⁵⁵.

verse 32 a second jussive follows, likewise without $W\bar{a}w$, for he is not a man, as I am, that I should answer him, that we should come together in judgement). On the imperfect consecutive as expressing a logical consequence, see § 1111; on the perfect consecutive as a consecutive clause after a participle, see § 112 n.

2. Conjunctions introducing consecutive clauses are again (see b § 157 c, note 3) אָ and בּי = so that; especially again after interrogative sentences, according to § 107 u; cf. Nu 16¹¹, אַ with the imperfect, that ye murmur; but in Gn 20¹⁰ with the perfect, in reference to an action already completed. On אַשָּׁ with the imperfect (or jussive) equivalent to so that, cf. further Gn 13¹⁶, 22¹⁴; with perfect and imperfect, IK 3^{12f}, with the demonstrative force clearly discernible, depending on בֹ ; on אֹל בּ = ut non, cf. Dt 28³⁶, IK 3⁸, 2 K 9³⁷.

On $\mbox{}\mbox{$\mbox{\mbo

§167. Aposiopesis, Anacoluthon, Involved Series of Sentences.

1. Aposiopesis is the concealment or suppression of entire sentences a or clauses, which are of themselves necessary to complete the sense, and therefore must be supplied from the context. This is especially frequent after conditional clauses; besides the examples already given in § 159 dd, cf. also Ex 32^{32} (the LXX and Samaritan supply $\overset{\text{Ne}}{\sim}$); Nu 5^{20} , Ju 9^{16} (in verse 19, after a long parenthesis, an imperative follows as the apodosis to this conditional clause); 1×12^{14} , 2×56 (where indeed the text is probably very corrupt; cf. the addition in 1 Ch 11^6); 2×23^{17} , 4×27^{13} , 1×4^{10} . For other examples of various kinds, see § 117 l, and especially § 147; in Aramaic, Dn 3^{15} .—On Gn 3^{22} , cf. § 152 w at the end.

2. Anacoluthon is the change from a construction which has been b already begun to one of a different kind. It is found especially after long parentheses, because the speaker has either lost sight of the beginning of his sentence, or for the sake of clearness purposely makes a new beginning; thus $\text{Gn } 20^{13}, \ 31^{52}$ and $\text{Ez } 34^{10}$ (cf. § 149 at the end); $\text{Nu } 14^{21\pi}, \ 32^{20\pi}, \ \text{Dt } 17^{2\pi}, \ 24^{1\pi}, \ 29^{21\pi}, \ \text{Ju } 10^{11}$ (where, after a series of intermediate sentences, the predicate I saved you is sup-

¹ But those cases are not to be regarded as examples of aposiopesis, in which the answer, being closely connected with the question, is given simply in the infinitive with $\frac{1}{2}$; cf. § 147 α , note 1.

pressed; but the text can hardly be correct); perhaps also Is 66^{18} (cf., however, Delitzsch on the passage, which is certainly corrupt).\(^1\) On Gn 23\(^{12}\) with the imperative), see § 110 e.

c 3. We may mention as instructive examples of involved series of sentences Gn 24¹⁴ and ^{42 ff}, and Gn 28^{6 ff}.

 $^{^1}$ On the other hand, from the Semitic point of view the various kinds of compound sentences are not to be regarded as instances of anacoluthon, e.g. Gn 17^14.17, nor even Gn 31^40 (cf. § 143).

THE PARADIGMS.

In the paradigms of the verbs, those forms which are to be especially noticed by the beginner are marked throughout by an asterisk as model forms. Thus e.g. in the strong verb the 3rd sing. fem. אַבְּיבְּיבְּי is the model for אַבְיבְי, which likewise has only a vocalic afformative, and אַבְיבַי is the model for אַבְיבָי, which line the same way have a toneless afformative beginning with a consonant. On the other hand, the forms אַבְיבִי מוֹן and אַבְיבִי, which in the same way have a toneless afformative beginning with a consonant. On the other hand, the forms אַבְיבִי and אַבְיבִי, where the affix beginning with a consonant has the tone, stand by themselves.—

In the table of the pronouns the asterisk has a different meaning; see the footnote there.—The bracketed forms (from Paradigm (tonwards) are merely analogous formations not occurring in the Old Testament.

The newly added paradigm (Q) consists of forms actually found, belonging to various verbs.

The Personal

Nominative of the Pronoun, or Pronomen separatum.

Accusative of the Pronoun,

A.

Simple form.

Sing. 1. comm. אָלֹכִי in pause אָלֹכִי; נִי ; לָי ; יְבִי ; יְבִי ; אַלֹבִי me. יאָני, in pause אָנִי I.

$$3 \cdot \begin{cases} m. & \text{Nit he.} \\ f. & \text{in she.} \end{cases}$$

Plur. 1. comm. אַנֿחָנוּ), in pause (נַֿחָנוּ) אַנָּחִנוּ) we.

$$\left. \left. \left\{ egin{array}{ll} m.$$
 בֿהָ הַ, הּבְּהָ $they.$

Pronoun.1

or Suffixum Verbi. | Genitive of the Pronoun, or Suffixum Nominis

or Suffixum Verbi.	Genitive of the Pronoun, or Suffixum Nom (Pron. possessivum).				
<i>B</i> .	A.	B.			
With Nûn energicum.	Attached to a sing.	Attached to a noun plur. or dual.			
1 <u>3 < ;</u> 1 <u>3 < .</u>	·— my (prop. gen. mei).	`_ my.			
테 는, (테크스) not found.	¬, ¬, in pause ¬, thy (prop. ¬, ¬, ¬, (¬,)) tui).	ग <u>ैं</u> ग <u>ैं</u>			
(נוֹ) ; ﴿ כָּנוֹ), אַבְּנָה ;	in, 1; in in, i (ii) his (eius and suus).	ਾ ₋ , ਾ ₋ , (ਜਾਂ-*) his.			
בָּהְ	ਹ; ਜ _਼ ; ਹ਼ <u>਼</u> her.	T' - her.			
13 - ? (see § 58 k)	1); 1) = ; (1) = ; our.	our.			
these forms are not found.	پوه ; پوه ; پوه ; پوه ; په				
		לייהֶם * their.			

¹ Forms with an asterisk are exclusively poetic, those in parentheses () are rare, those in brackets [] do not occur (cf. § 58 a, note).

B. Strong

		Qal.		Niph'al.	Pi'ēl.
erf. Sing. 3. m.	*למֿץ	*בֶּבֶר *בָּבֵר	*קמן	*נִלְמֵל	*קפל ,קפל
3. f.	*קִּמְלָה	*כָּבִרָּה	*קַּמְנָה	*נִקְּמְלָּה	* לַפְּלָה
2. m.	*كُامِّ إِنْ	*פַֿבַּלֵּתְּ	*5ूद्रंत्	*נִלְמַלְתָּ	*קַפַּלְתָּ
2. f.	ַקַ בַ	בַּבְרָתְּ	לָם נִינַּי	נַקְמַלִּתְּ	ל פֿלַת
1. c.	קַבַּלִתִּי	בַּבַּרָתיּי בַּבַּרָתיּי	בֿקנּעּי <i>ּ</i>	נּלְמַלְתִּי	קפַֿלִתִּי
Plur. 3. c.	קָּםְלוּ	בָּבְרוּ פַבְרוּ	קָּמְנוּ קַמְנוּ	נָקְמְלֹּרּ	בַּוֹמְילוּ
2. m.	*לִמֹלְשֵׁם יוֹבּי	*פְּבַרְּמֶּם	*לַסָּוֹמֶם *יִי	נקטל <u>ת</u> ם	קפַלְתֶּם
2. f.	קַבַּינֶּעוּ קַפַּלְתָּו	ַּבַרְתָּּוֹ מְבַרְתָּוֹ	קָנְתָּוֹ קִּמְנְתָּוֹ	נקמלתן יקם	לַמַלְהָּוּ
1. c.	לַקֿלְנּנּ הַילְננּ	פַבַּדְנוּ פַבַּדְנוּ	בֿלקננ הַבּיּבּיי	ָנִקְ טַ ׁלְנוּ	ַק <u>ּ</u> פּֿלְנוּ
Inf.	∗שָׁכַב ,קְּי			*נַפֿמֿל	*587
Inf. absol.	*קמול			*הַקְּמֹל ,נִקְמֹל	*वृद्धरं ,वृद्धरं
Imp. Sing. 2.m.	*קְמַל		*פְּבַר	*נפֿמֿך	, کاقاح
2. f.	*קטלי		*פָּבִדִי	*הַלְּיִלִי	ָּבַ <i>וּ</i> שָׁלָי
Plur. 2. m.	קטְלוּ		פָבְדוּ	הַקְּמְלֹּר	קשלו
2. f.	*קְמֹלְנָה		*כְּבַּדְנָה	*הַּבְּשַׂלַנְה	<u>.</u> כַּוַמֵּלְנָת
Impf. Sing. 3. m.	*יִקְמַלִּי	*וָּכְבַּד	*יָקְמַוּ	*יִפֿמֹל	.נקמל הלמל
3. <i>f</i> .	הַקְמל	תִּכְבַּד		עַפֿמר	הַלַּמָּל
2. m.	הַקְמל	חָכְבַּר		עַקּמָל ר ַ	הַלַמָּל
2. f.	*תַּקְמְלִי	*תִּלְבְּוֹי		*תַּלְּמִלֹי	ָּהְקַּיּי. הְּוַקַמְּלִיּ
I. c.	אָקְמֹל	אֶכְבַּד		אָקּמַל	אַקמַל
Plur. 3. m.	יקטלו	יִכְבִּדוּ	•	יַּקְמְלֹּר	יַקמְלוּ
3. f.	*תִּקְמַׁלְנָה	*תִּכְבַּרְנָה		*תִּקְמַלְנָה	<u>ֿ</u> הָקַפֵֿלְנָה
2. m.	הַקְמִלרּ	הִכִבּרוּ		הַקַּמְלֹּר	הַקַמַלּוּ
2. f.	הִקְּלֵלְנָה	תִּכְבַּרְנָת		תַּקְּשַּׁלְנָה	ַתָּקַפֵּלְנָה תַּקַפֵּלְנָה
1. c.	נָקְמֹל	ּנְכְבֵּר		נפָמל	נְקַמֵּל יְקַמֵּל
Shortened Impf. (.	Jussive).				
Part. act,	*לַמנּל *לִמֵּל	727	קטון	*نَوْمُومْ	.ضُوَاهُ دِ

Verb.

Pu'al.	$Hiph \^{\imath}l.$	Hoph al.	Hithpa'ēl
*אַפַל	*הַקַּמִיל	*הָקְמַל	*הִתְקַפֵּל
*קפְּלָה	*הָקְמִֿילָה	*הָקְמָלָה	*הִתְּקָה
*كَوَّالِكَ	*עַלְמַּלְתָּ	*ئےۈمِّرِئ	*נִינִלּקְּלְנְּ
אַפּלְתְּ	בַלְמַלְתָּ	בַּלְמַלְתָּ	הִתְקַפַּלֹתְ
אַפֿלְתִּי כֻּפֿלְתִּי	הַלְמַלְתִּי	הָקְשַׁלְתִּי	הַתְקַפַּׁלְתִי
קפלו	הַקְמִילוּ	בּלֹמֹלְנּ	הַתְּקַנְּ
2 ਕੋ ਪ੍ਰੈਕਰ	הַלְמֶלְהֶם	בּלְמַלְהֶם	בּעַלַפּּקלְּעָם
צפֿלמּו	הַלְמַלְהָּוּ	הַלְפֵּל	טַנילפֿפֿלְנוּוּ
كَوَّלِن	הָקְמַֿלְנוּ	הַקְּנוּ	הַתְּלֵפַּלְנוּ
wanting.	*הַקְּמִיל	wanting.	*הַתְּלַפֵּל
*קפל	*הַקְּמֵל	*הַקְּמֵל	*הַתְּקַפֵּל
	*הַלְמֵל		*נינופֿקּל
wanting.	*הַקְּילִי	wanting.	*הַתְּקַפְּילִי
	הַקְמִּילּר		הָתְקַפְּילוּ
	*הַקְמֵּלְנָה		*עַעַפֿאַלְנָת
גוֹאֿמֿק*	*יַלְמִיל	*נַלְמַּלְ	*וֹנילפֿמֹל
הַלפֿקל בּ	תַקְמִיל	הַלְמֵל	עּוֹלַפֿמָל
נוֹלמֹק	הַקְּטִיל	הַלִּמַל	עַלפֿמָל
*פֿלמּלִי	*תַּקְמִּילִי	*שַּׁלַמְלִי	*שַּנִילַפַּמְלִי
אַקטַל	אַקְמִיל	אָקְמַל	אָרַפֿמַל
וְיֻקְמְּלֹנִ	<u>יק</u> מָילוּ	ָּיָקִ טְ לֹּרָּ	יָתָקַמְּלוּ .
*ئَذَاقِ לِدْل	*תַּקְמֵּלְנָה	*תָּקְמַׁלְנָת	*שֹׁנִעַפֿאַלְנָת
فلأفطره	תַקְמִׁילוּ	הָקְמָלוּ	فالأقافره
הָקַפֿבּלְנָה	הַקְּמֵלְנָה	תָּקְמַלְנָה	הִּתְקַפֵּלְנָה
נְקפֵל	נַקְּמִיל	נָקְּמֵל	נעלפֿקּג
	*יַקּמֵל		
		and the second control of the second	
	*מַקְמִיל		*מִנְעַפֿמַל

C. Strong Verb

a m	- Cian m	o Sima an	Sing. f.	3 Sing. m.
Suffixes	1 Sing.	2 Sing. m. 2	Serey. J.	
Perf. Qal 3. m.	(אָבֶהַנִיּ) (קּטָלַנִיּ	קּמָלְדּ	לַּמְלֵּדְּ	למלו: (למלוני (למלוני)
3. <i>f</i> .	קָּלְנִינִי ּ	לַמְלַתְּדְּ	ָּקְלֶּהֶף	לַלמַלָּענּ (לַמְלַנְענּנּ)
2. m.	לִמַלְשַּׁנִי			(לַמַלְתּי <i>וּ</i> (לַמַלְנְּׁנִינּ
2. f.	לַפַלְהִֿינִי			לִמַלְהִּיחנּ
1. c.		אָפַלְהִּיךּ	קְמַלְתִּיהָ	לַםְּלַתִּיהוּ } (קְּמַלְתִּיהוּ }
Plur. 3. c.	קְמָלֹוּנִי	(אֲתַבֿוּךְ (קִּמָלֵּוּךְ	לַםְּלוּדְּ	ּקְשָּלוּהוּ
2. m.	קְמַלְתֹּנִי			קָמַלְתּֿנּהנּ
I. C.		קְמַלְנֿוּדְ	קְמַלְנוּהְ	לָנּוּהוּ
Inf. Qal	קִּמְלִנִי קִמְּלֵנִי	طَحْرُك (خَلْخُك	פֿמָלֵדָּ	ַקּמְילוּ
Imp. Qal 2. (from an Imperf.	קִּמְלֵנִי in a יִשְׁלְחֵנִי,	(שְּׁמֶעֿוּנִי		קְּמְלֵהוּ
Impf. Qal 3. m.	יִקְמְלֵנִי יִלְבְּשֵּׁנִי}	יִקּטְלְּדּ יִלְבֶּישִׁרּ	ָּלְבָּשִׁרּ הַלְּבָשִׁרִּ	יָקְמָלֵח ּי יַלְבָּשֵּׂחּיּ
$3. m.$ with $N \hat{u} n \ energ.$	יַקְנִּי	יָּקִמְלֶּךְּ		.נַלִּמְלָּדּנּ
Plur. 3. m.	יָקְטְלֹּרִנִי	نَكْمُجِود	יָקְטְלוּהָ	ָינְאָלוֹּחוּ יִנְאָלוֹּחוּ
Perf. Piel 3. m.	קִּמְלַנִי	קּמֶלְּךּ	वुव्देह	ַקּוּ

with Suffixes.

Sing. f.	ı Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur.
نُاطُرُك	לֿמַלָּננּ	wanting.	wanting.	(לְבִּהִּם (מַמָּלָם	בָּמֶלֶן
קְּמָלַהְה	קָּלְתָנ <i>וּ</i>		منشد	בֿמָלְנֻתַם	wanting.
פֿמֿלְתָּה	ַלְמַלְהָּנוּ קַמַלְהָּנוּ	-	anaboros	לַמַלְּמָם	wanting.
למּלְעַּיהָ	לַמַלְהִֿיני	4		קְּמַלְתִּים	wanting.
קָמַלְהִֿיהָ		קְמַלְתִּיבֶּם	wanting.	לְּמַלְתִּים	לַמַלְּתִּין
ּלַמְלוּהָ	קָשְׂלוּנוּ	wanting.	wanting.	קְמָלוּם	לַמְלּיוּן
wanting.	לַמַלְּתִּננּ	-	-	wanting.	wanting
לַמַלְנִוּהָ		קָּמַלְנוּבֶם	wanting.	לַמַלְנוּם	wanting
קִמְלָהּ	לַלְנּנּ	(לַמַלְכָּם (בַּעַבְּכָם)	wanting.	בֿלמַלָּם	לּמֹלָו
(كَامُ رُكِ) (كَامُ كُولُ)	בֿלִילַני	<u></u>		פֿמְלֵם	
(نَوْغُرُك { بَرِّحُرْهِن زَوْمُرُنْ	ָלְבְּשֵּׁנוּ ן יִקְמְלֵנִוּ	יָקּמְלְבֶם	wanting.	יָקְמְלֵם	wanting.
יָקמְלֶנָה	ָנָלָ אַ לְּפִּ <i>נ</i> ּ		-		described to
יָקְמְלוּהָ	יָקְמְלֹּונוּ	יָקמְלוּכֶם	wanting.	יָקְמְלוּם	wanting.
במארבג למקלע	ָלִנ <i>וּ</i>		wanting.	לּמְלָם	ظفرا

D. Verbs primae gutturalis

	Qa	l.	Niph'al.	$Hiph\^{il}.$	Hoph'al.
Perf. Sing. 3. m.	וַד	ģ	*גֶעֶמַד	*הַעֶּמִיר	ּהָ וְ עָמַד
3. <i>f</i> .	מְדָרה	עָכ	*גָעֶמְדָה	הָעֶמִירָה	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓
2. m.	ַזָּרָתָּ מַרָּתָּ		נָעֶלַרָהָ	הָעֶלַרָּתָּ	הָעָלַפֿרָהָ
2. f.	בַּרְתָּ	ģ	גָעֶמַרָהְ	הָעֶמַרְתְּ	הַנְעָמַרָהִ
I. c.	يَّالِ لِنَّارِ	עַֿלַ	ָנֶעֶמַרְתִּי	ָהֶעֶ <u>כֿי</u> ְרִתִּי	דְוְעָבֿרָתִי
Plur. 3. c.	זדר	עַכ	ָנֶעֶמְרוּ	הָעֶכִּידוּ	דָּוְעָמְדוּ
2. m.	וַרָתָּם		נֶעֶמַרְהָּם	הָּעֶכִירְהָּם	הָעָטַרְתָּם
2. f.	ַנְרָטָּו <i>ָ</i>		נֶעֶמַרְהָּו	הָעֶמַרְהָּוְ	הַעָּמַרְהָּו
I. C.	וְדְנַרּ		ָנְעֶלַּיְרנּוּ	רָגְעַבֿיִרנּ	קָעְלַקַיְרנוּ
Inf.	7	*עַכ	*הַעָּמֵד	*הָעַמִיד	
Inf. absol.	ווֹר	ু মৃত্	*נְעַמוֹד ,הַ	*הַעֲמֵד	ֿהָעָמֵר יהָנְעָמֵר
Imp. Sing. m.	*עֲמֹד	*חַנק	*הַעְמֵד	הַעֲמֵד	
f.	ַעָּמְדִייּ	חוקי	הַעְּכְיִרי	<u>הַעַ</u> מִּידִי	
Plur. m.	עָכִּודוּ	חוֹלנ	העמרו	הַעֲמִידוּ	wanting
f.	*עֲמֹרְנָה	* וְחַלֵּקְלָנָה	הַעָלַקרנָה	<u>הְעַמֵּרְנָה</u>	
Impf.Sing. 3. m.	* ַיִּצַמוֹד	* <u>ְּיְחֶוֹ</u>	* וֹעָמֵר	*וְעַמִיד	ּ','נְעָמֵד
3. f.	הַעַמר	<u>הָּוְתָנ</u> ק	הַעָּמֵר	הַעַמִיד	הָעָמַר
2. m.	הַעֲמֹד	<u>הְוְחֶנ</u> ק	הַעָּמֵר	הַעֲמִיד	הַנְעָמַר
2. f.	*תַּעַבִּידִי	* מֶּטֶוֹמִי	הִנְעְכָּוֹרָי	תַּעֲלִידִי	יּתְּעֶבְיי
r. c.	*אָעֶמֹד	אחוק	אַעָמֵד	אַעַמיד	אָעָמַד
Plur. 3. m.	*יַעַמְדוּ	*יְחֵוֹּלוּ	יִעְמְדוּ	יַנְעַכִּיידוּ	יָעָמְרוּ
3. f.	<u>הַעַל</u> ּירְנָה	<u>הֶּחֶל</u> ּקנָה	הַּעָלַרְנָה	תַּעֲלֵקרנָה	ָהָעָלַקר <u>ָ</u> נָה
2. m.	הַעַמִרוּ	הָהוְקוּ	העקידו	יַעֲכַיִּידוּ	הָעָמְדוּ
2. f.	הַּעֲלֵמֹדְנָה	<u>ַתְּחֶל</u> ּקְנָה	ַתְּעָ <i>כֿוּ</i> רָנָת	חַּעֲכֵּירְנָה	ָהָעָ <i>לַ</i> רָנָה
1. c.	נְעַמֹּד	נְחָוַק	נֶעָבר	בְעַכִיד	נִעָּמַר
Shortened Impf. (Jussive).			<u>יְעַמֵ</u> ד	
Part. act.	וד	עֹכֵ	* ָנַעֶמָד	*מַעַמִיד	
pass.	וור	ά			קּוְנָמָד

E. Verbs mediae gutturalis.

			· ·		
	Qal.	Niph'al.	Pi'ēl.	Pu'al.	Hithpå ēl
Perf. Sing. 3. m.	הָשָׁתַמ	נִשְׁחַמ	<u>ظ</u> رَة.	<u> 177</u> *	ָּיִנִינְבְּ <u>רֵ</u> בָּ
3. f.	*שָׁחַמָּה	*נִשְּׂחַטָּה	בּוְרֶבֶּה	[בְּרַבָּה]	הַתְּבְּרֵבָה
2. m.	ಪಿದ್ದೆ ಕ್ಲಿಕ್ಕೆ	נִשְׂחַֿמְתָּ	פֿֿלַבְּתָּ	בּלַבְהָ	ײַלבַבַבּׁעָ
2. f.	بفتاظن	נִשְׁחַמְתְּ	בַרַבְתְּ	בּרַכְהָ	עַּרְבָּרֵלְתְּ
I. c.	מַּלְמִתִּי	נִשְׁחַֿטְתִּי	פֿעַבְהָיי,	פֿרַבְּתִּי	הָת <u>ְבְּרַ</u> כְּתִּי
Plur. 3. c.	*שָׁחַמוּ	*נִשְּׁחֲמוּ	בַּרְכוּ	בְּרְכוּ	הִתְבֶּרֵכוּ
2. m.	מְּחַמְתָּם	נִשְּׂחַטְתֶּם	פֿבלמם	בְּרַכְּשָׁם	ָהַתְּבָּ <u>ר</u> ַכְּתֶּם
2. f.	ישָׁחַמְיּוּן	נִשְּׁחַמְתֵּן	[בַּרַבְהֶּוֹן]	فرت درا	<u>העפֿב</u> לשׁ!
I. c.	יַשְׁחַׁמְנוּ	נִשְּׂחַלְינר	ำวุวุริลิ	งว่าวัล	אָהְבָבְרָנוּ
Inf.	שׁהֹמ	הַשְּׁחֵמ	<u>*</u> قَرك	wanting.	ָּטִנְגַבְּ <u>הַ</u>
Inf. absol.	שָׁחוֹם	נִשְּׂחוֹם	*בָנוּ	wanting.	
Imp. Sing. m.	*نې <u>ت</u> و	הַשָּׁחָט	*ברן:		ָהִלְבָּרֵ <u>ר</u>
f.	, הֹנוֹהְ,	*הַשָּׁחֲמִי	*ٿَڏَرَدُ،	wanting.	[הֹנְלּבְּרֵכִי
Plur. m.	שחמי	השֶׁחַמוּ	בַרבוּ	wanting.	בְּתְבֶּרְכוּ
f.	ש ְׁחַֿמְנָה	הִשְּׂחַלְמְנָה	*בְּבֹרְנְה		הַתְבָּבִרְנְה
Impf. Sing. 3. m.	יִשְׁחַמ*	יָשָּׁחָמ:	*יָּבְרָדְּ	*יָבֹרַהְ	ָּיִתְבָּ <u>֖</u> ֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖
3. f.	הִשְּׁחַמ	ה שָׁחֵט	لأذرك	הׄרק <i>ב</i> וני	עּוֹרֶגַבָּרָ וּ
2. m.	השֶׁחַמ	ದಿದ್ದಿಗೆ ಬ	فرختك	הַבֹרַה	ּוֹלִיבְּבָּרָךְּ
2. f.	*הִשְּׁחֲמִי	*נֹהֵּטְׁתַי	י הְּבֶרֵכִי	[הְבִרכִי]	[תִּתְבָּוְרֵכִי
1. c.	מַשְׁחַם	ದಿಬಹಿಸಿ	אַבָרָדָּ	אַבֹבַה	אָתִבָּרֵה
Plur. 3. m.	ישחַטוּ	, क्रियुव्य	יברבו	יברכו	יִתְבָּרְכוּ
3. f.	הִשְּׁחַֿמְנָה	ມາໍດຸ້ມູ້ສຸ້ນ	ָתְבֶּרֵבְנָ ה	קַבַּבְּנָה	ַתְּרְבָּרֵבְנָה
2. m.	תשחמי	ಸದಿದಿಡು	הָבֶרֵבוּ	הַּלְרָבוּ	הִתְבָּרְכוּ
2. f.	הִשְּׁחַׁטִנָה	הַשְּׁלַּטְנָה	תְבֶּרֵבְנָה	חָבֹבַבְנָת	תַּתְבָּרֵכְנָה
ı. c.	נִשְׁחַמ	נּאָחֵמ	נְבָרֵדְ	בְבֹרַךְ	נִתְּבָּרֵךְּ
Impf. with Suff.	יִשְׁחָמֵׁתּרּ				•
Part. act.	שׁחֵמ	נִּאֲחָט	*מְבָרֵךְ		מִלְבַּנִר
pass.	ישָׁחוּם			*מִבֹרָךְ	
	•	Ll2		· ·	

STREET, ENTERPRISE LANGUE A CONTROL CONTROL OF	7	
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			F. Verb
r	Qal.	Niph'al.	Pi'ēl.
Perf. Sing. 3. m.	שָׁלַח	נִשְׁלַח	*יִשְׁלֵּח
3. f.	ישֶׁלְחָה	נִשְּׁלְחָה	שׁלְחָה
$_{2}$, m_{\circ}	הָּלְלַחְתָּ	נִשְּׁלַחְתָּ	क़॔ड़ॗ॔ॻ॓ऀॻ
2. f.	*שָׁלַחַתִּ	*נִשְּׂלַחַתְּ	*שָׁלַּחָתִּ
I. <i>e</i> .	<u>שָׁלַ</u> חָהִי	נִשְּׁלַחְתִּי	יִשְׁלַּחָתִּיי
Plur. 3. c.	ישלחו	נשלחו	שַׁלְחוּ
2. m.	שָׁלַחְתֶּם	ָּגִשָּׁלַחְתֵּ ם	שָׁלַּחְתֶּם
2. f.	ۺؗٙڂٟڹۺ	נִשְׁלַחְהֶּוּ	שַׁלַּחְתֶּן
1. c.	הָּלְלַחְנוּ	נִשְּׁלַחְנוּ	שׁלַּחְנוּ
Inf.	*ישָלהַ	*הַשָּׁלַח	*שַׁלַּח
Inf. absol.	ישָׁלוֹחַ	נִשְּׂלוֹחַ	ישַלָּחַ
Imp. Sing. m.	*שְׁלַח	*הַשְּׁלַח	*שַׁלַּח
f.	שׁלְחֵי	הַשֶּׁלְחִי	*שַׁלְחִי
Plur. m.	יִשְלְחוּ	הַשְּׁלְתוּ	ישַלְּחוּ
f.	*יִּשְׁלַחְנָה	הָשְּׁלַחְנָה	*שַׁלַּחְנָה
Impf. Sing. 3. m.	יישלַרו*	*יִשְׁלַח	*יִשׁלַח
3∙ <i>f</i> •	הִשְׁלַח	הַשְּׁלָח	*הְשַׁלַּח
2. m.	ਜ਼ੇਕ੍ਰੇਸ	धंक्षेद्र्य	הְשַׁלַּח
2. f.	הִשְּׁלְחִי	הַשָּׁלְחָי	הְשַׁלְּחִי
1. c.	אָשְׁלַח	אָשְׁלַח	אַשַׁלַח
Plur. 3. m.	יִשְלְחוּ	יִשֶּׁלְחוּ	ישַלְחוּ
3∙ <i>f</i> •	*תִּשְׁלַחְנָה	*הִשְּׁלַחְנָה	*הִשַּׁלַּחְנָה
2. m.	השלחו	הִשְּׁלְחוּ	הִשַּׁלְחוּ
2. f.	הִשְּׁלַחְנָה	הִשֶּׂלַהְנָת	הִשַּׁלַּחְנָה
r. c.	נִשְׁלַח	נִשְּׁלַח	נשלח
Shortened Impf. (Ju	ıssive).		
Impf. with Suff.	יָשְלְהַנִי		
Part. act.	*שֹלֵחַ	נִשְׁלָח	*מִשְּׁלְחַ
pass.	*שָׁלוּחַ		

tertiae gutturalis.

Puʻal.	Hiph'îl.	Hoph'al.	$Hithpa'ar{e}l.$
שׁלַח	*הִשְּׁלִיחַ	הָשְּׁלַח	*הִשְּׁתַלַּח
ישׁלְחָה.	הָשְּׂלִיחָה	הָיִּשְלְחָה	הָישָׁתַּלְּחָה
שַׁלַּחְתָּ	ڹڣۜڮٙڶٮڟ	הָשְׁלַחְהָּ	यं,त्रेष्ट् <u>र</u> ्वेष
*देवेंचें	*הִשְּׁלַחַהְ	*הָשְׁלַחַהְּ	*הָשְׁתַּלַּחַתְּ
<u>שַׁלַ</u> חְתִּי	הִשְּׁלַחְתִּי	הָשְּׁלַחְתֵּי	הִשְׁהַלַּחְתִּי
שׁלְחוּ	הָשֶּׁלִיחוּ	הָשְׁלְחוּ	הִישְׁתַלְּחוּ
ۺٙڎٟٙڶۺٛٚٚٚٙ	הָשְּׁלַחְתֵּב	הָשָׁלַחְתֶּם	הִשְּׂתּלַחְתֶּם
הְּלְנוֹעוֹנוּ	הָשְּׁלַחְתֶּוּ	ؽۻ۠ٙڔۧڹؙۺٛٳ	הִשְּׁמַלַּחְתָּן
ישׁלַּחְנוּ	הִשְּׁלֵחְנוּ	הָשְּׁלַחְנוּ	הָשְּׁהַלַּחְנוּ
	*הַשְּׁלִיחַ		*הִשְּׁתַלַּח
	*הַשְּׁלֵחַ	*הְשְׁלֵחַ	
	הַשְּׁלַח		*הִשְׁמַלַּה
wanting.	הַשָּׁלִיתִי		הִשְׁתַּלְּחִי
	הַשָּׁלִיחוּ	wanting.	הִשִּׂתַלְּחוּ
	הַשְּׁלַחְנָה		*הִשְּׁתַּלֵּוְחְנָת
יָשֶׁלַּח	יַיִּשְׁלִיחַ*	יָשְׁלַח	יִּמְתַּלַּח
र्ष्युष्ट्रंच	פַשְׁלִיחַ	הָשְׁלַח	संस्कृत्त
मंद्रेद्रा	הַשָּׁלִיחַ	הָשְׁלַח	गंक्षेयद्वा
הִשִּׁלְחִי	הַשִּׁלִיתִי	הָשְׁלְחִי	הִשְּׁתַלְּחָי <i>י</i>
אַשׁלַח	אַשְׁלִיחַ	אָשְׁלַח	भृ ष्णुत्त
ישׁלְחוּ	יַשְׂלִיחוּ	יָשְׁלְחוּ	יִשְׁתַּלְּחִנּ
עֹיבְּלְחְנָה	הַשְּׁלַחְנָה	הָשְּׁלַחְנָה	* תִּשְׁתַּלֹּחְנָה
השלחו	תַשָּׁלְיחוּ	הָשְׁלְחוּ	הִישְׁתַלְּחוּ
הִש <u>ָּׁלַ</u> חְנָה	הַשְּׁלַחְנָה	הָשְׁלַחְנָת	שׁוִשְׁתַּלַּחְנָה
נְשֶׁלַּח	נשלים	נָשְׁלַח	נִשְׁתַלַּח
	יַשְׁלַח		
	*כַשְׁלִיתַ		ָמִשְּׁתַּלֵ <u>ת</u>
מְשֻׁלְּח		מָשְׁלָח	

G. Verbs mediae geminatae

	Qo	ıl.	Niph'al.
Perf. Sing. 3. m.	*סָבַב הָתַּם		*נְסַב ,נָמֵם
3. f.	ָת הַפַּמָת	מָבַבָה , הַּמְּמָה	
2. m.	*מַבֿוֹתָ		* نُوَدِّاثٍ
2. f.	ת	סַבּוֹי	נְסַבּוֹת
ı. ¢.	7	وَבُرُا	נְסַבֿוֹתִי
Plur. 3. c.	শাসূর্ন, শ	מַבַב	נַלַבּוּ
2. M.		סַבּוֹו	נְסַבּוֹתֶם
2. f.		מַבּוֹיוָ	נְסַבּוֹתֶן
1. c.	7.	סַבּֿוֹנ	נְסַבֿונוּ
Inf.		*dc	*הָמֵב
Inf. absol.		סָבוֹי	המֵם, הפוב
Imp. Sing. m.	*dc		הַפַּב
f_{ullet}		*25*	*הַפַֿבִּי
Plur. m.		ಕಿತ್ತರೆ	វង្គចំជ
f.	נָה]	(סָבֶּי	[הִפַּבֶּינָה]
Impf. Sing. 3. m.	קל) *יֶסֹב	\$ 67 p) Din:*	*יָפַב
3. <i>f</i> .	בְסִבֹּ	הִפֹב	הַפַב
2. m.	קַּסֹב	הפב	הַפַב
2. f.	*נוֹסְבּׁי	فأفخر	*ئاۋَة،
1. c .	⊅pĕ	אַפֹּב	מָפַב
Plur. 3. m.	יָלבּוּ	יִּפְבוּ	าออี้
3. f.	*הְסֻבּּינָה	[תִּפֿרְנָה]	[תַּפַבָּינָה]
2. m.	าออัก	מַפָבּנּ	าลอู้ที่
2. f. [[מְֻּסֻבֶּּינָה	[תַּפֿבְנָה]	[תִּפַבֶּׁינָה]
1. c.	נָסב	נָּפֹב	נפֿב
Impf. with Waw consec	ָּלַבָּלֶבָּ (ps	use jėj)	
Impf. with Suff.	*יָֻׁכְבֵּנִי		
Part. act.	מֹבֵב		נָסָב
pass.	*סָבוּב		(לַּסַבָּה (fem. נְסַבָּה)
그 그 이 이 중요 같이 얼마나 되었다.	Application for the contract of		• • • • • • • • • • • • • • • • • • • •

or double v.

Hiph'îl.	Hoph'al.	$Po'ar{e}l.$	Po'al.,
*הַמַב ,הַמַב	*הוּסַב	*مئڍد	*סוֹבַב
*הַבּֿבָּה	הוּלַּבָּה	קוְבַבָּה	[סוֹבַבָּה
אָוֹסָבֿוֹתְ*	הָוּסַבֿוֹתְ	מוִבַּבְהָ	סוֹבַּבְהָּ
חָסִבּוֹת	הָוּסַבּוֹת	סובַבְתְּ	סוֹבַבְהְי
ָּהַסָבֿוֹתִ י	רְוּסֵבֿוֹתי]	כובַבְהָי	סוֹבַבְהָיי
בּסְבּוּ , הַחֵּלוּ	1 ≥ਉ1⊓	קוֹ <u>רַ</u> בוּ	קוֹבַבּוּ
נַסִבּוֹתֶם	[הְוּסַבּוֹתֶם	לוִבֿבַּעֶּם	קובַבְתֶּם
נֿטֹבוּנוּנוּ	וווספותן	קובַבָּהֶוּ	קובַבְהֶּוּן
הָסְבּוֹנוּ	רָּנְּמַבּוֹנגּ]	מוֹבַבְנוּ	סובַבְנוּ]
*הָמַב		סוֹבֵב	
הָמֶב	ਜ਼ੰਬੂ ਗ਼ਜ	סובב	[סוֹבַב]
*הָמֵב		סוֹבֵב	
הָ <u>מַ</u> בּי	wanting.	[סוֹבַבי	wanting.
בֿקֿבּנּ		סוֹבַבוּ	
[הַסִבּּינָה]		סוֹבֵּבְנָת]	
*נָמַב ,יַמַב	*יוּסֵב , יַפַב	יִסוֹבֵב	[יִסוֹבַב
הָסֵב	[תוסב	תְּפוֹבֵ ב	קסובַב קסובַב
הַמָב	הּוּסֵב	הְסוֹבֵב	הָסוֹבַב
[תְּמַבִּי]	∗תּנֻלַבִּי	[הְקּוֹבְבִי	ײַּקוֹבַב <u>ִי</u>
אָמַב	מוּסַב]	[אַסוֹבֵב	אַסוֹבַב
יָלֵבּר, יָפַׂבּר	יוּלַבּוּ	יְקוֹבֵבוּ	יְסִוֹבַבוּ
*הַסָבֶּינָה	*[קוּיםַבֶּינָת	[הְסוֹבֵּבְנָה]	הָסוֹבַּבְנָה
12ਨੁੰਸ਼	תּוֹלַבּוּ	הְקוֹבֵבוּ	הָּסְוֹב <u>ַבּ</u> ּגּ
הְנִסְבֶּּינָת	רָּנְּסַבֶּּינָה	[הְסוֹבֵּבְנָה	הָסוֹבַּבְנָה
נָמֵב	[בֹסַב]	נסובב]	נֹסוִבַב]
וַיָּמֶב			
ם) *יָסִבּֿנִי	(יָּסִבְּּכֶּ	יְסִוֹבְבֿנִי	
*מֶקֵב		מְסוֹבֵב	
	מוּסָב		מַסוֹבָב

Paradigms

H. Verbs "5.

•	Qa	Qal.		$Hiph$ $\hat{\imath}l.$	Hoph al.
Perf. Sing. 3. m.	[נְנִשׁ]	נֿפֿל	*נוַשׁ	*הָנִישׁ	*קַנִּשׁ
3. f.	[-6]	•	נָנִשָּׁה	הְגִּישָׁה	הָנְּשָׁה
2. m.			ڗڋۣۻ۪ڹ	<u> </u>	חָבַּּישִּׁתְּ
2. f.			ננשת	ئۆھۈن	הַנִּשִּׁתְ
1. c.	regular.		ב ַּלִשְׁתִּי	ה <u>ַ</u> ּבִּשְׁתִּי	ָּחְ <u>לַ</u> ּשְׁתִּי
Plur. 3. c.	regular.		בָּנְשׁר	าย่ำลู้ก	חָנִשׁוּ
2. m.	*		ננַשְׁתָם	הָ <u>נ</u> ִשְׁתָּם	חַבַּיִשְׁתָּם
2. f.			ננשׁתו	نة بقثرا	חַבַּישָׁתְּן
I. <i>c.</i>			ָנְ <u>לַ</u> ּשִׁנָנּ	חַבַּּישְׁנוּ	חַבַּשְׁנוּ
Inf.	*נַּיׁשֶּׁת	*נְפֹל	הָנְגִשׁ	*הַנִּישׁ	* <u>بَ</u> ظِ
Inf. absol.	צ בְנוֹשׁ		נגוף , חְנְגִי	*הַנִּשׁ	*הָנִשׁ
Imp. Sing. m.	* إنع	*נִפֹּל	טַנְנִשׁ	*הוִישׁ	wanting.
f.	הָשִׁי	יפלי	הָבְּנְשִׁי	הַבְּישִׁי	
Plur. m.	ולשו	נפלו	הַבְּנְשׁרּ	הַגּּישׁנּ	
f.	בַּשִּׁנְה	נפלנה	הָבְּבַּשִׁנְה	הַּגִּישְׁנָת	
Impf. Sing. 3. m.	*יָנֵשׁ	*יִפֹּל	[יְנְּגִשׁ]	*רַבְּרִיטַ	יְנַנִּשׁ
3. f.	بنونع	תפל		תַּנִישׁ	খান
2. m.	wij.	תפל		תַּנִישׁ	חַנִּשׁ
2. f.	תִּנְשִׁי	הָפָּלִי		תַּבְּישִׁי	רָננִישִי
1. c.	מַנִּשׁ	אָפּל		אַנִיש	بهونع
Plur. 3. m.	יִנְשׁנּ	יפלו	regular.	יַבְּישׁר	יָנִשׁיּ
3. <i>f</i> .	הַּגַּשְׁנָח	תּפֿלְנָה		תַּנִּשְׁנָה	ָּתְנֵּשׁנָ ַ ת
2. m.	הנשר	فتقزو		าเล้า	תנשו
2. f.	[תְּלֵּשׁׁנָת	[תִּפֿלְנָה		[תַּנִּשְׁנָה]	[תַּלַשׁנָה]
1. c.	ניּוּמ	بوط		בַּגִּישׁ	נוַש .
Shortened Impf. (.	Jussive).			*יַנִּשׁ	
Part. act.	לגִשׁ		*;įį	*מַגִּישׁ	
pass.	נָגוּשׁ				کاؤھ

I. Weak Verbs, N"5.

	Qal.	Niph'al.	$Hiph \hat{\imath} l.$	Hoph'al.
Perf.	אָבַל	<i>ָּרֵאֶ</i> בַל*	*הֶאֶכִיל	*הָאָבַל

Like Verbs primae gutturalis.

Inf.	אָבֹל ,אֲבֹל *	הַאָבִל הַאָבַל	הָאָכַל
Inf. absol.	אָכוֹל	wanting. v בְאָכֹל	vanting.
Imp. Sing. m.	*אֶכֹל	הַאָבֵל הַאָבֵל	
f.	אַבֿלָי		vanting.
Plur. m.	אָבְלוּ		
f.	[אֶבֿלְנָה]		
Impf. Sing. 3. m.	יאכל (in pause	*יַאֲכִיל *יִאְכֵל •	*נ ^{אָ} כַל
3⋅ <i>f</i> ⋅	יאבל תאבל)	&c. &c.	&c.
2. m.	האבל		
2. f.	קאבְלי		
I. c.	*אֹכַל		S.
Plur. 3. m.	יאכלוי	\$ **	4 30
3. <i>f</i> .	תאבֿלְנָה		XVIII O
2. m.	האבלו		2
2. f.	[תּאבַּלְנָה]		
I. c.	נאכַל		
Impf. with Wāw	*וַיּאמֶר	G. C.	
consec.	ָבְאַבֶּל בְּאָבֶל		•
	1	L	
Part. act.	אֹבֵל	מַאַבִּיל נָאֶבָל	
pass.	אָכוּל		מִאָבָּכ

K. Weak Verbs,

•	Q	lal.	Niph al.
Perf. Sing. 3. m.	i a	יָשַׁב	*נוֹשַב
3. f.			*נְוֹשְׁבָה
2. m.			נוּשַּׂבְתָּ
2. f.			נוּשַּֿבְתְּ
I. c.		ılar.	נוֹשַּׂבְתֵּי
Plur. 3. c.	1684	aiai.	נְוֹשָׁבוּ
2. m.			נושבתם
2. f	•		ְנְוֹשַּׁבְהָ <i>ו</i> ֶן
I. C			נוֹשַּׂבְנוּ
Inf.	7	יָלד , לָשֶׁת, *שֶּׁבֶּר	*הְּיָּשֶׁב
Inf. absol.		יִשׁוֹי	wanting.
Imp. Sing. m.	דע,	∗שֵׁב*	*הָּנְשֵּׁב
f.		שָׁבִי	הָּוֹשְבִי
Plur. m.	•	ישְׁבוּ	הַנִּשְׁבוּ
f.	កុ	بَقْدِر	[הִנָּשַׂבְנָה]
Impf. Sing. 3. m	* וִשֶּׁב	*יירש	*יָּוֹשָׁב
3. f.		הִירַשׁ	עוֹהָמֶב
2. m.		תירש	חָישָׁב
2. f.	ָת <i>ָ</i> שְׁבִי	יוְיֹרְשִׁי	הָּוֹשְבִי
I. C.	mark.	אִירַש	*אוָשֶׁב
Plur. 3. m.	ָיִשְׁבּוּ	יִירָשׁוּ	יוָשָבוּ
3. <i>f</i> .	<.	[תִּירַשְׁנָח]	[תּנָשַּׂבְנָה]
2. m.		הִּירִישׁוּ	תְּיִשְׁב וּ
2. f.	[מִשַּׂבְנָח]	[תִירַשְׁנָה]	[תּנִישַּׂבְנָה]
r. <i>c</i> .		נירש	נוָשָׁב
Shortened Impf. (e kennemelder die gege <u>nachtlich beleit der er er der der kennemen der der der der der der der der der der</u>	
Impf. with Wāw	consec. בَإِنْ اللهِ*		
Part. act.	ישֵׁב		*נוֹשֶׁב
pass.	יָשׁוּב		

"B (for 1"B).

L. Verbs properly "5.

Hiph'îl.	Hoph'al.	Qal.	Hiph'îl.
*הוֹשִׁיב	*הוּשַׁב	נְמַב	*הֵימִיב
הוֹשָּׁיבָה	הְּלִּשְׁבָּה		הַימִּיבָה
חוּשַּׁבְּתָּ	חושבת		הֵיפַֿבְהָ
חוֹשַׁבְתְּ	הוּשַּׂבְהָּ		הַיִּמַבְּתְּ
הוֹוּשַּׂבְתִּי	הוּשַּׂבְהִי	regular.	יַהְלַבְּתִּי
הוֹשִּׁיבוּ	קוּשְׁבוּ	regular.	הַיִּמְיבוּ
קוֹשַׁבְתֶּם	הְנּשַּׁבְתָּם		הַימַבְתָּם
הְוֹשַׁבְתֶּוֹ	הנישַׁבְתָּו		הַיִּטַבְּהָּוֹ
הוֹשַּׂבְנוּ	הוּשַּׁבְנוּ		הַיפַֿבְנוּ
*הוֹשִׁיב	*הוּשָׁב	יִמֹב	*הֵימִיב
*הושב		יָמוֹב	*הַיּמָב
*הוֹשֶׁב			*הֵימֵב
הוֹשִּׁיבִי	wanting.		הַיִּלִיבִי
חוֹשָּׁיבוּ			הַימִֿיבוּ
[הוֹשֵּׂבְנָה]			[הֵימֵּבְנָה]
יוֹשִׁיב	*יוּשַׁב	*יִימָב	*יִימִיב
תושיב	חושב	חִימַב.	הַיִּטִיב
תוֹשִׁיב	תושב	הִיטַב	הַיִּמִיב
תּוֹשִּׁיבִי	הְנּשְׁבִי	הִּימָבִי	ניקיבי
אושיב	אושב	איטַב	אַימִיב
יוֹשָּׁיבוּ	יָוּשְׁבוּ	יִימְבוּ	יִימִּיבוּ
[תּוֹשֵּׂבְנָה]	יִשְּׁבְנָת	תִּיַּמַבְנָת	[תִּימֵׂבְנָה]
תושיבו	הושָבוּ	הִימְבוּ	הֵימִיבוּ
[תוֹשֵּׂבְנָה]	[תּוּשַּׁבְנָת]	[תִּיׁמַבְנָה]	[מֵימֵבְנָה
נושיב	נושב	נִימַב	נֵימִיב]
*יוֹשֶׁב			יִימֵב
יַּיוֹשֶׁב		וַיִּימַב	וֹיָּימֶׁב
*מוֹשִׁיב		ימֵב,	מֵימִיב
	*מוּשָׁב	יְמוּב	

M. Weak

•	Qal.	Niph'al.	Hiph'îl.
Perf. Sing. 3. m.	*מֶת *נֻ	*נָקוֹם	*הַקִּים
ą. <i>f</i> . מָה		*נְלֹּוֹמָה	*הַלִּימָה
2. m.		[נְקוּמֹוֹתָ	*וְהַקִּימׁוֹתָ
2. f. אָמְ		נְקוּמוֹת]	הַקִּימוֹת
ו. c. מְתִי	בַּֿתִּי בַּֿר	בָקוּמֿוֹתָיּ	הַקּימִׁוֹתִי בְ
Plur. 3. c.	ਕੂੰਧਾ ਪ੍ਰੈ	נָקֿוֹכוּרּ	הַלִּימוּ
2. m. Dạp	[ಫೆಬೆಡ ತ	. בָּלְמוֹתֶם	הָקִימוֹתֶם
2. f. [וֹמֶתֶּוֹן		[נְקוֹמוֹתֶן	[הַקִּיכוֹתָּוֹ]
1. c. 117	בַֿתְנוּ קַּלְ	בְקוּמֹונוּ]	ָהַקִּימֿונ ּ
Inf.	*קום	*הָקּוֹם	*הָקִים
$Inf.\ absol.$	*קוֹם	*הַקּוֹם ,נְסוֹנ	*הָקָם
Imp. Sing. m.	*קום	*הָקוֹם	*הָקַם
f.	*לְּנְכִייּ	[הַלּּוֹמִי]	*הַלָּימִי
Plur. m.	לְּרִמֵּר	הַלּוֹכוּרּ	דָ הָ ימוּ
f.	*לֹמְנָה		[הָאַמְנָה]
Impf. Sing. 3. m.	יָקוּם ,יְבוֹא*	*יִקוֹם	*יָקִים
3∙ <i>f</i> •	הַקוּם	برواط	הָקים
2. m.	הָקוּם	הַקּוֹם	הָקִים
2. f.	*הַלּוּכִיי	[הַלְּוֹמִי]	<u>"שֿלַ</u> לָּיכֹּוּ
I. C.	אָקוּם	אָקוֹם אָקוֹם	אָקי ם
Plur. 3. m.	יַלוּכוּר	יַלְּוֹכוּרָ:	יָּהְימוּ יַהְימוּ
ז. f. זשׂבנָה	*הָקוּמֶּינָה ,הְ		*הַּלֵּמְנָח , חְּקִימֶּינָה
2. m.	הָקֿומוּ	הַלְּוֹמֵר	הַלְּיִיכֵּוּ
2. f.	הְקוּכֶּינָה		[תַּלַמְנָה]
1. <i>C</i> .	נַקוּם	נקום	נָקים
Shortened Impf.	*יַלִם		יָלַם,
Impf. with Wāw consec.	בَבُّكُو	se Þj:j*)	<u>ּוֹלֶ</u> כֶּלֶם
Impf. with Suff.	*יָשוּבְּנִי		יָּרָקיבֵּונִי <u>י</u> ָּרִקיבֵּונִי
Part. act.	*Şđ	*נֶקוֹם	*מֵקִים
pass.	*קום		

Verbs, "y.

N. Weak Verbs, "v.

Hoph'al.	$P\^ol\=el.$	Pôlal.	Qal.	Niph'ai.
*הוכם	*קוֹמֵם	*קוֹמַם) <u> </u>	*נְבוֹן
[הַוּקָמָה	ָקוֹמ <u>ֲ</u> מָה	[קוֹמֵמָמָה]	*בְּנָה	[נְבֿוֹנָה
<u> </u>	ಶ್ರಿದ್ಧೆಗಳ	קּוֹמַיְמָהָ	*בַּנְתָּ	נְבוּנוֹתָ
הוקמה	[קוֹמַמְהָן	[طرقضنا	קַּנְתְּ	נְבוּנוֹת]
[תְלַלְמְתִּיי]	קוֹמַמְתִּינִי	קוֹמַמְתִּי	[בַּֿנְתִּי]	יְבוּנוֹתִי
הוקמו	קוֹמָמוּ	קוֹ <u>מ</u> ֵמוּ	จวุ่	
[הְוּלַמְהֶּם	[קוֹמַמְהָהָּם	[קוֹמַמְיֶּהַ	[בּוֹטֶם	See
הַנַפַיהָוּ	קוממהו	קוֹמַמְהֶוּ	בּנָטָּוּ]	Verbs ۳۷.
[הוּלַקְמְנוּ	[קּוֹמַמְנוּ	קוֹמַׁמְנוּ) jag	
*הוּקַם	קומם		* בֿין	
			*בּוֹ	
	קומם		*±4	
	[קוֹבְיַמִי]	wanting.	בּֿינִי	
	קוֹמֲמוּ		בַּינוּ	
	[קוֹמֵמְנְה]			
*יוּקַם	יָקוֹמֵם	יָקוֹמֶם	יָנִיל	
תוקם	הִקוֹמֵם	[הְקוֹמֵם	קָנִיל <u>ַ</u>	
[תוקם	הְקוֹמֵם	הְקוֹמֵם	הָגִיל	
הילכי	[הְקוֹמֲמִי	הְקְוֹבֵימִי	הָבִּילִי	
[ספוא	אַקוֹמֵם	אַקוֹמַם]	אָנִיל	
יוקמו	יקוֹמְמוּ	יִקוֹבְיַמוּ	יַבָּילוּ	
[תוּלַמְנָה	הְקוֹמֵׁמְנָה	הְקוֹמַמְנָה	הָגַּלְנָה	
הְוּקְמוּ	הְקוֹמֲמוּ	[תְקוֹטֵיםוּ	הַנִּילוּ	
[תוּלַּמְנָה	הְקוֹמֵׁמְנָה	הָקוֹמַמְנָה	הָ נְּלְנָה	
נוקם	[נְקוֹמֵם]	נְקוֹמֵם]	בָּגִיל	
			יָגֵל	
			וַּנְּבֶּל	
			יָריבֵּנִי	
	מְקוֹמֵם		לֵנִים שָּׁב	נָבוֹן
*מוּקַם		מָקוֹמֶם	שִׁים ,שׁום	

O. Weak

•	Qc	ul.	Niph'al.	Pi ' $ar{e}l$.
Perf. Sing. 3. m.	*غُمُ*	מָלֵא	*נמֶנֶא	דַּבָּא מָצֵא
3⋅ <i>f</i> ⋅	מָנִאָה	כָּוּלְאָה	נִמְיִאָה	[מִצְאָה]
2. m.	ਸੈ ਲ ਟ੍ਰੈਨੈ*	בָלֵאתָ	*נִמְצֵׁאתָ	מַצַאּאָדָ
2. f.	מָנָאת	מָלֵאת	נְמְצֵאת	[מִצֵאת]
I. c.	מָנְאתִיּ	בָּלֵאתִי	נֹמְצֵׁאתִי	בׁנַּאַתִי ב
Plur. 3. c.	מְנְאוּ	מַלְאוּ	נמצאו	38,4%
2. m.	מָצְאַתֶּם	מְלֵאתֶם	נמגאעם	מֹגֵאתֶם
2. f.	[מָצְאּתֶוֹ]	[מֶלֵאתֶוּ]	[נמְצֵאהֶן	[מַצאמֶן]
I. c.	בְּצְׁאנוּ	מַלֵּאנוּ	[למַצַאנוּ	מָצַאנוּ
Inf.	אָצא)	הַפָּיגא	ಸಸ್ಥ
Inf. absol.	%izr)	נלגא	ದ್ವಜ
Imp. Sing. m.	825)*	נפֿגא	QKN
f.	מֹגֹאָי	· •	[נַלּנְגְאָי	[מַגָּאִי]
Plur. m.	38ŽĽ)	נַמָּצְאַרּ	ದೆಕ್ಕೆಜ
f.	רַבְּצִמנָה)*	הָפָּיֹבֶאנָה]	[מַצֶּׂאנָה]
Impf. Sing. 3. m.	زنيثه	*	%;åi;*	ză.
3. f.	ينظير		עפֿגא	נוֹמֹגֹא
2. m.	ּנִילְיִצְא		עופֿגא	נוֹמֵגֵא
2. f.	הִמְצְאִי		נּוֹפֿוֹגֹאִי,	[הְמֵצְאִי]
1. c.	אָמְיצָא		ĸääå	näää
Plur. 3. m.	וֹכוּגֹאנּ		יָבּוֹגְאַנִּ	יָמַנְאוּ
3. f.	ָּהָכְיּצָׂאנָה	*	*תַּמְּצֶֿאנָה	ֿ רְמַצֶּאנָה
2. m.	ּזִמְינְאוּ		הַפָּינְאוּ	[תמצאו]
2. f.	תָּכְיּצֶֿאנָה תַּכְיּצֶֿאנָה		תִּפְיֹצֶֿאנָת	הָמַצַּאנָה
T. c.	נֹטְגָא		[נפֿגא]	נַמַצֵּא
Shortened Impf. (Jussive).			
Impf. with Suff.	שַּׁךּ ,יִמְצְאֵׁנִי	יִּמְצֵיּ		יָמַגְאֵׁנִי
Part. act.	מֹצֵא		نفثع	מִמֵּצִא
pass.	מָצוּא			

Verbs, ℵ"5.

Pu'al.	Hiph'îl.	Hoph'al.	$Hithpa'ar{e}l.$
dŗa [ċıţĸ	הָמְצִיא	[הֻמְצָא]	[הַּתְּמֵצֵא
טֿגֿאַה	הָמְצֿיאָה	הָמְיְאָה	הָתְמַצְּאָה
<u>ਹੈਝਝੈਂ</u> ਠ	*ذَنْمَرِّهٰن	*[הַמְצֵֿאתָ	ָּהָתְמַ <i>לֵּא</i> ֶת
טֿגֿאַע	הָמְצֵאת	טַמְצֵאַת	הַתְּמַצֵּאת]
ಎಸ್ಕೆಫ್	הָמְצֵׁאתִי	הָמְצֵׁאתִי	יַהְמַצֵּאַתִי
טֿגֿאנ	הָמְצִֿיאוּ	הַמְיצִאוּ	הַתְמַצְאוּ
סֿגֿאנֿס	הַמְצֵאתֶם	הַמְצֵאתֶם	[טַנוֹמַּצֵאנוֹם
מֿגאעֿנ	[הַמְצֵאתֶּן	טַמְצאתֶן	הַתְּמֵצֵאתֶן
[ਹੋੜ੍ਹੌਲਵ	הַמְצֵֿאנוּ]	[טאַรָאנוּ]	[יוֹתְמַצֵּאנוּ
wanting.	הַמְנִיא	wanting.	הַתְמַצֵא
	הַמְצֵא		wanting.
	הַמְצֵא		[הַּתְּמַצֵּא
wanting.	הַכְּיצִׁיאִי	wanting.	הַתְּמֵצְאָי
	הַמְנִּיאוּ		הָתְמַצְאוּ
	[בֿטָגֶאנָה]		[הַתְּמֵּצֶּׂאנָה
نَمْ يُمْ	וַמְצִיא	[יָמְצָא	יָרְׁמַצֵּא יִּרְתַּצֵּא
[תְמִצָּא	פֿלגיא	עַמְצָא	ּתִּתְמַצֵּא
೫೩ಓಟ	עַמְצִיא	ಟ್ಟೆಸಿಸ	הַתְּמַצֵּא
המגאי	נוֹמֹגְיאָי	הַמְנְאָי	[תִּרְמַצְאִי
หล้ม์ผี	หม่มั่น	ĸżbĸ	מַנמֵצא]
, dánt	בֿמֹצִיאני.	بظفهد	יָתְמַאָאוּ
*הְּמֻצֶּׁאנָה	*תַּמְצֶּאנָה	*תָּמְצֶֿאנָה	[תִּתְמַצֶּאנָה]
ಟದೆಸೆಜ	שַּׁמְצִיאוּ	ಗ್ರಭ್ಯಸ್ಥ	עַּתְמַצְאוּ
הְּמָצֶּאנָה	הַמְצֶֿאנָה	הַמְצֵּאנָה	[תִּתְמַצֶּאנָה
زَمُقُهِ]	נֿטָגיא	کَوْلَمُو	(נוֹמַגֵּא]
	נֹלגֹא		
	יַכְוּצִיאֵֿנִי		•
	מַמְגִיא		מִתְמַצֵּא
ਖੜੇ ਠੰਹ		ಚನ್ನೆಟ	

P. Weak

	Qal.	Niph`al.	Pi ' $ar{e}l$.
Perf. Sing. 3. m.	* \$\$	*נְנְלָה	*נְּלָּה
3. f.	*נַלְתָה	*נּנְלְתָה	*וּלְתָּה
2. m.	*נְּלְיתָ	*נְּלְלֵיתָ , בִּיתָּ	*נְּלִּיתַ
2. f.	בָּלִית	בּנְלֵית	נְּלִית
I. C.	בָּלִיתִיּ	בִּנְלֵיתִי	בְּלִיתִי ,בַּלֵיתִי
Plur. 3. c.	*נְּלֹר	בְּנְלֹּרּ	בָּלָּהּ
2. m.	ּנְּלִיתֶם	[נְנְלֵיתֶם	נָּלִיתָם
2. f.	וֹּלְיתָו	[נְלֵיתָוּ	[נְּלִּיתָו]
I. c.	בָּלִינוּ	ַבְּלְיבּר	בְּלִּיכר
Inf.	*נְלוֹת	*הַנְּלוֹת	* إذا ال
Inf. absol.	נְּלֹה	נְּנְלֹח , הַנְּקַח	בַּלֹה , בַּלֵּה
Imp. Sing. m.	*נְלֵה	*הָנְלֵה	*נַלָּה ,נַּל
f.	*בְּלִי	*הָנְּלִי	* <u>E</u> Ę
Plur. m.	וְלֹנּ	הָנָּלוּ	4\$ <u>a</u>
<i>f</i> .	*וְּלֶינְה	[חָנְּלֶּינְה]	[נַּלֶּינָה]
Impf. Sing. 3. m.	*וֹנְלֶה	*יָנְּלֶּה	*יָנֶלֶה
3. <i>f</i> .	שַּׁנְלֶּח	תִּנֶלֶה	הְנַלֶּה
2. m.	תִּנְלֶה	תָּנֶלֶה	תְּנַלֶּה
2. f.	*וֹתֹנְלֵי	[תּנְּלִי]	*הְנַלִּי
1. c.	מֶּנְלֶה	(אָנָּלֶח ,אִנָּי	אַנלָּה
Plur. 3. m.	יְנְלֹר	יַּבְּלַרּ	יָבַלּ וּ
3⋅ <i>f</i> ⋅	*תִּנְלֶּינָה	*תְּנְּלֶינְה	* הְּנַלֶּלִינָת
2. m.	תִּנְלֹּוּ	תַּנְלֹּוּ	הָנַלּוּ
2. f.	הִּנְלֶינָה	תָּבְּלֶינָת	הָ <u>וַלֶּ</u> לִינָה
r. c.	נּנְלֶה	[נְנָּלֶה]	נְנַלֶּה
Shortened Impf.	*ۥؘٙڎؚڂ	יָּבֶּל*	*יָנַל
בי .Impf. with Suff.	יִּלְלָדּ, קּלְיִּ		וָנַלְּךּ ,*וְנַלֵּנִי
Part. act.	*וֹלֶה	*נִנְלֶּה	*מְנַלֶּה
pass.	*ڍؚڒؘڎۥ		

Verbs, ה"ל.

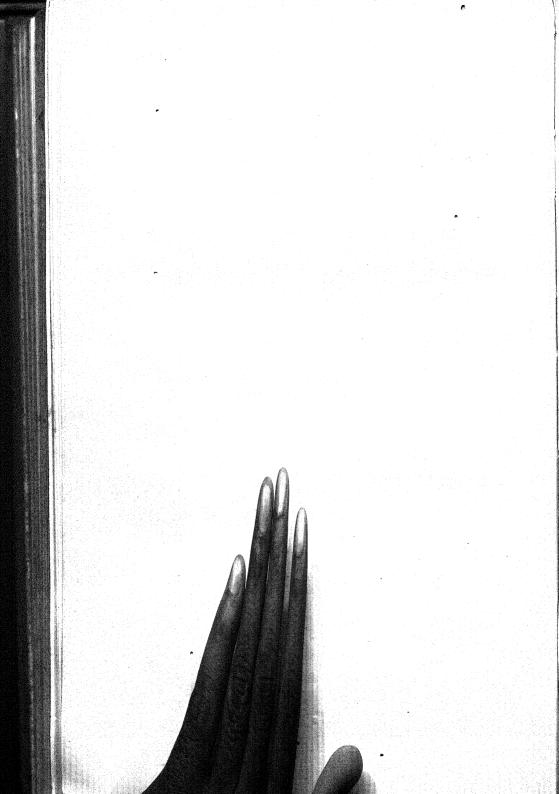
Pu'al.	$Hiph \^{\imath}l.$	Hoph'al.	Hithpa'ēl. •
*פַּלָּה	*הַנְלָה	*הָנְלָּה	*נִענְלָּה
*וֹּלְתָה	*הַּנְלְתָה	*הָּנְלְתָּה	[בַּתְּבַּלְתָּה]
*וָּלֵיִתְ	*הָּנְלִיתָּ <u>, ב</u> ּיתָ	*בُנُجُرث	*הָתְנַּלִּיתְ
[נְלֵית]	הְּגְלֵית ,ִـִית	[הָנְלֵית]	[הָתְגַּלִּית]
ַּבְּלֵיתָי	הְבְּלֵיתִי , בִּיתִי	ָדְּגְלֵית ִי	הָתְנַּלֵּיתִי
ָּבָּלָר ְ	ينأرو	ַדְּגַלוּ	התנלו
[פְּלֵיתֶם	הָגְלֵיתֶם ,יתֶם	[הָנְלֵיתֶם	הָתְנַּלִּיתֶם
פֿלִיתוּ	[הִנְּלֵיתָוֹ]	ָדָּלְיתָוּ	[הִתְנַּלִּיתֶן
בְּלֵינוּ]	הְּלְינוּ	[הַנְּלֵינוּ	הָתְנֵלְינוּ]
*נְּלִוֹת	*הַנְלִוֹת		*הָתְנַלּוֹת
	הַּנְלֵה	*הְּלְלֵה	
	*הַּגְלֵה		[טִעְּנְּלָה] הַתְּנְּל
wanting.	*הַבְּלְי	wanting.	<u>הַעְנ</u> ּלְּי
	בּוֹלוּ		نائلاوه
	[תַּנְלֶינָח]		[הִתְנַּלֶּינָה]
*נַּגְלָה	*רַנְלֶה	*[יָנְלֶה	*יִתְנַּלֶּה
הַנֶּלֶה	ַ הַנְ לֶּה	הַּנְלֶּה	[ײַרַנּבֶּה]
הָנָלֶה	פַּנְלֶה	פָּנְלֶה	فَتْلَوَّقُ
[הְנֻלְּי	*תַּנְלִי	*תְּנְלִי	*שֹׁרְנַּלֹּי
אַנֻּלֶּה]	אַּנְלֶה	*אָבְלֶה	אַתְנַּלֵה
ڏڏۈو	יַנְלוּ	יָבְלֹּרּ	יִרְנַבֵּלֹנ
*[תְּנֻלֶּינָת	*תַּנְלֶּינָת	*תָּנְלֶינָה	[שַּׁתְּנַבֶּלְינָה]
فلأفرد	חַנְלוּ	הָנְלוּ	فالأقواء
תְּנֻלֶּינָה	הַּנְּלֶינָה	הְּנְלֶינָה	[הַּוֹתְנַּלְּינָה]
נְגֶלֶה]	נַנְּלֶה	נְנְּלֶה]	נִתְנַּלֶּה
	*זָנֶל		*נֹעֿוּּל
	ַנְּלְךּ ,*נְּלְנִי		
	*מַנְלָה		*מִתְנַלֶּה
cowrea ללילָּע *		א מְּוְלֶה ע m	

\circ	TT 7	- 11h
Q.	Verbs	1177

•	I. Sing.	2. Sing. m.	2. Sing. f.
Perf. Qal. 3. m.	בְחַֿנִי	רָאַדּ, עְשִׂדּ	
	P. עָשְּׁנִי	P. אָנְדּ, עְנְדּ	
3∙ <i>f</i> ∙	עְשֿׂחָנִיּ		
2. m.	רָאִיתַֿנִי		r
	P. יַעַנִּירְֿנִי		
2. f.	Pi. יָּמִיתְנִי		
т. с.		ֿבאָיתֿין	ּעָבָּתִדְּ
Plur. 3. c.	עַשֿוּנִי	רָאֿוּדְ	Pi. פְּמוּךָ
I. c.		Pi. קּוִינֿוּף	
Imper. 2. m.	֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֓֓֓֞֓֞֓֓֞֝֞֓֓֓֓֓֓֓֓֓֓		
2. f.	Hiph. הַרְאִינִי		
Plur. 2. m.	${\it Pi}$. פֿפֿוּנִי		
Impf. 3. m.	יָרְאֵֿינִי	וְיִפְיָר	
		קֿיְתְיַבּ	
3. f.		13Åù	
2. m.	יָאָנִי		
2. f.			
1. c.		म्हेंगृङ्	אֶעְבוּ
		אָעיִרָּד	
Plùr. 3. m.	יָנֻשֿׂוּנִי	Pi. ๆเกือ $;$	
2. m.	יָּתְצַּוֹּנִי		
1. c.			

with Suffixes.

3. Sing. m.	3. Sing. f.	1. Plur.	3. Plur. m.
৸৸ড়ৄ৾৾৾৸	ئڭيا	עְלַּיָנִרּ	עָשָׂם עָ
Pi. אַקּבָּ	Pi. កគ្គរ្ម័ន្		Hiph. הֵעֶלְתַם
Pi. פּפִיתוֹ	ּעֲשִּׂיתָה	Pi. יבִּיתְני	עַנִיתָם
(עֲשִּׂיתִּיה : רָאִיתִיוּ	רָאִיתִּיק		רְצִיתִים
עַשֿׂרּחרּ יעַשֿירּחרּ	ָדָא ֿר ָק		שָׁבוּ ם
Pi. אַהְיָּיִף	* *		
		Hiph. הַרְאֵּנוּ	רְעֵם
הְללּרהוּ			Hiph. הַכּוּם
יָרְצֵּׁהנּ יִלְנֻנָּנּ	֓֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞֞	Pi. אַזִּבּייִ	חַפּים .Hiph. חַפּים יִחֲצֵם יִּחֲצֵם יִּעֲשֵׂם
וָרָאֵׁהוּ		Pi, אַלַנּרּ Hiph. אַעָּעָר	עּוֹרֵם , יָּהַאֵּם , יָּבַבּם
יִרְצֵּׁהנּ לִּלְנָּנּ הַּוֹשְׁבַּׁחִרּ Hiph. הַצַשְׁנּרּ שָּרָשָׁנּרּ שָּׂרְשָׁנּרּ	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓		יָרֶתְצֵּם יַּעֲשֵׂם
יִרְאֵׁהּ לִילְנָּנּ Hiph: תִּשְׁלָּנִּרּ תַּעֲשָּׂנִּרּ	ָרְנֻאֶּנָה הַעֲעֶּקָּה		ָיְחֲצֵם יְעֲשֵׂם תְּוָבם תְּבַפִּים Pi



INDEX OF SUBJECTS

The numbers refer to the sections, except where otherwise indicated.

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¹ Cf. Driver, Introd.8, p. 466: Segal, Mišn. Hebr., p. 63.

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אַפֿוּאַ 23 <i>i</i> יאַרּיבּי ₁₅₄ a¹ (c)
7 15 154 a (c)
93 מַּבְנִיוֹ
אָפֶּל פִּי, יִּפָּל אָפֶּל אָ
163 c
ַלְּבְּלְּדְּ 47 b¹
88 c אֶפְרַיִּם
אַבּאַיעַבּּט 41 לּאַצּיעַבּּט אַפּאָפֿאָניט 29 אָפֿאָליט 21.1
עַלְנָיגַעָּלָר אַנ

PYK 71 אקטל 47 8 NTPN 10 g^3 9 v, 67 0 אַרַה־לִּי הרחם 52 n 93 אַרְחֹתָיוּ 93 מרי קביון 72 gg, 75 dd אַרְפָּה 75 pp 77× 67 p אַרצַה go f $\dot{v}' = \dot{v}\dot{v}$ 47 b^1 , 114 l^6 € NUTS 06 אַשְׁבֵּים ₅₃ k 93 אַשְׁבֶּם אַשְעָה 75 ז משקה 20 m 10h, 48c אשקטה relative as אשר pron. 36, its syntax 138, in relative clauses 155. introducing obj.-clause על, יען, after על, געל, &c. 158 a, hypothetical (rare) 159 cc, introd. temporal clauses 164 d, final 165 b. consecutive 166 b, with prepositions forming conjunctions וֹשִׁר לִ ; for the genitive 129 h אַשרו $84^b\ g$ 93 ניף ר, אָתד 103 b, syntax of 117 a-m; before an undetermined noun 177 d; not denoting accus. 117 i-m AN 201, 32 h; as masc. 32 g75 三 75 32 9

ΝΡΙ 75 rr

76 d אָתָה 103 b אַתְהַם រ៉ៃជំង្គំ 103 p אַתְחַבֶּר 54 a² אַמִּי, אַתִּי 32 h אַתִייּנּ 20 t, cf. 75 u 20 f אָתִי מֵרַחִיק 17 32 i งภัฐ 75 rr preposition 102; punctuation of 102 d, k, m; with suffixes 103 g; senses of 119 h-q; ⊇ essentiae 119 i; ¬ partitive 119 m; pretii, 119p; 3 instrumenti with the object 119 q3X3 ? 72 o, 76 g, 152 x 20 g בַּאַלִים ש פ באני 616 בְּבְנְדּוֹ 93 k בּנִרִי 44 קַנַרַתָּה 74 בראם 840 בּדִיל 67 ף בהלו 173 22 h 93 ר בהנות קברג בררג 51 l 67% בַּהשַׁמַה יִתי יִתִּי יִתִּי זְּבְּהִשְׁתַּחַוְיָתִי ? 75 kk 76 g 230 בוֹרָאם 75 99 ק בוסים קפים 61e בְּוֹשֵׁסְכַם 12 72 dd

קבוחלף בוחלף

20 פַּוָרוֹעַ 27 ת בחוקי 100 64 d ipna 67 r 9 פַתַרִי־אָף 95.7 במנים 107 c בְּמֵרֶם ים for בִּי 19 k^2 , as interjection 105 b កាក្ន 102 m 73 a וס בסו בין 103 p1 בינוֹתֵנוּ 1030 לביניו 1030 לביביף 73 d בִּין תָּבִין 73 מ בינתי 96 בַּיָּת 103 קבה 91€ בְּכּוּרָה 127 כבל אַנַשִׁים קב בּבָשׁלוֹ 51 l א פבתף 93 hh 152t בַּל 19 k² בַּלָּה 93 מ בלואי 8 ג בלוי 152 t בְּלִי 81 d בּליּעל 99e בּלִעַרֵי infin. with בלתי constr. 114 s, with an adjective בַּלְתִּי ; that ... not, with infin. 114 s, with impf. 152 x; (אָם) פּלְתִּי (אָם) except, 163 c DP 23 k 103 k

massian (7 7	
61 d, 74 h,	4
93 q 87 s, 95 o בַּמְתֵי	
ia 96	
- !	
72 0, 76 g جَدَدُة غامَ 90 0	
אַ פּס פּלידת	
23 k בְּנִיהֶם 60 h	
בנת (Moab.) for	
יוסו לולי (Moas.) זיי לייי איי לייי איי לייי לייי לייי לי	
אַלָּהַ 73 a	
ליים איני שני שני שליים איני שליי	
וס 103 קעבני בועב בוני 51 אום בועביני	
יין פֿער אָל פֿי פֿער פֿער פֿער פֿער פֿער פֿער פֿער פֿער	
ייִר (ψ 73 ²⁰) 53 q	
93 m פּעְלֵיהָוֹ	
וויף אל 145 h	
אַרָה 80 k	
אַ בּאַ בּעשׂר	
53 <i>k</i> בּעְשֵׂר 35 <i>g</i> בּעִשֶׂר	
זולְכֵּךְ יִוֹלְכֵּףְ 116 g¹	
א פס ז בּצִים	
ום פֿלְצַעם 61 ק פֿלָנָם 10 ק ³ 10 פּלָנִים 123 a ¹	15
ום בקרב־ 10 g³	פּר בָּי')
ו בקרים 123 a1	(-
יבָרָה) קּרָא 75 rr	
85 8 ברול	
93 ת פַּרְבֵיהֶם	
93 <i>n</i> פּרְבֵּיהֶם 95 <i>g</i> פּרְבֵּיהֶם	
אַרְפַת 8o f	
$v=72c^2, n, 78b$	
ַם פֿעַבָּן 67 p	
910 יּ בְּשׁוּבֵנִי	
л <u>а</u> 96; to per-	
sonify a people 122 i	
for בֵּית for בֵּת	
90 k בתואל	
וס g, 91 d בּּתְּוֹבֵבֶּם io g, 91 d	
9 u; p. 285	
s.v. הַבַּיִּת	

Hebrew Words and	,
קיבְקוֹמְמֶיּדְ + קבְּרְקְוֹמֲמֶיּדְ 72 cc	
אַבָּהְיָּה בּבְּהָיִם 44 f בּבְּהָיִם 44 f בּבְּהָיִם 124 h בּבְּהַיִּם 86 i, 87 g בּבְּיִם 85 s בּבְּעָל 93 æ בּבְיִים 95 o בּבְּרַיִּם 23 f בּבְּיִם 23 f בּבְּרַיִּם 84 a r בּבְּעַל 8 k בּבְּיִם 8 בּבְּיִם 8 בּבְּיִם 93 g בּבְּיִם 93 g בּבְּרַבְּיִם 95 r בּבְּבְּבְּרַ בַּבְּיִם 95 g בּבְּבְּבְּרָ בַּבְּרַ בַּבְּיִם 95 r בּבְּבְּבְּבַּרָ 95 e בּבְּבַבְּרַ בַּבְּבַּבְּרָ פַּבְּרַבְּיִם 91 e בּבְּבַבְּבַּבְּרָ 91 e בּבְּבַבְּבַּבְּרָ 91 e בּבְּבַבְּבַּרָ 91 e בּבְּבַבְּבַּבְּרָ 91 e בּבְּבַבְּבַּבְּבַּבְּבַּבְּבַּבְּבַּבְּבָּבְּבַּבְּבַּבְּבַּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבַּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבָּבְּבַּבְּבְּבָּבְּבְּבָּבְּבָּבְּבַּבְּבַּבְּבְּבַּבְּבָּבְּבְּבַּבְּבָּבְּבְּבַּבְּבְּבַּבְּבְּבַּבְּבַּבְּבַּבְּבַּבְּבַּבְּבָּבְּבְּבַּבְּבְּבְבַּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּ	The same of the sa
intensive 153,	
$154a^{1}(e)$; בּלֹין) $154a^{1}(e)$; בּלֹין $154a^{1}(e)$ פֿלין $154a^{1}(e)$ פֿלין	
$rac{1}{2} rac{1}{$	
hair 0 4	

84ª r דוֹנֵג

Nn 2

ילשי 72 q
गान 64 d
2000 דְּחִיק
91 م المالية
7.7 84° b
93 x, 95 f
הליד 67dd, 75u, bb
פוליו פון פוליו
יוֹתִינ 84° קּלְיוֹתִינ 84°
67 cc
95fירלתות
93 ת פון דּלְתַֿיִם
DŢ 93 mm
124 ח בטים
بَارَةِ $58~i,~59f$
1 69 m
דְעָה $69~c,~m^2$
אַר דְעָה ₄₈ <i>ו</i>
7 67 bb
67 bb בְּק 85 u
93 ח 93 דרבים
אַרָכֶּף יְדְרָכֶּרְ ? 91 <i>k</i>
אָטָא 80 h
NU 7 22 6
with Mannia

 \vec{n} with Mappiq 14, as a weak consonant 23 k, l, in verbs \vec{n}'' 75, as a mere vowel-letter 6 d, 7 b, c, 24 g

 \overline{n} locale, origin 90 b, use 90 c-i, with constr. st. before a genitive 90 c, sometimes otiose 90 e, mere poetic ornament 90 f, g, in placenames 90 g^1 , added in segholate nouns to the developed form 90 i, 93 i

1 (Article) punc-

tuation 35, syntax 126: see Article in Index I interrog. 100, origin and pointing 100 i-n, uses of 150; $DN(!) \cdots D$ 150 h $\Pi_{\underline{}}$ (with the tone), ending of fem. nouns 80 c n_ (toneless), ending of the Cohortative and Imperative 48 c, d; an old case-ending 90 a-i 7_3rd masc. sing. pronominal suffix 91 e 1 (without Mappîq) anomalous 3rd fem. sing. pronom. suff. 91 e NO 105 b תּאָוְכֶּה (Mi 6¹¹) 47 b^1 קאָוֹנִיחוּ ₅₃ ק האוקים 35 dΠΝΠ 105 α שר או one, 144 d1 127 f¹ הַאֵּל בֵּית־אַל ПЭМП 65 € 35 ס 35 74 קבאת 74 d הַבָּאתָה קבאת קבאת זכה זכה זכה 72 אָ, קביא קביא קביא 78 הבישותה 72 x, 78 b קביש הבמת זאת (Moab.) 80 f^1 הַבְּרוּ הַבְּרוּ 67 t וס ברבה ro g (end) ו הברבה 16 gr . חַבָּנָה Qerê for חַבָּנָה 118 e2 69 w הנה

117 75 n, aa 93 r ל 22 הדוש וֹבֶּרֶהְ חֶתְלֹוֹן בּיָבֶרָה חֶתְלֹוֹן 127 f¹ הַלְּשׁנַה ₅₄ h 72 e ההימיר 90 n +ההלכתי 528 הַהַּלְּלַה אוא הוא ,32 k; היא, הוא with Qerê אָיָה זיָ as fem., not an archaism 32 l (הַפָּה , הַיא – וּוּא = ipse or idem 135 a1, demonstrative 136, for the copula 141 h, resuming the subject 145 u^3 , in questions 136 e (end), 150 l 75 hh 72 x הוביש 69 ש 69 הודע ที่ก 105 α הוֹכַח 65 f 71 הולבת 1 86 הוללות בּעָם בֹּעָם 29 f 72 ee1 קבר ? הובח י 69 חוֹפיע 74 ז מיציא הורַדְהַּנוּ 59 א 65.f កាភ្មិតក្ខេះ 80 i הוילהה 67 y, 72 ee הוַכּוּ $54\,d$ 23 נוֹפַרְבֶּם 75 00 קַּהְבָּאַתָה 75 pp הַּהָבֶּה 63 k הַחָבַלִתִּי יָהָחָי, הָחַי 35 f, 27 q 67 t החל יהחלי 74 k, 75 ii

35f הַחַפְּנִים הַתְרִימִים 35f90 החרקה ក្រាក់ក្កា 67 w งากัญก 27 q 32 6 זוָה 16f, 63q, 75s, with participle 116 r, with before infin. 114 h-k, as copula 141 g-i. Cf. הְיה. 75 n חיה םיום = one day 1268 13401 הַיוֹם שׁלשׁה 113 k היטב 9 *i*, 85 c הֵיכָל יליבי ? 69 x, 78 b פס ? הימה ? go f 89 v 69 v יקיץ היקיץ 24 f², 70 b 75 m¹ חית (inf. abs.) 75.ff זַכִּי <u>הַכִּי זַּכְי זַבְיי זַבְיי זַבְיי</u> זיִרָין קבין קבין אר ₇₅ הבּיני הַכְלַמְנוּ 53~pקבר הבנר קבר אלים ליבר הבינה אלים ליבר הבינה אלים הבינה ה expressing assurance 150 e 69 w, 71 הלֵרֵת 190 34 f הלוה 34f34f inflexion הלה of 69 x, use of, to express continuance 113 u 69 m² בַּלֹּדְּ י בול בוא ? 23 i

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זהרבית זהרבית 75.ff 20 1/2 הַרְּדִיפָּהוּ 20 1/2 מַרְּדִיפָּהוּ מָרָה 27·q, 93 aa וֹה 75 n, aa פס 29 q, 64 h 64 h הַרְחַק הָריּוֹתְיוּ 84gקבים ק2 ee הרמה 67 t, 72 dd $35\,d$ הַרַמִּים 67 ככ הַרְנִיוֹ าบวิต 67 ช ב ב הַרִּעְמָה מיסף להרני 93 ממ 93 ממ 93 αα בַּנְיֵיהָ 93 ממ יהשימר זהשימר 73 מ השיקר 66 פ 070 השירו ז ספ הַשַּׂעַרָה השאלתיתנ 64 f 29 q, 72 y עַבַעָּה 65€ הָשִׁבַּעִהָּנרּ (fem.) הַשִּׁבַּעִהָּנרּ מוז השבם בנו אָם פֿיַם 67 y סקים 67 cc קשע 75 gg ישעני ק f הַשְּׁפוֹת $_{35}\,d$ מוַחַחַיִּה אַקּתוּה 75 kk 29 q, 67 v, 72 dd $54 \, k$ הַתְּחַבְּרוּנּת โงทุกก 68 i הַתְיַחְשָׂם ? 64 i ַם מַלְּתָּ 67 dd

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קרְיָבּיִת קרִיִּבְּיִת קרִיִּ קרְיָבְּיִת קרִיִּבְּית קרִיִּ קרְיְבָּקְרִי 54 l
קרִבְּיִת פָּנִים 156 c² קרִיְּאָתִי פָּנִים 64 d

letter 5 b^1 , 7 b-g, 8 h-m, 9 n-s, its changes 24, initial 26 a; a firm consonant in verbs orightarrow 72 gg, in verbs orightarrow 75 a, b, kk, cf. in nouns 93 x

! pointing of 104 d-g, connecting sentences 154, = and that, or and especially 114 p, 154 a¹ (b), introducing predicate 143 d; ! introducing predicate 111 h, or apodosis (rare) 111 q, 1590 (e), s(f). 143 d; ! with perf. introducing predicate or apodosis112 ff-00, 143 d, 1590, s. See also Wāw in Index I.

לְנְאַנְרָשׁ 13 d, 68 k

ב 23 d, 68 k

ב 14 לְנְאַנְרָשׁ 102 m, 104 d

ב 1 לוְאַנְרָשׁ 102 m, 104 d

ב 1 לוְאַנְרָשׁ 104 d

ב 1 לוְאַרָּשָׁ 104 d

ב 1 לוְאַרָּשָׁ 114 w

ב 1 לוְאַרַשׁ 114 d

ב 1 לוְאַרַשׁ 114 d

ב 1 לוְאַרַשׁרָר שָׁרֹה 64 h, 68 e

ב 1 לוַאַרַשׁרָר שָׁרֹה 113 e²

ב 149 e

1 נאניחלה 1 49 6

ל 68 e נאבל אַכְלָה 49e 702<u>01</u> 49 c יאַל = rather than $133 b^{2}$ 1 69 p האלף 102 d, 104 d וַאלהִים ן אַסְחָבֶה (Moab.) ז מ וְאָעִירָה ? 49 e בוֹאָקוֹם 49 e, 72 t אַקראַה ? 48 d זארב ₇₅ gg יו 29 נארץ ្រែញ 104 g 73 b וְדִיגוּם 53 קוֹהֶאֶוֹנִיחוּ יַהַבֵּיאתִי 76 א 75 ee והנלה יחושבותים 72 % יהַחָתַהִי 67 dd י 72 k, w והטלתי in prophetic והנה style II2y, z286 והיה 100 28 b 70e וְהֵימֶבֹתִי הייתם $63\,q$, 104 fיִהִמְטְרָהִי (Am 4") בוב h3 א22 והמתי קהמהיה 72 ש ע 22 בותקוקו קורניתה 72.ee א 22 וְהַנַפִּתָּ זק וָהַצְּיתוּהַ 67 ee והצרתי והקאתו 76% 29 נהקרשנו קמנו קבלונו יֹהַרְאֵיתִי 53 p, 75 ee

קביבתם 72 i² וְהָתִשׁוֹטֵטְנָה 54 b 기기 16 e, 104 e 104 ק וויף אַטְחָיוּ (Ex 5¹⁶) 74 g יחי? קוחי קוחי יחי ז 76 לחי קיבהם 72 m 67 k נְחָיָה with ĕ for i 28 b, 63 q, 104 f, in pause sometimes ווויה 75 n 67 ee וְחַנֹּתִי קלאל 76 d : יוֹאמֵר (in Jb) 68 e אַמַר 68 אַניאסף 23 ל ביא מר 23 d, 68 e ויַאצַל 23 d, 68 e מני ביאת 23 d ז זיביא 759 64 קיבֶרֶן 64 פ אר הפשחו 69 u, 70 e 69 ע פון 67 p ויגל זר ויגרשה 53 n בירבקר 17 69 u 53 תידוכו ויהוה 102 m יהי ויהיfווהי 16 g; as a narrative formula III f-h29 פ ויהיו שם פיהחל 67 א יוֹחַר 68 נייוֹחַר 68 נייוֹחַר 64 6 וינעץ ז אר ויוציא 12 75 r

73 d

•	
111 ? 75 r, 76 b	
חבויו 65 e	
יבי בוֹינְחָוֶק בּוֹ 29 g	
747 ויחטא	
ויחי 16 מ	
אַ אַדְרָאָּ זְיּיָתְרָאָּ 75 דייָּתְרָאָּ	
ر (Ho 8 ₁₀) اَوْلِيَادِهِ (Ho 8 ₁₀) الْمِوْلِيَّادِهِ	
19 ויחֹלוּ 24 e	
ויִחְלְפַּהָ (Moab.) ק כּ	
ויחלקם 1 63 ח	
ניָהָמוּ f 69 ביי	וראים
הַלַּמְנָה 69 f	
10 1 75 r	
ר <u>ַּהַיּוֹ</u> 75 r	
12 75 r	with
אַמְמִנּגּ ₄₇ זיַ מְמִנּגּ	WIU
ל 69 נייַּהָל	
ייף $76f$	
יייניקר 71	
ביישון 53 u, 73 f	
60 <i>d וַיּבֶּ</i> ם־שָׁם 58 <i>g</i>	
בּבְּבְיבָי מַכְּנָבְּיּ הַבְּבְּבִּינְ מִיכְנָבְּיִּ	
ארם ויבודים מולים	
יוְבַּבֶּנּנּ 72 cc יוְבַבְּנּנּ 67 g, y פֿרַ אָרָ 80 d, 94 f	
ווללת 24 פ	1
72 ee	
ל 60 וימלאום	
⊓ <u>ii</u> 72 ee	
לים הים הים הים הים הים הים הים הים הים ה	
ৰ <u>ন্ত্ৰণ 67 g</u>	
ورة 67 p, 73 f	-
יִּפְרֵנִי 59 h	
ייעם דעם דעם דעם דייעם איינעם דייעם דיי	
ויענו (Moab.) אויענו (Moab.) אויענו	
קי <u>ין 72 t</u>	
ויַעְקְבֵּנִי 63 m	
וַיַּעְקְשׁׁנִי ? 53 n	1

יַּעְרוּ 75 cc
רָּבֶּ <u>הְי</u> ָּבָּר 67 w
אַפְּאַיִי 75 מ
65 f ניאָלַן
Päį 71
7 ביצק 17 קיצק 67 g
פֿרָל 67 g
ور المراه ا
7 <u>211</u> ? 71
ייַרָא 75 q ויַרָא 75 rr אינראינ
בְיָּלָהַ 68 i
ייין זיין 75 <i>q</i>
אַיִרִיבוּן 49 d¹
27 0, 670;
with accus. 121 d2
יוֹרָם זֹי קבּוּ 75 קיי
יוֹרָפּוּ 75 qq וֹיִרפּוּ 23 f, 75 qq
קיבשוף 69 s
יוירשֿוּה $69 s$
הַהְּיִים 44 d
ן ויִרשָׁהֶם 44 d
בּיִּשְׁבָּ 26 p², 75 q
יוִשְׁבּוֹ $60\ k$ פֿס וְיִשְׁבּוֹ $60\ d,\ 75\ bb$
131 m ³
וּיִשְׁעֲכֶם 1 65 אַ יִישְׁעֲכֶם 65 אַ
פס <u>ו</u> ישורם 69 ע
זַר וַיִּשַּׂרְנָה 7ז
ייייי 75 קייייי
יִנִּישְׁתַּׁחוּ ₇₅ kk
68 אַ וַיִּמָא
לוֹיִתָּו † 75 bb
₅₅ קיִתְמַהְמָה ₅₅ g
פור פון
יב וְלֹחֶשׁ בּוֹ 29 g
104 g إِذَا
אָלְנָה 73 d
nga ang ati (J ≅

7- in perfect (rare) 44 l; in imperfect 47 m, n; less frequent with waw consec. 49 d^1 . j*___. אנאשאר 64 i 1 69 r, 76 f ונירם וְנְעֶל וֹנִעָל וֹנִעָל וֹנִעָל וֹנִעָל לפעמיד 49 e² אַנְעַשָּׂה _{75 hh} אַנְעָשׁרָב 49 e² 67 ע נפשים ונִשְׁבַּׁחַת 44 ƒ ונשקה ? 19 k² אַלָּעָה דָנִשְׁלְּעָה 75 1 עצר 28 b, 104 d ועָתָן 104 g משקם 44 מ אַמָת 75 קּקָת 75 קּבָּתָת ופוקה ופוקה 8 א וקוי הַלְּנִהָ הַ הַלְּנִהָה הַ 67 ee אַ 75 וְרַאֵּינָה יוַנְצָאתי 75 מי אַבַּת 44 f, 72 o ישׁבְתִּי (ψ 23⁶) ? 69 m¹ nouns ending in 86 k, 95 t, plur. of 95 u קארנה זיף ארנה אַקבאת 16 א ותבאתי 48dאַנְבְּהֵינָה 47 נ קבר ותהם 72h 69 ר וחוכל ישם ₇₅ זו קוני־שָׁם וַתּוֹרֵנִי for "וַתְּּאַנִי 23 f, 68 k 74 נַתַּחָבָּא מַחַוֹן 23 f

זַתַּחְלְּמֵם	63 <i>m</i>
וַתַּקושׁ	72 ff
	76 f
י ואלושי	72 t
וַהְכוּוּגֵּנוּ	72 cc
וַהְנִילֵּחוּ	70 е
וַתַּעְנֵב	63 m
וַתַּעַם	72 ff
וַהַעָעַצר	65 e
+וַתִּּגְפָּנוֹ	60 d
ז וֹשִׁלְּוֹבְּ	60 a1
וְתֵרֵא	75 P
الثاناء	
ז וֹנְישׁימוּן	58g
ן וַעֵּענּבּב +	71

1 (Moab.) for il $7 d^{i}$ TN 34, use of 136 ፲፱ 34, use of 136; enclitic 136 c, d; = here or now 136 d; as a relative 138 g 82 וַהַב זו, ir 34 b n demonst.pron. 34 d; relat. pron. 138 gזורה זורה 73 d מ 20 זיקות 15<u>1</u> 67 ee ה 67 aa וְמַמִּתִּי קברה <u>זמ</u>רה וֹמְרָת 80 g וֹמְרָת 93 ee זַנְבוֹת ועיר 86 g^1 וֹעַמְה 63 p, 64 c אַת 95°e . 17 67 m

ל 55 לורמו

ileorew rroras ana	-
n with dages f.	
implicitum 22 c	
75 קקי חַבִּי	
63 ל	
11:671 599	
1.1.1 93 æ	
ַם פֿי פֿי 67 <i>ff</i>	
96 תַד ְ(אֶּתְד)	
गेष्ट्रा <u>प</u> 20 र	ī
מ 93 m ביוֹנוֹנים	
75 00 אַטָּא	
73 d חול תחיל	
950 חומתים	
27 חוקי	
חובי 86 $i,87$ g	
החָה $84^a\ r$	
$23 k^1$ מואל	
תוֹה (2S24 ¹¹)193 <i>rr</i>	
חַוִיר 84 ^a o	
אַניר 84° o	
חַנְהָ $_{45}d$	
מם כם חוהי	
באים 23 c, 74 i,	
75 00	
י נפשף אי יהוָה, חֵי נפשף 93 aa¹,	-
אָנִי 32 c	
what forms חָרָה	
take Metheg 16 f, pointing	
of 63 q, shortened forms of	
forms as if from TO 76 i	
פית ? 80 f	
900 חַיָּתוֹ	
23 l, 75 aa, hh	
	ריי with dages f. implicitum 22 c יי

1 86 חָכְמוֹת

93 dd חלב 87 ק לוני 67 ת מלותי היא ז פֿלילָה דיס נילָה דיס זילי 67 cc חַלַל חלכאים 1 93,0 며 96 תַּמָה 23fש פס המומל 90 k יחמותי 67 ee אַ אָדָ חָמִלְּה, חֶמִלְּה בּיַ מָמִלְּה 98 a חַכִּושִׁי 94 לַ מַשְׁת אַפֶּׁת עַשָּׂר פַשָּׁר פַשָּׁר פַשָּׁר פַ 1 10 לְחַמִשְׁתָיוּ הוא הבות 67 r 91e الإ ווא קנם וונם . ה 67 חבבי 20 b, 63 l, 67 cc 93 m פֿסָביי 82 חַסִירָה ٥١ لِنْجُرا אַנער ₅₅ e קאָנְרָה 55 e, 84b n אַנגּוּר װַצְּצֵּירַ 93 אַ 7月 93 bb 93 אלכם יסקקי 10 g, 93 bb זַרָבּוּ _{46 d} 63 ניבי חרבת $95\,g$ งา์บุ 67 ee פֿלף 84 מָרָשׁ 87 ק חשופי יַםְשִׂפְּי ₄₆ d, 63 l ישים † 72 p 858 חַשִּׁמַל

ಸದಿಜದ	55 f
מבה	65 b
	84 ^b b
מוב	72 c, n, 78 b
מְוֹטָפּוֹת	19 o, 84b o
ڞۣڕ؉	22 <i>e</i>
څڅو	with impf., of
past time 10	7 c, of present
time 152 r	
	_

'as a vowelletter $5b^1$, 7b-g, 8h-m, 9g-m, its changes 24, as initial vowel $47b^1$; orig.' reappearing in poet. forms of verbs 75u, v, dd, gg

ליאָבּי היאָבּי היאָבּי היאָבּי היאָבּי היאָבי היאָבי היאָבי היאָבי היאָבי היאָבי היאָבי היאָבי היאָבי היאַבי היא

אַבן קבוא

יבוש 72 h

יַבְעֶר־ ₅₃ n

53 n

לַכָּמָא ?5 00

12767p

7; 93 mm

לבשת 69 n, 70 a א

impf. of 78 b

기가 67 g (Addit.)

77: 76 a קד ק6 a 76 f יֵרָה 171 69 u ידוֹד! 67 cc, 76 a 117 72 r יַדַי ? 87 f 91 ₪ יֵבֶכֶם 67 g (Addit.) ורמו 67 g ירמו המו 67 g ידעה 44 נ 120 טובן לובע מנהן יַדְעָתִּ 44 i יַרַשְׁנֶּה 48 d בהב 69 o הווה 63 m 63 e יהדף 27 יהוא NAT: 23 i, 75 s יהוֹדֶה 53 ק וֹהוָה: 17 e, its pronunciation with prefixes 102 m; אַבָּאוֹת 125 h יהובל : 53 ק יהושיע 53 g יהי 75 s יהי. 9 f, 75 s 67 לְנֵוֹל ומל 68 k במל סף <u>י</u>ֹהִצָּה 90 f יוֹאָר 53 ע יוֹדַעִתִּי 35 b יוֹדִישׁ ₅₃ ע ש 53 מיוחל יוֹבֶח 65fזיבל 53 u, 69 r

יוּלֶד (ptep.) 52 s

96 יום

ומם 100 g 1

יוֹנְקוֹת 95 q קסיי? 50 e יוֹצֵת 74 זַ יוֹקשִׁים (ptcp.) 52 s אינהא 69 יונהא יוֹרָה 69 r יושבתי 90 ח יושר 53 u יושר 53 u, 73 a יוּשֵׁת ₅₃ u, 73 a <u>пај:</u> 65 е 101: 67 dd 63 g בַּקְבָּלוּ קבר היים: 60 b, 63 m ַנְיִהְבָּשׁ 63 d הַבשׁ 63 d 70 28 e², 75 r יוודו 91 k, 93 l, 135 r להוויה 47 m 27 ק וְהֶוְקֵאל יחוקה 63 g758 יְחָי ₇₅ 8 וְחִיתוֹן 20 n, 60 d, 67 v יחלף 20 i םחי 67 g אַמַּתְנִי 64 ħ 10 53 u לְּחָלְּךְ 60 b, 67 n 12m; 67 cc קם יחם 29 עוופין או זבון יווצבון 51 m **沪**県 53 u, 67 y חתי 66 f ַ 63 m הַתַּתָּה זחתי 20 i 8 19 d

69 61, p
יימיב 70 d
יימיב 70 e
יוַלִּיל 70 d זְיֵלִיל 773 f
1937 737
169 6 ייקר 69 מייקר
יושרו זיים זיים די
יְּכְלֶה 75 מִי
יבֶלְתִיוֹ 44 e
יכפימו אד מד יכפימו
יבסימו זה dd
הבת 53 u, 67 g, y
ילבב 67 ככ
מים ולדומות
27 s, 44 d
715. 27 w, 84 ^b e
72 ee
קיור קליור 72 ee
72 ee
72 ee
ינוּ לינוּ 72 פּפ
可之 69 p
ילפדנו 1 60 פ
27 ז ילקטון
D'? (Siloam inscr.)
7f
ימה (Moab.) 7 c
יפֵּיח ? ז y
132 ½ נמים
নত: 67 g
פֿל 67 g
ימלה 23 e, 75 pp
יפוצה אל 75 אל
ימר ימר <i>ד2 dd.</i>
למריד ה 68 h
in 2nd sing.
fem. imperf. 47 o; Aram.
plur. for D-87 e.
יין אין דעין דעין
73 g יְנַהֵּל 64 d
/\!= \ \\ \4 \&

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ינטר 66 e
         יָנִי 74 k, 76 h
        קים 72 ee
      ינצרו 66 f
       ינקה 75 hh
    231,471,7500 ינשוא
        בֹּם: (Addit.) 67 g
        ים: 72 dd
       יםיג 72 ee
       72 פפ יםית
     670 יַּסְבְּּחוּ
        키만, 69 h1, 78 c
        70° 68 b
       הַםְרָה 52 p
       7792 61 d
       יִּפְרַנִּי 59 f
      י<u>ע</u>ברו 53 n
      יעורֶנוּי 72 cc
     יעלעו:† 55f
יעו, יעו אשר 107 q^1
   וען וּבִיעַן 158 b
     יַנעֹעָרוּ? אַנעֹעָרוּ? קב cc
       בְּעָלְב (verb) 63 c
       לערם 63 m
      יַעשה <sub>75 hh</sub>
      ו נפנשף 10 g, 60 b
        ובה forms of 76 f
     23 k1, 84b n
         קבת קפת 72 dd
    יַלְנְבְיַבְּיתָ † 55 e
       ַםְּרָתַ 65 e
      יפריא 75 rr
         NY: 76 e
         ۲5 qq نټه
   9 l, 69 p (אַל־)יֵצְאַא
         בול נגב
       PDY' 64 h
         71 71
        יַצְֿתִי 23 f
        קַבָּׁרְ?! 93 k
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יַקרעָם 2I e¹
   יקום זפי זפום
   מוֹם קוֹם <sub>72 t</sub>
   סוֹם! 72 h
    TP: 53 u
   יקחור 20 m
יקטלנה 47%
1202, 299
    DP; (juss.) 72 t
    DP 53 u
    TE forms of 78 b
   72:+ 93 ww
    יבר 84° n
   877: 75 rr
יקראָדור 60 c
  in פראוי 60 c, 74 e
   יקרה 75 ייקרה
  יקשון 72 י
 בו פין בו פין 2 I e¹
    76 e
    יֵרָא 75 hh
    יֵרָא זָרָא 75 p, q
   ንእግ<u>ት</u> 75 00
    יראי 93 ii
ליָרָאתֶם † 74g
    יבדי 69 g, 75 bb
 יברף 1 63 ח
  ורָדְםוֹ 60 d
  ירַנְּפֶּדְי וֹרָנְפֶּדְי וֹרָנְפֶּדְי
     יבה forms of 76 f
   אם ירומו ז'רומו ז'רומו ז'רומו
     ורון 67 p
    ל 67 t ירוע
    ל 67 p ירוץ
פורושלים 88 c
   לַנְיָחָף 52 n
  ירְכְּתֵי 95 i
  23 k ירמיה
     יבע 67 ת
   . ירע 67 מ
```

יִרְעּרָ 67 dd
75 rr
ישִיי 75 קי
פשים 66 e
יששום 1 47 m יששום 47 b
יַבְשִּׁשְׁבָר 47 b¹
meaning 152 i;
with suffixes 100 o , p ;
in hypothetical sentences
ויש (with ptep.), ויש
hypoth. 159 dd; in ques-
tions 141 k (with ptcp.)
NO 74 l
אישב בשבת +ישב בשבת
20 b, 67 cc ישר 67 p ישר 47 b ישר 47 b ישר 27 x
ישור 67 ף
ישִׁוי 47 b1
27 מ בישוע
uv = 07 y
키발: 67 g
בּישְׁלֵם 53 ח בּישְׁלֵם 67 g (Addit.) 23 c יִשְּׁנָא 75 דר
, Di: 67 g (Addit.)
23 c יִשְׁמְעֵאל
יִשְׁנָא 75 rr
75 rr
, ישנו its suffix 6701;
a doubtful form 100 02
47 g ישפוטו הַם
7777779 Q6 ~
קַּיָּבְיָּ 60 e
nouns ending
in 86 <i>l</i> , 94 <i>f</i> , 95 <i>t</i>
יִתְאָּו ₇₅ אַ זְּתְאָּוֹ
יתארהו 64 i
ם 67 g האי 67 g
סק: 67 g
ৰাশ <u>্ৰ</u> নি 67 g
河, 53 u, 66 k
בּיִרְנָתְם 27 q, 29 v בּיִרְנָתְם 54 l
72 <u>9</u> 7: 54 l

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ア型 53 u
       יתָרַת 80 g יִתְרָת
           ס for יבי (Moab.) בי
               7d^{1}
           🤁 its
                 meaning
102 c; with suff. 103 h; lowing
construction of 118 s-x,
prepositions often omitted
after 118 s-w; exception-
ally with prep. 118 s2; 3
veritatis 118x; omitted in
comparisons 141 d; not
= ז<sub>55</sub> ק באַשֶּׁר =
       ገለ⊉† 10 &²
       161 b, c
      118 82 בַבַּחַצִי
        D39 52 l
   1185° בְּבָרֵאשׁנָה
    118 $2 בבַתחלַה
       21 d כַּרַכֹּר
      35 ע פַהיוֹם
     אַ הַּוֹנִדּיף f ז k, 66 f
       בּוֹכָב 19 o, 84<sup>b</sup> o
          יֹם for יוֹף 24 b,
              cf. 93 y
          omitted ?
obj.-clause 157 a, intro-
ducing obj.-clause 157 b,
introducing direct narra-
tion 157 b, causal 158 b,
in
     conditional
                    clauses
159 aa, bb, asseverative
159 ee, adversative and
exceptive 163, temporal
164 d, consecutive 107 u,
166 b
      163 α−d בּי אָם
        86 i פּילֵי
    158 61 פייעל־בּוֹ
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35 ל 35 ביענים

```
24 פיתרון
        TOO i
      88 b, ו ז ז מיל מפרים 88 b, מפרים
          ע"י (verb) בַּל
          used כל
                       abso-
lutely 117 c, with a fol-
          genitive 117 c,
127 b, c; construction of
its predicate, 146 c; with
a participle absol. 116 w;
with a negative 152 b
      75 00 בלאתי
        gre ekn
א 10 לבלה משלצוני
         75 קלו (בַּלְאוּ=) בַּלוּ
         96 כַּלִי
       <sub>72 m</sub> בּלְבֵּל
        91 בלנו
        103 k
       103 h5, k
       118 2 במפני
   ירים א_{4^b} פּמָרירִים _{84^b} _m
          100 i
     20 פורויא
      20 h, 53 q בּבּלוֹת
        DDP 85 t, 87 h
      93 ee בנפות
       84° סיל
       פַעַּבֶּר ₃5 g
     בּעוֹפֶּרֶת_{35\,g}
        118 € בעל
      אַנְעָפָּר † 35 n
      103 f^3 בפּימוֹ
      91 e
      134 22 כפלים
       858 בּרִמֵל
       חקם 22 s, 64 e
      64 פרתה
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20 g כַּשִּׁית forms of 78 c בישל בַּקְבָּ 25 c2, a qĭţâl form $84^a n$, the \hat{a} unchangeable 93 ww 91e פּתְבוּנָם 9 ע פתבההת 95 מַתֹּנֵת า<u>ก</u>อ 65 e

? preposition 45f, g; pointed $\frac{1}{2}$ 102 f-i, 103 e, f; uses of 119 r-u; reflexive use 119 s; introducing the object 117n; denoting the genitive 129; with a passive and with passive ideas 121f; 5 inscriptionis 119 u; distritributive 123 d; with the infinitive 114 f-s, "b) with infin. 114 p; = in respect to 143 e; perhaps = Arab. lă, surely 143 e.

origin 100 a; in prohibitions 107 0; with the Jussive 109 d; as negative answer 150 n, uses of $152 \ a-d, u$; negativing a single idea 152 a^1 ; exceptional positions of for emphasis 152 e; 85! = inorder that ... not 165 a: forming hypothetical sentence 159 dd

written for i 103gאַדיב ₅₃ ק אור לאור לאור לאור לאור

23 d לאמר 28 לַאָּסֹר 119 כּבַד 67 ח לבוו 67 ר לבור לְבִיא 53 q, קביא א 80 f לביא with לבלתי infin. 114 s; with impf. 152 x 93 dd לְבֶּוֹך 29 לבער בין 67 p 69 c לַרָה לַרַרִיוֹש + ₄₅ g בּה לה 23 k, 103 g 90 n להושיבי 286 להיות 68 i להכיל 72 ב להנפה 66 למנתיה 67 ש 67 להפיר 67 dd להַפְּרָבֶם 750 להַרָאוֹת 75 qq להשות להַשִּׁמַעוּת 53 ז is written for xs 103gin wishes, its construction 151 e; in conditional clauses 159 l, m, x-zN15 23 i ילום _{72 p} 91 % לוינו

86 f לונתו formation לולי, לולא 27 w, in conditional clauses 159 l, m, x-z 91e לחה 53 קַחַטיא ש 88 לחלים אַםלִק 53 g 22 h 28 b, 67 cc לַחָמָם 67 cc לחננה אַנְּחַפּר פֵּרוֹת 84^b n ל 66 לַלַּעת וספ הוה ביהוה 90 f לַילַה ליפר 69 n, 71 75 rr לירוא 69 m imperative, for לְבָה 48 i; as an interjection 105 b pronoun, for 103 g جَآبً זס זס לכר 93 x פֿלַאות 53 g ללבון (Moab.) ללח זל לילה 7f 19 d, 69 m לַלַת its לָמֶה, לָמָה, לָמָה punctuation 49 f, g, 102 l; in requests or warnings, often nearly=lest 150 e 103 f³ למו 103 k 53 ק לַמְחוֹת 91 k למינהם

יים 119 62 למן

Zittle O	/
וון לְמַצֵּוֹ 119 c	ı
53 ק למרות	
מבג למשאות	
לְנְגּוֹעַ 66 <i>b</i>	
80 i לְנָה	
אָנְחוֹתָם _{53 ק} ּנְחוֹתָם	
† ₅₃ q, 66 f	Ì
ו לָנֶבֶּשׁ 102 i	١,
לְסְתִּר $_{53}\hat{ ilde{q}}$	t
ל <u>עביר 53 ק</u>	i
לעוז _{72 ק}	8
אַנינים _{35 g}	
ו פוס b, 101 a לְעָפַּת	
קענות 51 /	
לעשר ₅₃ k	
ילַפָּנֵי 119 c, 130 a³	
לְצְבּא $_{45\ g}$	
53 ק לַצְבּוֹת	
29 ק בְּנוּ בְּנוּ	d
לְצַצִּים 55 <i>f</i>	
לַפַּח <u>לְפ</u> ַח	
П <u>Р</u> 66 g	
미라 52 s (ptcp.)	
זכְּלְחָה io h, 52 d	
66 <i>g</i> לַקְּחָי	
יִּלְבַּׂחְתְּּלְ 65 <i>g</i>	
19 k, 74 h	
ו פוס ? לוא ? 69 n	
ז ז ז לָרָאוֹת	
53 ק לְרָאִׁתְבֶּם	
61 לשימנו	
לשאול 10 g³	
זון אינית 53 <i>מ</i>	
קשַׁכָּחַ 65 e	
וּ לִשְּׁלשָׁת 134 01	רה י

יַכִּים

53 ק לשְמִד
אָל אַ פֿאָמָעַ 53 <i>q</i>
no nation of
לְּשָּׁרֶת שָּׁם 64 g
יל ה פל ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה
ן לֶתֶת־חֶּנֶב ₁₀₂ f
ו 66 i לְתִהֵּוּן ? 66 i
as preforma-
tive of participles 52 c,
sometimes dropped 52 s; of
infin. (rare) 45 e; of nouns
85 e-m
for מָה־, מַי for מָה 20d, 37
אַנְמָה פּס לָ מָאוּמָה פּס לָ
180 (ptcp.) 52 s
פּוּ ק פּוּ d
ק פֿל לְמְלְּפְנִוּ בּּעָרָ בּּעָרְ בָּעָרְ בָּעָרְ בָּעָרְ רְמְלְּחְבָּנִוּ פַּעָר פַּעָרָ פַּעָרָ פַּעָרָ פַּעָרָ רַמְלְּחְבָּנִוּ פַער פּיַנּי
אָת שֶּׁמֶר 29 f
92 و جندم
with final מָבִי with
dropped 722,74k,76h
ָסְבִיאֶּׁהָ _, 91 k
ימבּלְעֲדֵי 130 a³ ימבּית לְ 119 c² יווו מִבּלְעֲדֵי 119 c²
ילבּלי 119 c²
ים בּלְעֲהי 119 c²
80 d מבעתד 80 d
מבְצִיר for "מָבְצִיר 20 m
20 m מְּבְרוּרָתְם
85 v מְנְדּוֹן
מגדלתה (Moab.) 91 k²
א א א מגני
יויב infin. 45 e
יַפְגִרָשַׁׂהָ פּוּרָשַּׁהָ γ פוּגרָשַׁׂהָ
19 d, 54 c מַדַּבֵּר
מְרַבּּרָה 26 h, 67 o
יייי פוני איניה פוני איניה פוני איניה פוני
278 מדו
פ פפ מדוע
מי, מַה־י, מָה , מָה , מָה , מָה , מָה , מָה

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uses 137; in exclamations
148
       מהיות 102 %
    י 53.0 וּ מַהְלְבִים
      followed by
Л№ 115 d, cf. 45 e
   קהָקּצְעוֹת 53 q
        סְהַר (ptcp.) 52 s
        in- verbal suffix
58g; noun suff. 91f, l,
103f^{2}
         ත්ත <sub>72 q</sub>
         מול קבף מול
       זד מוּפַד
     חוֹמֵרוֹת see Additions
     אנעֶדֶת † <sub>528</sub>
       אַנאַ <sub>53</sub> סּוֹצֵא
       75 00 מוצא
      קוֹנְאָה 95p
      קוֹצְאַת 74i, 94f
      93 pp מורגים
       פַּלְּוְתָה 90 f
        68 i מוין
יוּהַפַּה וֹהָפַּה וֹהָפַּה וֹהָפַּהּ
       ווו מחרץ 1190
   53 ס 53 למִים
       לַחָנָה fem. 122 l¹
      93 88 מַחַנִיף
       נו מַחְפִּי
   53 סְקַּנְרִים לַ
    95 קחרשות
      אס מָחָרָת 80 g
      א<sub>75</sub> למֹחַניי <sub>75</sub> kk
          ים 37; its uses
     in wishes
          • 151 α, d
      וספת מיהוָה
        96 א 88 מים
    24 f², 70 b מֵימִינִים
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בימין ל I30 a3 מימן (Siloam inser.) 7f69 m 23 ב מַבּלַת מכרם 48 i, 61 b סוג מבותה oı k 91 ח פַלִּתְדְּ 75 00 פֿרָ מִנָּא קלאו קלאו ₇₄ ק 74 h מלאות 23 c, 85 g מַלָאבָה קו פו פולאככה gre, l קק קק פלאת 119 c² מִלְבַר 75 99 קלו 46 e מְלוֹבַה קלושני 55 b, 90 m 72 ee 46 d מַלְבִי ים פול מַעלַה 99 e, 119 c² 68 k מלף ש מום מלפני ה 64 i מל שׁנִי 23 f מַלְתִי בים ממול 119 c² ממחים 75 dd, 93 ss 1350³ 103 m, 1350³ ב 119 ¢ מַּמַעל g פֿמַמרg85 g1 ממתקים preposition 101 a; its punctuation 102 b; with suffixes 103 i, m; its meanings 119 v-z; partitive 119 w^2 ; negative force of 119 w-y; with the comparative

133 a, b; = too much ortoo little for 133 c; pregnant use in comparisons 119 ff, 133 e וווא נון הוא 37 b ז פֿבּ ז מְלֹאָץ 🕹 55 119 c² מְלַּגֵּד וו צסו מַנָּהוּ apoc.? plur. מני 87 f; poet. for 10 90 m, 102 b, for ממני 103 i (in pause (מֵנִי) לוני twice poet. for 102 b בה 85 h, k מסוֹרָה מַסוֹרָה פסיף 67 ט מסלאים 75 m עַפַע (infin.) 45 e מַלֵּרָת מַלֹּרָת 23 f 85 k מעוו 200 וּ מֵעוֹגִיהַ לַמַעוָרִים † 530 ססף בועינו בים בוו מעל בל 119 c² מַעַלָה (infin.) 45 d 93 88 פַעַלַיו 133 e4 מעת ש 110 c מַפַּנֹג, אַנאן אַר מצאן. 320 92 g מצותף סוא של 67 מצל 130 a3 מִצְּפַּוֹן ל 88 מצבים 23 f מַצָּתִי 93 001 מַקַרְשֵׁיהַם 93 קקהלים

9.58 aria חפט (infin.) 45 e 75 פַקנה 93 ss מקניד 90 n מקננתי אָרָא (infin.) 45 e לונאה 75 rr פּל מַרְאֵיהֵם 93 ss 93 88 מַרְאָיו 73 88 GTATE 65 d מְרָבַּע 228 מנונף 69 m 228 מורדף 102 b למודף א 85 מרחק 85 h אר 85 k 85 h מֶרַכָּבָה אפֿבט אבינפֿא 75 m 228 מַרַת מַשָּׂא, מַשְּׂאוֹת (infin.) 45 י 74 h ทัพษัฐ 85 u 2 80 b2 משחת שכוי 46 d משלוח (Inf.) 45 e DUD IIQ c2 67 cc משׁמִים P&D 85 V 92 g מִשְׁבֵּל 80 d, 94 f ים אתי אתי g^1 למשתחויתם † 75 kk ים 97 פישתי, משתים 93 ss משׁתִּיהַם חם 72 c², n א פס מְתוּשָׁאַל א ספ ביתרשׁלַח ក្រាភ្នំង្គ 119 c² ים 64 i מתיחשים

מָתֹם	85 k
مَثِرَا	92 g
3	as preforma-
tive of noun	s 85 n
5%	105 b, em-
phasizing a	a cohortative
108 b, c, a ju	ssive 109 b, c:
with an imp	erative 110 d
נָאָדָר	23 b
ة څېوتر	90 l
+נאַנה	75 x
בָאור	73 g, 75 x
נאות	73 g, 75 x $72 h$
רְאַחֲזוּ	68 i
	50 a1
לָאֵף	64 e
נאָץ	52 o, 64 e
לאָצוֹתֶיךְּ	52 o, 64 e 84 ^b e
	64 e
ַגָּאָרִים בָאָרִים	67 u
נַאַּרְתָּה	
נבאים	93 00
נבֿוה	67 dd
กร้า	75 <i>qq</i>
ירלה יה יי	67 dd
ا آن کا انتخاص المان	07 aa
ַנְלְאַל וּ	51 h
נָּנְבָּה	93 i
יָנְגֹהוֹת נְגֹהוֹת	93 <i>r</i>
בְּגִינוֹתֵי ? בְגִיבַת	86 i
יַּ בְּנִיבַת	80 <i>f</i>
נְנְלֹוֹת	75 x
	61 a
נגש	forms of 78 c
ז בר	72 n
נְרָרָה	67 cc
נוָרחוֹ	92 b1
	20 m
נבּתַתָּ	
נְהַג	66 c

0166	rr :	or us	un
נְהֵה	66	c	,
נַהַלִתָּ	64	d	
נְהַלַיִם	88	c, 93 e	e
נרגי	. 69	t	
נְוָהֶם	93	88	
נוֹתַ	1		str.)
	7	2 q	
נוֹמֵיה <u>ָ</u> ם	93		
נולְדוּ	69		
נוֹעַ	$(\inf$		ıstr.)
No. b. to		q	
בָּוָת	for	ns of	76 c
בון לף בון לף	67		
נֶהְבָּאים			
נַטְבַּאַתָּ	63		
+נֶּחְבָּה	75 I		
נחר לַתְּת		ns of	78 c
יהה נְחֵה			
נחל נחת	91	3	
נַחְלָּת נַחְלָּת	67 (u 	(חַלָּה
· '÷':'=	(110	111	''?무)
נַּחְלָּה	63 90 j		
זַ <u>נְחֲלָת</u>	80 g		
נְתַם יבּוּבּיּי.	66 j	•	
נֶחָמִים		u, dd	
בַּרְנּוּ בַּרְנוּ	320		
+נֻתַּנְתְּ +נַתַּנְתְּ	23 <i>j</i>		
נְחַר יבטיי:	677		
נְחַרוּ	75		
נַחַת נַחַת	95		
נ <u>ה</u> ת נהת	67°		
נַחְתּוֹם	63 6		
נָמָה		ns of 7	6 c
נמה	66 c		
נטוות	75 ²		
נפֵֿיוּ	75 a		
נִמְמְאִיב	93 0		
נמע	65 0		
נִינָם	76 f		
т.			

L OT THIS	339
נָכְבָּרוֹת	121 d1
נֶכָה	forms of 76 c
נבְחוּ	27 W
ַבַבר <u>י</u>	93-99
נָבַר שוֹעַ	29 q
בַּלְווּ	(imper.) 51 o
+נְמִבְוָה נְמוֹג	75 Y
בָּמוג	72 v
נכזוכ	72 00
נמַכִּתִם	67 dd
נָכִוּצְאִים	93 00
بر <u>بر:</u> ا	72 aa
נֶּסְבָּה	67 åd
נְסָה	76 b
נָסוג	72 r, v
נְסוֹג אָתוֹר	29 e
נסברם	91 k
ַנְעָבְרֵם	60 b 72 ee, v
בעור.	72 ee, v
ַנַעְתוֹר	63 c
נַעְתְּרוֹת	63 c
נפְלָאת	74 9
נפָלאַתָא	75 00
נפלו	61 <i>b</i>
+נפַלל	55 d
נֿפּֿיל	$67 \ dd, \ 78 \ b$
נ'פֹבּגע	67 dd
נפש שְׁנָיִם	$132g, 134e^{1}$
נָצַב	132 g, 134 e ¹ forms of 78 b
Τ,	9-0
נֹצָנִים	$85 u^1$
ָנְאָרָת	48 i
נלבגו	(imper.) 51 o
	72 h
	72 dd
र्देवधः	72 dd
נָקָיא	23 i
נָפָּיתָ	75 x
נִקְרא	75 rr

₩ 7 1 (
** \	Is 4 1 23 Keth.)
	48 g ¹
2 בוך	6 r
י נרפאו	
י נרפתה	יב ממ
י די די י זי רייליא	15 <i>99</i> 56 c, 76 b
י בְּיבְיג	forms of 76 b
ָ נְשֵּׂאת	700
ر نوس	74 i, 94 J
נ בייה ביי	23 1, 75 00
יַ בָּשׁוּי	74 i, 94 f 23 i, 75 oo 75 qq
ו נשָקה	56 e
د ن پ	75 00
נשאר	18 q 1
י נשרנו	67 u
נשני	52 m
י נשתוה	75 x
יוד: ריאותיוד	7 T
ر پارلار	67 u 52 m 75 x 75 l forms of 78 c
נ נתך	forms of 78 c
	66 h, i; with
	$\sin = allow to$
157 b2	
נְתֹּוֹ	$66i, 69m^2$
נֹתּוֹ נְתוֹ	66 h
נֹתּוֹ נְתוֹ	66 h
לַעַנּנּ נְשַׁן נְתַּן	66 h 44 o
בָּעַׂפּ בָעַפּנּ נְעַוֹּ	66 h 44 o 19 c, 20 l
ַ בְּתַּפְּה בְתַּפִּ בְתַּפִּ בְתַּפִּ בְתַּפְּה	66 h 44 o 19 c, 20 l 44 g, 66 h
ז לַאַפּאָת נָתַּתָּה נָתַּתָּה נָתַּלָּ	66 h 44 o 19 c, 20 l 44 g, 66 h
ספות גַּ סַאִּפְּאָת נָתַּשִּׁת נָתַּלְּ	$66 h$ $44 0$ $19 c, 20 l$ $44 g, 66 h$ $55 f$ $67 d^{1}$
ספות גַּ סַאִּפְּאָת נָתַּשִּׁת נָתַּלְּ	$66 h$ $44 0$ $19 c, 20 l$ $44 g, 66 h$ $55 f$ $67 d^{1}$
ַלַּתַּלְ בַּתַּלְּהָ בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַּלַתְּפָּה בַלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה בַּלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה בַלְתִּפָּה	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 0
מבלו סבות בית ביתקה ביתקה בית בית בית בית בית בית בית בית בית בית	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 0 50 e
מבלו סבות בית ביתקה ביתקה בית בית בית בית בית בית בית בית בית בית	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 0 50 e
נְתְּלֵּכּה בְּתַּלָּה בְּתַּתָּה בְתַּתְּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה	66 h 44 o 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 o 50 e 10 h, 93 q 72 p
נְתְּלֵּכּה בְּתַּלָּה בְּתַּתָּה בְתַּתְּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה בִּתְּתָּה	66 h 44 o 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 o 50 e 10 h, 93 q 72 p
יתן קַתְּנִּיּ בָתְּתָּנִּיּ סְבִּיִב סִבּוֹתְ סִּבְּיִב סִיּבְּרָ סִיּבְּרָ סִיּבְּרָ	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 0 50 e 10 h, 93 q 72 p 90 f 72 p
יְתְּלְ נְתְּלֵּהְ נְתְּלֵּהְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מַבְּיִתְ מִבְּיִתְ מִבְּיִתְ מִבְּיִתְ	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d 103 0 50 e 10 h, 93 q 72 p 90 f 72 p
יְתְּלֵ נְתְּתַּנְּ נְתְּתַּנְּ נְתַּתְּנִּ נְתַּתְּנִּ מַבְּיִתְ מִבְּיִתְ מִבְּיִתְ מִבְּיתָ מִבְּיתָ מִבְּיתָ מַבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d 103 0 50 e 10 h, 93 q 72 p 90 f 72 p
יְתְּלֵ נְתְּתַּנְּ נְתְּתַּנְּ נְתַּתְּנִּ נְתַּתְּנִּ מַבְּיִתְ מִבְּיִתְ מִבְּיִתְ מִבְּיתָ מִבְּיתָ מִבְּיתָ מַבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ מִבְּיתָ	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d 103 0 50 e 10 h, 93 q 72 p 90 f 72 p
נְתְּלֵּהְ בְּלְתְּהָּ בְּלְתְּהָ בְּלְנִי בְּלְנִי בִּינִי בִּינִי בְּלְנִי בִּינִי בְּלְנִי בִּינִי בְּלְנִי בְּלֵי בְּלֵי	66 h 44 0 19 c, 20 l 44 g, 66 h 55 f 67 d ¹ 103 0 50 e 10 h, 93 q 72 p 90 f 72 p

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100 69 h1
       חוֹםף (from קבוֹי) ?
               69 h^1
      ם פַּרִים a letter 124 b1
       84<sup>b</sup> f
        סבר 67 cc
      א oo סַתְּמוּם
           y pronunciation
6e; with dages f. implici-
tum 22 a-c
        2 b, 9 b עָבָרִי
         ענֵב 84° t
        93 kk
      מרהם 32 n
עד, poetic עַדֵי 103 o; with
imperf. of past time 107 c
      י פותי פותי פותי פותי
       29 e1 צַרָיִים
       1030 עֲבֵיכֶּם
         72 m
        מוֹיַּזִּח 67 ff
         שונון 55 c
         פ עול 93 ע
        עוֹנֵךְ 61 h, 91 d
        אַננר gı k
        ילִיני 72 s
       אול 30 n מואול
      אובוניוד 93 uu
        אוֶרָת 80 g
        ילְטְיָה 75 v
           עי 24 b, 93 y
          1 82
       ט 93 עינות
         96 עיר
        קילה gre
         93 v 93 v
        27 שירם
          על 2 f1
           על its
                   origin
101 a; poetic על 103 o;
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uses of 119 aa-dd; causal, with perfect 158 b, with infin. 158 c; concessive 160 c 133 g¹ עליון עליוָה Is 237 without article 126 22 ו עלימו נוסא ז נומו Di its origin ior a; pointing, with suff. 1030 אַטְוַדְּדְּ 6 i d י אַמוּקָה פּ יַעַמוּקָה 93 kk עפי plur. apoc. ? 87 f 93 aa צַּמְמִים 20 h ענבי 631 كيلة ענו 63 1 ענות ₇₅ ממ 93 צ פַאיִם ץ 9 l, 26 o1 עצבון 93 עע לְצִבְּי 61 a 93 hh ו עקרב נים זו זו זו 93 ₪ 93 ערַבּיאִים 88 מַרבַּיִם งาง 75 cc בוֹם ערוֹם 118 m, 146 r¹ 93 מרומים ערות (Hb 3¹³) 75 n ערָכָה 48 i ערכו 48 ני 95 d 91e עַרמָם 20 h, 93 o עשבות לשה 69 m² 23 k¹ צַשָּׂהאֵל אלהר קשהר 75n

עשי ptcp. passive	אות 75 m	DNP for DP 9b, 23g
24 b, 75 v	DŢŢĢ I i	analogous cases 72 p
עשוות _{75 v}	93 מ פֿרי	ָ אָת פּס פּ קאָת
80% עשׂרה	وقرہ f	ס 67 ס קבָה־לִּי פּ יָקבָה־לִּי
97 g עשרה אַלְפִים	פריין 84^bf	-not com נ he בקנו
93 l, 97 f	84b 9	pensatory 200, for القِوة
93 dd	ַ 56 פֿרָשׁוּ	67 o, doubtful form 100 o2
עששָׁק 67 cc	93dd פַּרָשִים	ל בַּלְצָה קבּבְּרָה
לְשֵׁשׁרּ 67 cc	اه ورم g ورم	85 עקרנית
י פֿע עישהי 95 e ¹	93 מ פַּתְאיִם	9 v, 93 r קדשים
אַיְהָתְּ _{95 q} י		124 h קרשים
ក្នុង 90 h	שׁלֵּאֹי with 3rd fem.	ז פֿהֶלֶת ₁₄₅ h
עַתִּיק 84^bf	pl. 132 g, 145 c	bip = hark!
זעת נשְׁבֶּרֶת 116 g1 אַת נשְׁבֶּרֶת	צאנינו 1 123 מ¹	146 b
	את 69 m	Pt constr. st. 90n
23 c פארָה	אַת 95e צאַת	קוֹמְה קציק קוּמְה
23 ½ בַּרָהצוּר	זְּבָאוֹת 125 ¼	20 קומו צאו
85 t פּדְיוֹם	אַבָּאיִם _{93 x}	קומים 72 p
96 چ	ָּלְיָתְ 75 <i>qq</i>	קוֹף ז ז
80 f	זבל מו 133 p ₅	निर्माति 21 0
마마 (Ne 5 ¹⁴)? 91 e	12 52 p	קין לפר חביף 19 i
96 פיות	אָהְרַיִּם 88 c	66 g
יםו פֿימו ₉₁ f	יביה (verb) 67 n	ו פַּקָּלְיִם for מַחָבָּל זף זין
93 k	יום (פוד) אין	66 g
85, 22 e	אַן רֹנִים 86 g	קּהָם־נָא 58 g, 61 g,
לב 52 n	אָהָה 84° c	66 g
🗎 with imperf.	93 y אָנִים, צִי	חַחַף 66 g, 93 h
(twice perf.) 107 q and	אָ <u>לַלְלְּלְּלְּלְּלְּלְּלְּלְּלְּלְּלְּלְּלְ</u>	93 קיירד
note ³ , 152 w (end), after	1 2 1 0 7 00	26 קַמְלַנִּי 26
ideas of fearing 152 w	יולי זי זיי זיי זיי זיי זיי זיי זיי זיי זי	אַלְתּגּ זְסְלְלִתּגּ 19 ל
910 قلِت	אַלְמְׁנֶת 30 r, 81 d²	93 ק קוני
90 k פְּנוּאֵל	93 gg צַּלַע	קמֶר 520
145 h	93 gg צֶּלע	76h
וס3 f³ פֿנימו	אַפְּחָתוּנִי ₅₅ d אָפְּחָתוּנִי	76 h
אַל 39 e, 41 d	ַצְעָקי 46 d	פימור 84° u
93 <i>q</i> פַּעַלוּ	passive ptcp.	ים קים קים 72 m
96 בְּפִיוֹת	75 v	אַקילְנוּ f פוּ לְּקינְיּ
הַוֹּחְחַבְּּיִּלְ 84 h	אַפַרְדִּעַ 81 d², 85 w	152 67 ee
NJ\$ 22 e	אָלְקּוּן ? 44 l, 72 o	p 72 g

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קּמְשׂנִים $85\ u^1$	93 פקים פאים	7
אַרָת 44 h1	ַרְּבְיל ₇₃ a	. • .
₹\$P 20 g	2 ס בּבָּתי עָם	ji
שש 93 guu	לבַע 65 d	ה
אַ קַּלְמָמִי 46 d	יף 93 ii פּרְגְעִי	
יים 27 w	ון 19 i, 69 g	
77 (Is 186) 73 b	69 m²	cle 125
910 קצה	יַבְּיָרָ 6ı c	ורנ
אַני 93 x	72 ק רום	
61 מּצְרָבֶם 61	מֶתֶם 22 h	5
75 00 קראים	กตุกุ้า 80 <i>k</i>	
אָרָאָן? 46 f	93 l, 145 h	
ילאל _{י,} 74 h	7 24 b, cf. 93 y	. 1
קראת $74g$	קיבֿוֹתָ 73 α	
377 52 n, 64 h	ריב יָריב ₇₃ d	in Ju 5
פְרָב 84 ח	בים 23 e	
אָבְרָה ₄₈ i	151 67 ee	
אָרָחָא + פּרָחָא h	93 רַכְםֵי	tive of
פָרֶן 82	67 m	·ૹૢ૽, ·ૹૄ૽,
א פּרָנִים 88 b, 93 n	זמן 20 i	36; us
ישִׁים 26 r, 93 p	פוני ז 87 f	-
7 6 g, o	ָרְבִּׁי הַלְּיִי 67 £	'
7 22 q, s	אָבוּן 85 ערון 85 ע	ì
ו רָאָה 105 <i>b</i>	הַעָּה 64 d	
אין (א with Ma	1	ي. بروه
pîq) 14 d, 64 e	לעָה 67 o, s	וירור וירור
75 תאוה	אַר רַעָּׁרה 91 <i>k</i>	1
י 75 ראיות	ירְלְתֵּכֶם 91 <i>k</i>	ניף .
קאַמָה ? קצַיף	אָרָ רַבְּאָה ₇₄ h	ום
לאָנִי 61 h, 75 v	75 00 רַבּאתי	1
23 g, 72 p		ים
96 ר אש	רְבָּה יִרְיּנִינְיּ יִּרָּ זְּרָ זְּרָבְּיִר יִּרְיִּנְיִּנְיִּ יִּרְיִּנְיִּנְיִּ יִּרְיִּנְיִּנְיִּ יִּרְיִּ	ม่กับ
ראשון 27 w	רעוא † 113 s² PZ 153	נָה
מ adverbial?	רשה (Moab.) 7 c	
132 h²		
48 l, 75 cc בַּבֶּה	and the state of t	
197 67 ee	6i, k	
የ ඛቫ 67 m	קאָת 76 b, 93 t	
אוֹבַלְ 23 בּ	אָרָה אָבָי, שְׂנָה 84° f, 93 ll	1

93*88* 96 שַּׁה 86 g שותרו שוּמָר $73\,f$ ากษ์ 24 d, 93 x שֵׁשֵׁן without artif, 126 e^1 6 k שׁבְּלֹוּו 66 e שלק 23 c שׁמאי 82 שעיר 93 gg שַּׁעַר 82 שִּׂערֵה ישַׂרֵי (n. pr.) 80 l; 5¹⁵, 87 g v as preformanoun 850 –ਦੂਂ, –ਦੂਂ (relative) ses of p. 485 note ישאטינ _{72.}p 230 שאטף 64 e שָׁאֵל עַאָּלָה (Is 7¹¹) אַאָּלָה (Is 7¹¹) אַ לוי 64 f שאלך 64 fהַאַלְהָּי 64 f שאלתי $_{44}\,d$ אָטֶּלְתָּוּ 44 d, 64 f 678 שאַסין שׁבִּיִּסִי $g^{\scriptscriptstyle 1}$ 86 שׁבִּיָּסִי 91 e ? שׁבִּירַ ישִׁבעַׁנַ 1 97 c לו b שׁבָרִי 69 c שׁבַת ישָׁרָדוּ 20 b, 67 cc form of the name 10 b^1 שׁוֹב infin. abs., error for ישוֹב 19 i, 69 g; infin. constr. (once) of ישוב 72 q ישׁוּבֿי (imper.) אובֿי (imper.) אובֿי ל 72 לשובי יחשוש ₇₅ צ אַחַדּי 22 p, 64 a งกับ 67 ee אחחש 67 cc אַהַמְה 64 מ אַם שַּׁחַת ₉₅ k שילני 85 v 93 שיתו ⊐⊇¢ਂ 45 c 61 c, 93 s שׁכְבָה 65g שַּׁבַּׁחַתִּ 128 44 c 90 n שכנתי שׁלְהֶּבֶת ₅₅ i, 85 o 210 שָׁלֵוּ בָּה with accus. I2I d^1 שלום subst. and adj. 141 c2 ה 65 a שלח 52 o שלחו 61 h, 65 d שלחד ភាក្សិយ 21 f, 28 e² 129 h1 ישַליו $84^a\,g$ 520 نفرط 93 99 שלשים 129 ½ שׁלְשׁלֹמה 23 f 26 01, 96 90 k שמואל חוש (inf.) 67 r ם אַלַּיִם 88 d, 96 see Additions | ישָׁלת עַשָּׂר 97e אַפֿעון 46 f 80 שַּׁמְעַת אָמְרָה 48 i², 61 f¹ 88 פימרון ישׁמְרֵנִי 48 i², 61 f¹ 23 l فيرية 83\$ 75 m שנבנ (Phoen.) 7 d1 מנות _{95 כ}י 97 d שׁנֵים 80 שׁנַת שַׁכַע 65 d זער 135 p¹ ־אַבָּט אָת־ ₂₉ i¹ 86 שפיפון וספ מות נספות אספ שפעת 80 ל 84b mפרורו 930 שקמים 95f שַקַּקוֹת 228 שראשי 23 f שֵׁרִית 228 שָׁרַךּ 9 v, 93 r שֶׁרָשִׁים ₩₩ 55*f* 9 u, 26 o¹ 9 u, 26 o¹ קּה (only Qal) אַתְה (only Qal) קּאָר אַלַּת ₇₃ d ากับ 67 ee חוֹחשׁ (inf. abs.) 75 n ישַּׂתִּי ₇₃ d 97 61 שַׁתַּיִם 97 d

ה as preformative of nouns $85 \ p-r$ n_{-} , n_{-} original feminine ending $80 \ f, g, 89 \ e$ $63 \ m, 93 \ t^1$

002

האַחַר 65 e האכלל האכלל 68 c י האכלהו 1 האכלהו האמנה 51 m אמספרן 68 % 93 q פארו 68 f האתה אַל־תֹבא _{75 hh} קבאנה קבאנה 72 k אַתַּבֿוֹאַתַה ₄₈ d אַ תְּבוֹצֵתְדְּ 48 d רתבתר g^3 as 3rd pl. fem. 47 k85 p מַבל אַבְּנֵה קבָנה קבָנה קבָנה 53 n 75 hh קנלה 27 נודבָקיוֹ אַבַבְרוּוּן 52 m 75 00 קדבאונני 67 t הדמי תרפייון $75\,dd$ הבשא הדשא הוֹם 85 rאל־תהיה 75 hh תהימנה 72 k53 n במהברה 69 x מַהַלַרּ א פולת ? 80 g אַהָתְּלּגּq הַּתְּהַלְּגּּ 75 *gg* קוֹנִיוּן 844 הולע ז הומיה 50e הומים 23fADIM 26 r, 69 v אַנְבֶר ? הַּנְּבֶר

אַרָעַבּוּ אַוֹרָעַבּוּ 47 k

סוחה קב r

מופ החנותי 1030 שַּׁתַת ភាគ្គភ្នំ 66 f ותקה נוסd103 d הַּחָתְּנִי עני (Isi710)? 20m3 יטבי קיטבי 70e מ 27 תיבון לתיעשה 63 h תיראוּ (Jb 6²¹†) 75 t קישָׁמְנָה (Ez66)?67 p², dd אַתַבֶּנֶדְּךְ 60 f 19 d תכובן זו תביים איז דד הכלה 20 קל־ 75 rr הַלָאוּם קלאים 75 rr אַרָּבְּשׁׁוֹבְ מִּלְבַּׁשִׁוֹבְ 47 נ 72 ee תלונו 29 q, 73 e ותלעג g^3 א קבות קב h יאל־תַּמְחִי 75 זוֹ 75 זוֹ YOUR TO 93 אַמְנוּ 67 e, dd 11:1 (Lam 322) 200 85 p

67 dd הַּפַּׁקנה ל־תַמר + אַל־תַמר + 67 y קלנדף 66 f אפו הנשא dדתן אתר 121 b1 67 d² הִּסְבֵּינֵה ל 60 b הַעָּבְרֵם 47 קעבורי אַנְנָה 5ı m אַנְגָּה הַעָּגְנָה 58 גּ יַּעַלוּ ? קַעַלוּ קעננה (Ju 529) 75 w אַפָּה ₄8 d אל־חעשה 75 hh אַלָּעָה 60 g 1 10 ? הפוצותיבם 67 p הְצְּלֵינָה 67 קּעַּׂלנַה 67 *dd* 67 קבנו קיבור לתקובמיד 72 cc א 47 הקשל אַקֿימָנָה ? אַ תַּקֿימָנָה אַנָה 47 k, 75 rr 75 p תַרָא 75 hh אַרָּאֶּינָה 75 w

69 מבד 85 קרדַקה (Jb 17⁴) 72 cc תְרַנָּה $_{47}\,k$ אַרַנֿנַה 440 124 h, 132 h² הַרְפִּים 75 qq תִּרְפּּׂינָה זריצחו ? 52 g יַשְׂאֵינָה (Ez 23⁴⁹)? קלשׁ רְשֵּׁנָה (Ru 1¹⁴) 74 k, 76 b אַבן הַשֹּׁבִן ₇₂ k 72 k ישׁי 75 s (anomalously) הִשׁלַחְנַה 47 k 47 קשמורם 75 66 תשתע 75 bb קתאו ንኛ ⁷⁵ bb¹ የ 75 bb¹ ל פּל תַּתְבֵר 75 66 תְּנְנֵּר កក្កិ 19 i, 66 k 67 אַ מַתַּם התם 67p

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25 142 g	32 1 103 b, 122 g	26
26 107 g	3 · · · · · · · · · · · · · · · · · · ·	36 7 133 6
*27	5 04 n, 00 j	37 2 126 z
30 133 b	6 . 49 s, 104 g, 123 b	3 112 h, 133 b
32 60 d	7 · · · · · · 116s 8 · · · 67 p, 144 b	4
30 3 51 <i>g</i> 6 26 <i>g</i> , 59 <i>f</i>		7 47 l, 1160
6 26 g, 59 f	9112p, 145u	8 113 q, 150 h
885 n, $117 q$, $154 a$	10 1160	15 107 f, 116 s
70.	11 106 g, 119 n, 133 c	16 142 f N.
13 106 n	12 119 aa N., 152 w,	$17 \cdot \cdot \cdot \cdot 117f$
15	156 c	18 117 w
16126y	13107w	19 128 u
18 17 c, 135 m	15 134 c	21 117 ll
19	16 28 b, 122 d, 132 e,	23 117 cc
20 117 bb, 117 ff 23 135 m 27 111 h N., 120 f,	135 0	29 152 l
25 135 W		30 116 p, 143 a
2/ 111 16 14., 120 /,	18 9 v, 10 g, 60 b, 64 f,	32 · · · . 150 i
159 dd	137 b	33 60 d, 113 w
29 157 c 31 120 g, 120 h	19 124 i	35 · · · . 118 n
32	20. 52 n, 61 d, 74 h	38 5
24 TOO h 151 e	25 51 n 27 . 60 f, 65 h, 163 c	9 . 13 c, 66 i, 112 gg
34 · · 109 b, 151 e 37 · · 117 r, 123 b	27. 007, 05 11, 103 6	11 118 g, 152 w
38 10 g, 47 k, 76 g,	30 20 f, 107 h 31 90 k, 111 e, 156 c,	17 159 dd
95 f, 138 c, 145 c		21
$39 \cdot \cdot \cdot 69 f$, $145 p$	33 2 146 e N.	24 20 m, 97 c, 116 s,
40 . 119 aa N., 142 f	667	119 y N.
4I 9I f, 112 ee	$3 \cdot \cdot$	25 32 l, 74 i, 116 v,
43 132 g	5 37 a, 67 a, 117 ff,	142 e
31 2 138 f	137 a	26 133 b N. 28 144 d
	7 146 h	
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	7 · · · · · · · · · · · · · · · · · · ·	29 164 g
8 145 u, 159 r, 159 s	10 . 112 gg, 158 b N.	39 1
9 1350	II 74 <i>g</i>	4 130 d, 155 d, 155 n
$9 \cdot \cdot \cdot \cdot \cdot 1350$ $13 \cdot \cdot \cdot \cdot 127f$	13 60 h, 104 g, 122 d,	5
14146g, 146h	13 60 h, 104 y, 122 u, 126 i, 135 o	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
$15 \cdot \cdot \cdot \cdot 113r$	18 118 n	1 2
19 67 cc	19	9 107 t, 112 p
23 118h	34 5	10 123 c 11 35 n, 126 s
27 63 c, 111 m, 114 n	7 450 450	74 2h 20 6 6 7
N.	8 43 45 9	14 2 b, 29 g, 64 g
$28 \cdot \cdot \cdot \cdot 75n$	7 · · · 45 c, 45 g 8 · · · · · 140 d 9 · · · · 117 w	
20		18 114 <i>r</i>
30 51 i, 113 p	15 72 h, 119 p 16 44 o, 49 k	
	7	22 II6s

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	Genesis	Genesis
39 23 1160, 152 l	43 9 1590	49 3 29 u
40 4 139 h	10. $106p, 159x$	
-5 4	10.100 p, 159 x	4 53 n, 124 b, 144 p,
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	12 65 d, 72 bb, 93 pp,	147 c
7 $84^{b}f$, $87t$		8 " -
7 04 5,070	131 e	8
$\begin{array}{c} 8 \dots 1520 \\ 9 \dots 143 d \end{array}$	14 29 u, 106 o	10 $20h$, $164f$
$9 \cdot \cdot \cdot \cdot \cdot \cdot 143 d$		
9 • • • • • • • • • • • • • • • • • • •	15 20 c, 131 q	11 7c, 52 l, 90 m, 91 e,
10 91 e, 164 g	1665b	93 v, 96, 106 k,
30 , 10		
$73 \cdot \cdot \cdot 72 w$	17 90 c	116 x, 118 p
14 105 b N., 106 n N.,	18 116 d	12
163 d	21 49 e	$13 \cdot \cdot \cdot \cdot \cdot 95i$
15	26 14 d	75 77 N
$\begin{array}{cccccccccccccccccccccccccccccccccccc$		15 N.
10 135 f	27 141 c N.	17 20 h, 109 k
20. 69 w, 71, 121 b		78 706 "
20 . 9 09 00, 71, 121 0		18 106 g
22	$29 \dots 67 n$	21 126 b
41 1 116 s, 119 cc, 131 d		00 (1.00 0-0.06
	$33 \cdot \cdot \cdot \cdot 119 gg$	22 44 m, 80 g, 96,
6	34 · · 134 r, 144 n	145 k
8 647 7000	44 7	-To
0 040, 1221	44 I 47 m, 138 e	23 67 m, 112 rr
11 49 e	2 135 n N.	25 117 ff, 119 c
1,7	7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	=, 11,0,1190
	3 · · 142 e, 144 c	27 29 l, 29 u, 10 g,
15 152 o, 157 α	4 138 e, 156 f, 164 b	155 f
		1 20 7
21 91 f, 93 ss	5 II9 m N.	30 138 b N.
$25 \cdot \cdot \cdot \cdot \cdot 116 d$	9 112 ii, 138 f	50 13 138 b N.
26		1300 11.
26. 126x, 141h	10 153	15 . $117.ff$, $159.y$
$^{28} \cdot \cdot \cdot \cdot 53 p$	$12 \cdot \cdot \cdot \cdot 156 d$	18
$29 \dots 156c$	1620 d , 58 k	$20 \dots 75 n$
$30 \dots \dots 112 x$		700
	0,0	$23 \cdot \dots \cdot 128 v$
$33 \cdot \cdot \cdot 75 p, 75 hh$	$23 \cdot \cdot \cdot \cdot \cdot 137 b$	25 · · · · · 116 v
$39 \cdot \cdot \cdot \cdot 115 a$		26 maf x 1. 7 M
	28 113 w	26 73 f, 144 d N.
40	29 II2 kk	
42 · · · · 117 cc		
	31 112 00	
43 $85h$, 113z, 129 h	$33 \cdot \cdot \cdot \cdot 69 p$, $109 b$	Exodus
$49 \cdot \cdot \cdot \cdot 75 f$	$34 \cdot \cdot \cdot \cdot 152 w$	1 1 49 b N.
$5^{1} \cdot \cdot \cdot \cdot 5^{2} m$	45 4 138 d	7 117 z, 121 d, 133 k
, m		1 11/2, 121 0, 155 %
57 · · · · 145 e	$7 \cdot 117 n$	10 . 47 k, 75 rr, 112 y
$42 1 \dots 54f$	8 119hh	T2 107.6
0,10		12
$2 \cdot \cdot \cdot \cdot \cdot \cdot \log g$	14 · · · · · 93 pp	12 107e
$4 \cdot \cdot \cdot \cdot 75 rr$	$23 \cdot \cdot \cdot \cdot \cdot 102 g$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
		20. 07.10, 72.00, 70.0
	46 2 124 e, 126 r	18 47 6
$7 \cdot \cdot \cdot \cdot \cdot \cdot 122 q$	$3 \cdot \cdot \cdot \cdot \cdot 69m$	19 47 l, 112 00
	3	
$9 \cdot \cdot$		
	4 II3 w	20 47 l
10163a		20 47 l
10 163 a	22	20 47 <i>l</i> 21 135 o
11 $32d, 91f$	22	20 47 <i>l</i> 21 135 <i>o</i> 22 127 <i>b</i> N.
	22	20 47 <i>l</i> 21 135 <i>o</i> 22 127 <i>b</i> N.
13 133g, 141b, 152m	22	20 47 <i>l</i> 21 135 <i>o</i> 22 127 <i>b</i> N.
13 133 <i>g</i> , 141 <i>b</i> , 152 <i>m</i> 16	22	20 47 l 21 135 o 22 127 b N. 2 1 117 d 2
13 133 <i>g</i> , 141 <i>b</i> , 152 <i>m</i> 16	22	20 47 l 21 135 o 22 127 b N. 2 1 117 d 2
13 133 g, 141 b, 152 m 16 110 c 18	22	20 47 l 21 135 o 22 127 b N. 2 1 117 d 2 117 h 3 20 h, 58 g, 114 m,
13 133 g, 141 b, 152 m 16 110 c 18	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	20 47 l 21 135 o 22 127 b N. 2 1 117 d 2
13 133 g, 141 b, 152 m 16 110 c 18	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	20 47 l 21 135 o 22 127 b N. 2 1 117 d 2
13 133g, 141b, 152m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
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13 133g, 141b, 152m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
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13 133 g, 141 b, 152 m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
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13 133 g, 141 b, 152 m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
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13 133 g, 141 b, 152 m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
13 133 g, 141 b, 152 m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
13 133 g, 141 b, 152 m 16	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$

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Time days	Exodus	Exodus
Exodus	10 - C 60 m	
3 13 112 t	10 28 69 v	16 16
15 133 l	11 6 1350	20 270, 07 n , 121 α
18	89v	N., 139 h N.
19 $69x$, $157b$ N.	12 4 · · · 133 c, 139 c	21 123 c, 159 g
		22 134 e
$20 \cdot \cdot \cdot \cdot \cdot \cdot 63 m$	5	
rı164 d		
22 95 k, 139 b	8 154 a N.	29. 9 l , 69 p , 139 d
4 I 107 i	12 124 g	32 II7 cc
2 37 c	$13 \cdot \cdot \cdot \cdot 159 g$	$33 \cdot \cdot \cdot \cdot \cdot \cdot 125 b$
	$14 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 67 n$	$17 1 \dots 115 f$
		$2 \cdot \cdot \cdot \cdot \cdot \cdot 47 m$
10.61 e, 128 t, 152 d	15 20 g, 112 mm,	
12 75 66	116 w, 126 w	3 72 ee, 117 e
13 130 d, 155 n	16. 146c, 152 b	4
$14 \cdot \cdot \cdot \cdot 159g$	18 1340	$6 \dots 7 \dots 49^k$
21 . 112 mm, 143 d	21 46 d	$7 \cdot \cdot \cdot \cdot \cdot \cdot 152 k$
	23 126 l N.	12 141 d, 145 n
		14 1268
5 112 cc	27 61 a	19
$7 \cdot \cdot \cdot \cdot \cdot \cdot 68 h$	31 20 g	18 4 · · · · · · · · · · · · · · · · · ·
.10 152 m	34 107 0	
11 138 e	39 117 ii	$9 \cdot \cdot \cdot \cdot 75^r$
16 . 74 q, 116 t, 152 0	43 119 m	14 102 b
18 163 a	48 II3 gg	18 75 n, 133 c
io ri N tark		20 155 d, 155 i
19 57 N., $135 k$ 20 $126 r$ 21 $66 i$, $102 f$		21 97 h
20 126 r		21
21 66 i, 102 f	3 · · · · 113 bb	22 I27 b
$23 \cdot \cdot \cdot \cdot \cdot 113v$	7 118 k, 121 b 8 138 h	23 49 i
6 3119 i, 144 l N.	8 138 h	26 cdot 47 g, II2 g
6 112x	1867y	27 1198
10 20c N.	21 539	19 I 102 f
	1	$3 \cdot \cdot \cdot \cdot \cdot 53^n$
_ 28 52 o, 130 d	11 61 c, 152 y	5
7 9 $109 h$, $159 d$	20 139 e N.	8 135 r
111311	15 1 . 20 e, 107 c, 146 f	$13 \dots 69 t$
20119q	2 . 58 k, 80 g, 117 b	15 134 o N.
27 528	4 · · · · . 128 r	18 93 dd
8 I 20 m, 75 gg	5 . 58 g, 75 dd, 91 l	10 113 u
4 630	1 7	23 72 w, 72 x
70 7074	7	20 2 15 p, 138 d
101236		
17 117 2		
20 107 b	9 117 z, 120 g N.,	5 60 b, 129 e
22 150a, 159 w	154 a N.	8 113 <i>bb</i>
9 4 130 d, 155 n	10 35 g	$9 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 118k$
9	II 20 e, 20 g	15 1070
$15 \dots 106 p$	12 107 d	18 1160
16 115e N.	13. 20 e, 64 d, 138 g	20 135 m, 152 x
	15. 200, 040, 1509	00,0
	14 · · · · · 47 m 15 · · · · 107 c	
23 63 n, 69 x	15 1076	25 72 k, 117 kk
$27 \dots 126 k$	16 20 e, 67 g, 90 g,	21 2 159 bb
30 107 6	132 c, 138 g, 164 f	4 · · · 145 h, 146 e
31 141 d	17 20 h, 155 h	5 II30
10 I 126 y	20 47 l, 146 c	8 . 61 b, 75 ee, 103 g
$3 \cdot \cdot \cdot 51 l, 106 h$		12 104g, 112n, 116 w
4 65 e	The state of the s	
	24 200	1 6
	26	18 47 m
7 107 c, 152 r	16 2 72 00	$20 \dots 126 r$
8 137 α	6 112 00	28 117 d, 121 b
9 91 k, 127 e	7 32 a, 72 ee, 141 l N.	29 124 i
10 154 α N.	8	3í 29 <i>i</i> N.
	12 88 c	35 · · · · 135 m
22 133 <i>i</i>	$14 \dots 55^k$	1 36 159 cc

Exodus	Exodus	Leviticus
21 37 $47f$, 123 a	$31 17 \dots \dots 51 m$	811
$22 \ 1 \dots 124 n$	18124 g	16910
3 · · · 51 k, 113 o	32 1. 126 aa, 137 c	9 6 107 q, 120 c
$4 \cdot \cdot \cdot \cdot \cdot 53 n$	$3 \cdot \cdot \cdot 54f$, 117 w	10 6 $\log g$
	$4 \cdot \cdot \cdot 72t, 145i$	IO
$\begin{bmatrix} 5 & \cdot & \cdot & \cdot & \cdot & 117q \\ 8 & \cdot & \cdot & \cdot & 138e \end{bmatrix}$	652 n, 113 e	19 75 rr, 100 k, € 59 g
11	12	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
17 · · · · 94 d		
	25. 5n, 58g, 116i 26	
22 . 113 m, 163 c N.	01	$35 \cdot \cdot \cdot \cdot \cdot 53^u$
25 135 0	$29 \cdot \cdot \cdot \cdot \cdot 114p$	$4^2 \cdot \cdot \cdot \cdot 5^n$
$29 \cdot \cdot \cdot \cdot \cdot \cdot 60 d$	30 108 h	$43 \cdot \cdot \cdot \cdot \cdot 74^{k}$
$30 \cdot \cdot \cdot \cdot \cdot 131 k$	32 159 dd, 167 α	$44 \cdot \cdot \cdot \cdot \cdot \cdot 54^k$
23 4 21 h	33 137 c	13 4 91 e
8. $3.$ $107 g$	34 11200	19 131 i
$9 \cdot \cdot \cdot \cdot \cdot 158a$	33 3	34 127 6
1661α	6 54 f, 117 w	$55 \cdot \cdot \cdot \cdot 54h$
21 $51n, 67y$	7 107e, 112e, 113h	14 34 101 a
22	10 112 kk	43 53 l
24 · · · · 60 b	11 156 c	46
26	12 	55
27 117 ii N.	13 69 b N., 91 k	
28		
	14 150 a	16 8 30 n
30 123 e, 133 k		17 14 145 1
$3^{1} \cdot \cdot \cdot \cdot 5^{8} g$	20 60 d, 159 gg	18 7
$24 \ 3 \dots 118 q$	23 124 b	21 95 q N.
$4 \cdot \cdot \cdot \cdot \cdot 134f$	34 1	$25 \dots 76 h$
10139 g	10 122 q	27 34 b N. 28
12 154 a N.	$13 \cdot \cdot \cdot \cdot \cdot 47 m$	28
$25 5 \dots 5^{2} q$	19 51 g	19 9 61 d, 142 f N.
II $49l$	24 51 l	16
15 135 o N.	34 · · · 159 k	20
18 117 hh	36 I 103 g	28 102 i
28 117 hh	29 II2 ss	20 7
29 20 f, 117 hh	38 3	10
$31 \cdot \cdot \cdot \cdot \cdot \cdot 63 h$	$5 \cdot \cdot \cdot \cdot \cdot \cdot 95 n$	14 117 d
$33 \cdot \cdot \cdot \cdot \cdot 123 d$	39 17	
		19 67 t
40	23 165 a	967t, 164d
26 2 134 n	4 4 A A	21 142 f N.
3 · · 123 d, 139 e		23 17 14 d
$19 \cdot \cdot \cdot \cdot \cdot 123 d$	Leviticus	22 61 d
$33 \cdot 49 h, 53 r, 133 i$	1 1 49 b N.	39 61 a
$27 \text{ II} \dots 134n$	17156f	42 126 r
$28 9 \dots 117 d$	2 1 139 d, 145 t	24 5 49 l, 117 ii
10 134 c N.	2 85 b	22 134 d
17 131 d	8 144 p N.	25 5 20 h
$20 \dots 117 y$	4 2 . 119 w N., 139 d	10 134 0 N.
21 139 c	23 69 w	20 159 w
$32 \dots 165 a$	5 9 75 hh	2I 49 l, 75 m
$43 \cdot \cdot \cdot \cdot \cdot 165 a$	7	33 145 u N.
29 1 $66 g$		
	13 119 w N.	
2 126 m	15 128 d	48
12 119 w N.	6 2 91 e	26 15 67 dd
31 128 p	3 · · · . 128 d	$18 \dots 52 p$
$35 \cdot \cdot \cdot \cdot 103 b$	7 113 gg 8 . 118 g, 135 o N.	25 · · · · · 49 l
30 4 · · · · · 103 g	8 . 118 g, 135 o N.	$33 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 5^{2n}$
20 117 y N.	9 118 q	$34 \cdot 67 y, 75 m$
$3^2 \cdot \cdot \cdot \cdot 73^f$	13 131 c	37 118s N.
$31 4 \ldots 63i$	7 8 117 d	42 128 d, 131 r
13 60 f	35 53 l, 155 l	7
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Leviticus 27 2 128 d 32 7 118 f 32 120 d 131	.	<u> </u>	
27 2 128 d 23 - 127 i 2	Tamiliana 1	Tumbers	Numbers
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Numbers 1		13 27	22 30
Numbers 1	23	$3^2 \cdot \cdot \cdot \cdot \cdot 7^{2 l}$	23 3 130 α, 137 c
Numbers		14 2 106 p, 151 e	6.64 c, 67 ο, 93 αα
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$ \begin{array}{cccccccccccccccccccccccccccccccccccc$			70 771 0
2			10
2	1 49 b N.	21 107 6	13 20 0, 48 1, 07 0 N.,
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	2	24 IIQ gg	69 x, 100 o N.,
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	47 547		152 b
3 I		26.7	T4 178 f
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$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	3 1 520, 130 d		$15 \cdots 51 p$
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	0	$34 \cdot \cdot \cdot \cdot \cdot 123 d$	18
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$	26 1177	35 67 q	19 27 q , 64 d , 109 i ,
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$		10 58 %	166 a
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$\begin{array}{cccccccccccccccccccccccccccccccccccc$	10 117 m, 139 c	16 13 54 6	5 148 6
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$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$			7 54 0 03 2
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$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	22 $53 q, 60 f$	159 q	
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	23 1268	$17 6 \dots 72 w$	$22 \dots 29 f$
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$		10 67 t. 72 dd	23
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$\begin{array}{c ccccccccccccccccccccccccccccccccccc$		20 2 65 a. 154 b	20 . 150 c N., 167 b
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$\begin{array}{cccccccccccccccccccccccccccccccccccc$	20 80 h	27 · · · 54 c, 75 hh	2 118 g, 134 f
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	25 23 d, 68 f, 72 q,	30. $67g$, $69r$, $76f$	3 134 0
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	120 d N., 126 x		
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$		22 1 105 h	
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$		6 000 700 65	1
$egin{array}{cccccccccccccccccccccccccccccccccccc$	10.49 1540	0 200, 53 11, 070,	131198
$egin{array}{cccccccccccccccccccccccccccccccccccc$	$12 1 \dots 146 g$	120 c, 138 e	10 75 t, 112 u
$egin{array}{cccccccccccccccccccccccccccccccccccc$	2 133 k N.	12 1030	
$egin{array}{cccccccccccccccccccccccccccccccccccc$	4 07 i	13 60 x. ITE c	161 c
13 $105 b$ N. $19 109 d$, i $19 118 h, 126 v 14 154 b 29$	6 . 128 4		T8 TT# ~~
14			117 99
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$		19 109 α, ι	19 118 h, 126 v
18 21 $102f$ 33 $103b$, $117e$ 23 $134f$		29 · · · 151 e N.	21 69 f
보고 있는 사람들이 살아 마다를 가는 사람들이 되었다. 그런 사람들이 되었다.	13 21 102 f	33 · · 103 b, 117 e	
	어느님 그 사람들이 살아가 나를 하다.	기가 가지 있다. 아내 가지하다니다.	

Deuteronomy	Deuteronomy	Deuteronomy
1 24 120 h	9 7	27 2
27 II5 c, II5 f	$8 \cdot \cdot \cdot \cdot \cdot 54 k$	6 117 hh
28 124 q	$18 \dots 54 k$	916.6
$33 \cdot \cdot \cdot \cdot 53 q$	10 5 29 g 17 102 m , 126 v , 133 i	28 24
34 · · · 65 e, 149 b	19 112 aa	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
41 135 n	22 II9 i	48 cdot . cdot 53 ldot l, 145 cdot m
44.67g, 67y, 107g	11 2	$49 \cdot \cdot \cdot \cdot \cdot 155 d$
46 138 c	$15 \cdot \cdot \cdot \cdot 49 m$	$5^2 \cdot \cdot \cdot \cdot \cdot 67^v$
2 9 . 75 bb, 118 q	30	56 . 113 d, 142 f N.
13 119 s	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	$57 \cdot \cdot \cdot \cdot \cdot 74^{i}$ $59 \cdot \cdot \cdot \cdot \cdot 91^{n}$
23 126 w	13 I 109 d	62 119 i
24 23 g, 69 f, 75 cc,	3 60 <i>b</i> 6 116 <i>f</i>	$66 \dots 75 rr$
110 h, 120 g, h		67 151 b
27 108 c, 123 e, 133 k,	9 · · · · 109 d 14 17 · · · · So k	29 14 100 o N.
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	15 2	15 157 c 18 69 h N.
$31 \cdot \cdot \cdot \cdot 67 w, 69 f$	7 . 119 w N., 139 d	21 167 b
$3 \ 3 \dots 164 d$	$14 \dots 93 k$	$28 \dots 5n$
5 128 c	18 128 c, 133 k	30 4 92 b N.
II 100 i	16 6 119 g	31 12 120 e
13 125 d N. 21 126 k	20	16 93 gg 21 164 d
26 69 v	17 2 167 b	$29 \cdot \cdot \cdot \cdot 74g$
4 I44 d, 69 s	5 1240	32 1 . 2 r, 91 l, 117 b
8 128 p	6 144 0	3 69 0
10 115 d, 165 b	8 102 h	4 · · · · 126 c 5 · · · 13 c, 152 e
15 52 o, 130 d	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	5 13 c, 152 e 6 20 g, 75 ll, 100 i,
$21 \dots 54 k$	18 1	152 α N.
$26 \dots 51 k$	16 109 d	7 . 60 f, 87 n, 123 c
36 61 <i>d</i>	20 2 61 <i>d</i> 5 137 <i>c</i>	8 53 k, 109 k 10 58 i, 58 k
$39 \dots 72 w$ $41 \dots 90 c$	5 137 c 8 121 b	11. 52 n, 155 g
	14 128 h	15 20 g, 144 p, 154
6 $15 p$, $138 d$	21 3 121 a, 145 q	N (a)
$9 \dots 60 b$	4 · · · · I2I a	17 144 p, 152 a N.,
12 113 bb	7 44 m, 145 k 8 55 k	155 e, 155 f, 155 h 18 75 s, 109 k
23 132 h	10 135 p, 145 m	20 108 α
$24 \cdot \cdot \cdot \cdot \cdot 32 h$	11 . 49 m, 96, 130 e	21 152 a N.
26 151 c	13 Ιοι α	22 69 f
6 3 118 g, 165 b	22 I 159 gg	24 116 h, 116 l 26 . 58 a N., 75 mm
7 119 l 11 49 m , 96	19 17 c, 127 e 23 131 b	27 139 y
$17 \dots 17 \dots 18 g$	23 5 . 61 d, 130 c N ¹	28 50 e, 93 qq, 124 e
$7 \dots \dots 5^2 n$	1120 h	$29 \dots 159 x$
$15 \dots 60 d$	15 93 ss, 128 p	30 · · · · 134 s
16. $72 r$, 109 d 24 53 l	25	31 156 b N. 32 20 h
25	$4 \cdot \cdot \cdot \cdot \cdot 54^h$	35 52 0, 145 0, 155 l
8 3 44 l, 72 0	$8 \cdot \cdot \cdot \cdot \cdot 51 n$	36 . 29 v, 44 f, 152 s
$5 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 6 i h$	10 23 d	$37 \cdot \cdot \cdot 29 t, 75 u$
9 · · · · 93 aa	13	39 141 h N ² 40 . 2 2 93 aa N.
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	12 67 ee	$4I \cdot \cdot \cdot \cdot I59 n$
15 127 i	13 123 f	46 117 gg, 105 b
16 · · · 44 l, 72 0	26 5 119 i	50
19106i	$12 \cdot \cdot \cdot \cdot 53 k$	33 2 II2 pp

Deuteronomy	Joshua	Judges
33 3 116 s	7 25 117 ee	1 7 116 k, 121 d, 141 i,
	8 11 127 9	156 b
	25 146 c	12 I12 ii
9 19 c, 117 b N.	25 146 c	
fi 116 i, 117 ll, 165 b	28 20 g, 117 ii	15 59 h, $126 y$
12 44 0	33 $127 f$, $127 i$	$19 \dots 114 l$
16 . 48 d, 90 l, 90 m	9 2 118 q	22 145 c
	8 137 a	28 113 n, $164 d$
19 130 f, 133 h		
21 $68 h, 76 d$	12 $54f$, 72 m, 112 ss,	
23	126 aa	$1811^2 hh$
24 119 w , 126 m	20 113 2	19 112 e, 112 ee
26 91 l	$24 \cdot \cdot \cdot \cdot 75 hh$	3 23 II2 tt
- 1	10 13 107 c, 135 p, 150 e	24 · · · 67 v, 164 b
27	10 15 10/0, 1552, 1500	
$34 \ 8 \dots 67 g$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	
9 $116f$	24 23 1, 138 1	28 ¶ 129 e
	36 90 e	4 4 131 b
	11 8 $126y$	6 150 e
Joshua	14 · · · · 53 l	849 m
		18 . 72 s, 72 t, 126 r
1 1 49 b N.	$12 9 \dots 2r$	10 . /2 8, /2 6, 120 /
$2 \cdot \cdot \cdot \cdot 131 n$	13 5 $127 f$	$19 \cdot \cdot \cdot \cdot 74^{k}$
5 106 c	7 125 d N.	20 58 g, 64 f, 110 k,
7. 107 p, 135 o N.	14 145 u N.	147 c, 150 n, 152 k
8 91 k	14 i 64 d	21 72 p, 72 t
8 91 k 12 125 d N.	E EL MA TIE i	24 TT2 h N TT2 14
	7 72 aa, 115 i	24 . 113 h N., 113 u
2 2 63 i	8	5 1 2 r, 73 e, 117 b,
4 $60 d$, 135 p	11 115 k, 161 c	146 g
	15 3 112 ss	4 117 2
$\begin{matrix} 5 & \cdot & \cdot & \cdot & 114 k \\ 6 & \cdot & \cdot & \cdot & 59 g \end{matrix}$	5	5 . 67 dd, 136 d N.
	1290 f	7 . 20 i, 36, 44 h N.
10 117 c, 157 c		8 107 h 140 a
13 63 q, 96	14 134 l	8 107 b, 149 e
15126r	18 16 f	10 87 e, 130 a
16. 63 c, 72 q, 74 k	19 117 x, 117 ff, 126 y	12 10 g, 72 s
17 34 a N., 59 h	21 90 6	13 69 g 14 93 aa
$18. \dots 59 h$	38 21 e N.	14 93 aa
	56 21 e N.	15 . 10 g, 87 g, 93 bb
		15 . 10 9, 07 9, 95 00
$3 5 \dots 54^{k}$	16 2 II2 ss	17 117 bb 21 118 q
7 · · · · 115 c	3 126 y	21 118 q
9 660	17 11 97 c, 117 l	22 20 h, 123 e
11 128 c	18 12 90 i, 112 ss	24 119 w
12 134 q	13 126 y	26 47 k
U	20 47 f	27 154 a N.
	1	28 64 h
16 120 g		20
4 3 72 z	13 90 i	29 75 w, 128 i, 133 h
$4 \cdot \cdot \cdot \cdot 134^{k}$	21 11 91 k	6 9 49 c, 49 e
$6. \dots 47 m$	22 3 II2 ss	10 49 6
7 9 v	$9 \dots 68 i$	11 127 d
		13 159 dd
$14 \cdot \cdot \cdot \cdot \cdot 5^{2} l$		1 29
$24 \cdot \cdot \cdot \cdot 74g$	20 150 m	14 126 y
5 2 120 g, 124 q	25 130 o N.	$16 \dots 49^{l}$
8 63 q	23 5 · · · · 60 a	17 36
6 8 134 l	15 103 b	18 114 q, 135 a
9	24 7 145 m	19 53 n, 156 d
13	14	20 34 f
17 75 00	19 124 h, 145 i	25 126 w, 128 c
$22 \dots 134 l$		$28 \dots 63 p$
7 7 63 p. 113 x, 125 e,		31 73 e, 100 m
I54 Ū *	Judges	36 116 q, 159 v
9 · · · · 75 hh	1 1 49 b N.	39 · · · 109 α N.
	2 106 m	7 3 · · · · 137 c
		1
21 127 i, 134 g	$3 \cdot \cdot \cdot \cdot \cdot 49 h$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
24 154 α Ν.	l 693 r	$1 \qquad 6 \qquad \dots \qquad 93 \ n$
	보다 그 그래 하다 날리를 하셨다고?	

Judges	Judges	1 Samuel
	o dagos	
7 8	14 15 . 9 v, 69 n, 150 g	1 1 . 49 b N., 125 b,
	N	125 h, 156 b
12 36	111	
13 112 qq	17134m	2 134 l, 145 o
_1	20 20 7 22 6 22 2	770 44 7000
19 113 2	18 37 d, 90 f, 93 x,	3 112 dd, 123 c
20 147 c	133 a	4 · · 112 g, 126 s
23 IO2 b	15 1 119n	6 20 h , 22 s , 59 g ,
25 724 7		
25 · · · · 124 r	7. 163 c, 163 d N.	117 p
8 1 74 h, 155 d, 155 h	12 152 w	7 107e, 123 c
32 20 m		8 37 e, 102 l
	$13 \dots 113 p$	8 37 e, 102 l
$4 \cdot \cdot \cdot \cdot \cdot 118n$	14164b	9. 91 e, 113 e N.,
10	16 5 66 h	141 0
11 130 a N.	_	10 128 y
18 1260, 161 c	1067 dd	11 1130
19. 3. $63 q$, $159 x$	11 1130	12 112 uu, 114 n N.,
32 125 h, 128 c	13 28 c N.	164 d
	14 · · · 127 g	13 20 g
9 63 k, 100 n, 106 n	15 141 e	14 47 0
10 .64 .64	76 700 700 600	16
10 46 d, 46 e	16 10 g, 52 d, 60 d,	16 128 v
$15 \dots 159 v$	164 d	1723f, 95h
16167a	18	20 44 d, 64 f
17119bb	20 123 c	22 112 00
		•
28 $137 a$	25 52 n	24 · · · I35 i
29 48 l, 76 e, 151 b,	26 67 v	$27 \cdot \cdot \cdot \cdot \cdot 95 h$
29 40 0, 70 0, 252 0,	20	
154 b	27126x	$28 \dots 64 f$
	28 34 a N., 88 f, 97 b	2 1 2 r, 1c6 g
	20 34 6 11., 007, 970	
$4^{1} \cdot \cdot \cdot \cdot \cdot 35^{d}$	1 N.	3 103 g, 120 g, 124 e,
	1 20 50.00	
45 · · · · II7 ee	$30 \cdot \cdot \cdot \cdot 72 r$	133 k, 152 z
48 $157a$	17 2 32 h, 121 f	4 · · · · 146 α
ra or o frm for h		6 111 u, 116 x
53 27 0, 67 p, 125 b	3 · · · · · 154 N.	
$55 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 145 d$	18 3 142 e	8 107 g, 116 x, 135 p
10		3,, -3,5 /-
10 4 96	19 20 g, 150 g	$9 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 67g$
11 167 b	$23 \cdot \cdot \cdot 67g, 67y$	13 . 112 00, 116 w,
18 137 c	29 52 q	131 c, 159 i, 164 a
$11 5 \dots 21 b$		14 131 h, 132 g
		14 151 1, 152 9
10 159 n N.	19 1 131 b	15 112 00
		76 02 0 TOO 0 TOO 00
		16 23 e, 103 g, 106 m,
20 157 b N.	5 9u, 64 c N.,	112 ll, 113 w, 159 f,
25 . 51 i, 133 a N.	117 ff	159 dd
29 118 <i>f</i> 33 · · · · 134 <i>e</i>	6 110h, 120d	18 116 k, 118 q, 121 d
22 3240		
34 . 135 o, 135 o N.	$9 \cdot \cdot \cdot \cdot \cdot \cdot 91k$	20 145 u
25 770 4	11	22 112 k
$35 \dots 119 i$		
36 124 <i>e</i>	13 $69x, 73d$	23 126 y
		1
$39 \cdot \cdot \cdot \cdot \cdot 144 b$		•
12 5 100 m, 112 ee	20 29 q, 73 e	25 117 x 26 113 u
		1 06 777.0
	22 54 c, 130 e	
7 1240	30 . 112 ee, oo, 116 w	27 113 q, 114 e, 150 e
	20 2 29 f	28 49 e, 113 z, 119 w
5 8o d	15 54 l, 155 d	29 · · · · 133 b
580 d 6.44 d, 64 f, 127 e		00 770 0 776 0 710 7
0.44a, 04J, 127e	16 90 i N.	30 113 p, 116 g, 149 a
8 52 s	31 66 f	31 112 x, 116 d
		00 50 0 700
$12 \dots 135 m$	$32 \dots 20h$	33 53 q, 118 q, 145 e
16 119 m	38	3 2 107 b, 120 b
$21 \dots 75 y$	$39 \dots 118 u$	3 107 c, 152 r
23 90 h N.	43 228	5 46 c, 120 g, 120 h
	1 10	U T
25 61 c	44 · · · · II7 m	7 107 6
14 2 90 e	21 7 131 n	10 54 k, 118 u, 123 c
	1	
$3 \cdot \cdot \cdot \cdot \cdot 135 a$	$9 \cdot \cdot \cdot \cdot 54l$	11 67 g, 67 p, 116 w,
4 · · 122 q, 135 p	16 123 b	155 d
$6 \dots 152 p$	21 145 p	1 12 113 h

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1 Commol	1 Samuel	1 Samuel
1 Samuel		
3 13 112 qq, 130 c N.,	10 8	14 39 . 100 o N., 149 c
119 p	9 r12 uu	$43 \cdot \cdot \cdot \cdot 113 p$
14 149 c	11 20 h, 111 g, 116 s,	44 · · · · I49 d
7 149 d	116 w, 136 c	45 · · · 119·w N.
21 75 y	12 154 b	49 47 b
4		52
4 1 131 c, 145 c	$13 \cdot \cdot \cdot \cdot 75 qq$	4 P
$3 \cdot \cdot \cdot \cdot 127 g$	14152 k	
$\begin{bmatrix} 5 & . & 72 & h, & 145 & c \\ 6 & . & . & . & . & 37 & f \end{bmatrix}$	16 1130	$2 \cdot \cdot \cdot \cdot \cdot 106 g$
6 $37f$	18135a	4 · · · · · *93 x
7 125 6	23 · · · 133 b	$5 \cdot \cdot$
8 132 h, 136 d, 147 d	24 22 s, 100 l	• 6 20 g, 22 s, 60 f,
10 124 b, 145 o	25 126 s	68 h, 154 a N.
70		9 67 t, 75 y, 132 d,
12 127 6		
15 44 m, 145 k, 145 n 16 126 k	11. 1 125 h	135 0
10 120 /c	$2 \cdot \cdot \cdot \cdot 135 p$	13. $121 f$
19. $69m$, $112tt$	5 · · · · 107 v	$14 \cdot \cdot \cdot 37 f$, $154 b$
21 152 q	11 111 g, 116 w	16 $105 a$
5 3 $116 d$	12150α	$19 \dots 7^{2} f$
7 · · · · II2 rr	12 3 · · · · 137 b	20 157 c
6 116 w	$\begin{bmatrix} -1 & 5 & 1 & 1 \\ 7 & 1 & 1 & 1 \end{bmatrix}$	23 29 q, 53 l, 111 h,
		11g x
9 67 v, 130 d, 164 d	13 · · · $44 d, 64 f$	
10 115 c, 145 m	14 167 α	32 · · · · 118 q
11117 e	17 1140	$33 \cdot \cdot \cdot \cdot 119 w$
6 4 118 h, 135 r	19107 p	16 1 $65 h, 127 d$
7 135 0	20 135 α	2 II4 g , I59 g
9 155 d, 155 f, 159 q	23 126 x, 135 g	3 138 е
10. 60 h, 75 qq	24	4 141n, 145 u, 150 a
11 154 a N.	25 29 0, 113 0	$7 \cdot \cdot \cdot 35 g, 132 c$
$12 \cdot 47 \ k, \ 71, \ 75 \ n,$		
	1 2	•
113 s	$6 \dots 93 w$	11 133 g
14 127 d	7 · · · · 119 gg	12128 x
18126x	$8 \dots 69 t$	14 112 h
19119k	11 67 dd	16. 120 b N., 124 i
79131k	12 54 k	18 128 t, 129 c
10 116 u	13 159 dd	20 128 q
11 119 c	15 93 00, 132 9	23 . 112 ee, 112 oo,
12 111 d	17 118 q, 126 l, 126 z,	126 x
w		17 5 121 d, 131 q
	134 l	
16 I12 f	19 152 w	12 126 x
17 29 i N.	20 118 e	14 · · 133 g, 134 l
8 II 72 l	21 . 35 n, 96, 112 dd	15 113 u, 118 g
$12 \dots 114 p$	22 II2 ee	16 113 k
19 20 g, 163 a	$23 \cdot \cdot \cdot \cdot 92g$	17. 126 x , 134 n
9 2 133 a	14 I 126 s	20 II2 TT
3 . 96, 117 d, 130 g	13 72 m	21 122 i
4 104 g, 152 k	14 118 s N.	24 III h
7 · · · 159 w N.	4	
		25 22 s, 53 n, 60 g,
9 107 e	16 129 b	100 l, 114 g, 116 s
10 120 g	19 111 h, 113 u, 164 d	$26 \cdot \cdot \cdot 34 f$, 132 h
11116u	21 2 b	28 136 c
$13 \cdot \cdot \cdot 35 n, 47 m$	21 2 b	$32 \dots 112 p$
17 138 b	24 76 d, 112 w	34 . 112 kk, 126 r,
20 73 e, 134 m, 143 c	27 72 k	154 α Ν.
2I I33 g	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	38 II2 tt
24 138 i, 138 k	$29 \dots 126 x$	38
10 3	30 106 p, 113 0, 159 x	
10 3 97 c	22 22 4 7 4 7 7 7	
E 20 / TOT / TOO 14	33 · 23 c, 74 i, 75 00	43 124 0
5 29 g, 101 α, 109 k,	34 · 96	46 · · · · 145 e
112 2	36 48g N.,67 dd, 109 d	47 · · · 53 9, 145 c
6 75 qq] 3866 <i>c</i>	(48 112 uu

1 Samuel	1 Samuel	1 Samuel
17 50 III k	23 I 93 r	
55 · 126 aa, 136 c,	7 · · · · 128 a	29 8 49 m, 130 c
777 1	$7 \cdot \cdot \cdot \cdot 128 a$	10 144 c
58 126 e, 126 f	10 113 o, 117 n	00 2
58 · · 126 e, 126 f	11 . 150 g N., 150 n	6144b
18 1 60 d	15 90 e	8 . 150 a N 1, 154 a
9 · · · · 55 c	TO TEO #	70 . 150 w.m., 154 w
	19 150 e 21 121 f	13 134 8 N 1
	21 121 f	24 161 c
15 · · · · 157 c	22 63 n, 135 b, 144 d	26 91 k
18 137 a	N ²	28 ío g
19 . 114 q, 115 e.N.	23 100 o N.	^-
21 134 r	Ŏ	
	28	$7 \cdot \cdot \cdot \cdot 103 g$
22 · · · · 59 c	24 5 138 6	$9 \cdot \cdot \cdot \cdot 124 r$
$23 \cdot \cdot \cdot \cdot 114 a$	24 5 138 b 6 117 d	
$28 \cdot 10^{\circ} \cdot 59 g, 59 i$	11 9 v, 112 rr, 144 o	
$29 \cdot \cdot \cdot \cdot 68 h, 69 n$	12 114 r, 154 N. (c)	2 Samuel
19 1	12 114 1, 154 11. (0)	
	18 117 ff	1 4 157 6
2 51 n, 63 c	19 . 112 hh N., 117 c	6 75 rr. 1130
$3 \cdot \cdot \cdot \cdot 119 l$	25 i 2i d	0 72 m 128 e
10 126 y	2 67 cc	10 40 0 6 Th TOTAN
13 . 124 h, 132 h N.	14 d 6 f	
	$5 \cdot \cdot \cdot 44 d, 64 f$	18 150 e
17 · · · 59 h, 150 e	7 · · · · · 53 P 8 · 72 o, 74 k, 76 g	21 126m, 130 a, 152 g
$22 \dots 126 x$	8 . 72 o, 74 k, 76 g	23 . 44 c, 154 a N.
23 · · 113 t, 135 g	10 67 ee, 126 w	24 116 f
20 1 37 d, 116 s		^ -
	II II2 cc	$25 \dots 148 b$
$2 \cdot 103 g, 156 f$	14 · · · · 72 ff	26 75 00
3 · 118 x, 149 α N.	15130a	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
6 51 e, 51 i, 113 n,	18 . 24 b, 75 v, 132 g	
159 s		
	20 47 k, 112 uu	20 136 d
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	22 149 b	21 64 c, 119 s
$9 \cdot \cdot \cdot \cdot 150 a$	24 · · · 135 g	22 102 l, 150 e
10 150 i, 151 a	25 107 p	23 III g, 116 w
11 118 f	26 65 f, 113 e, 113 gg,	
	7 N3 7 10 N	$26 \dots 44 g$
13 . 117 l N., 149 d	144 l N ³ , 149 a N.	27 159 ee
16117g	27 143 d, 145 o, 145 o	$32 \cdot . \cdot . 72 r, 118 g$
19 120 c	N ¹	3 1 113 u, 145 c
	28 119 w N.	0 / 10
	20	$2 \cdot \cdot \cdot \cdot 129 g$
$^{23} \cdot \cdot \cdot \cdot ^{143} a$	29 · · · 143 c	8 75 qq, 111 e
26 $152 d$	31 · · · · 114 p	101140
27 · · · 80 g N.	33 · · · 75 99	11 115 d
31 128 v, 138 c	34 76 h, 106 p, 149 d	
33 · · · · 115 c	26 9 112 h, 151 a	
$33 \cdot \cdot \cdot \cdot 115 c$		18 113 dd N.
37 · · · . 150 e	12 87 s, 152 l	$25 \cdot \cdot \cdot \cdot 117 h$
$4^{\circ} \cdot \cdot \cdot \cdot \cdot 7^{2} y$ $4^{2} \cdot \cdot \cdot 134 d, 135 f$	13 156 c 14 155 m	27 117 11
$4^2 \cdot 134 d, 135 f$	14 155 m	
21 2 90 i, 119 gg, 152 o	16 . 117 l, 117 m N.	30 · · · · 117 n 33 · · · · 107 t
2 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	70 . 11/0, 11/10 11.	
$3 \cdot \cdot \cdot 55 b, 137 c$	19 72 αα	34 152 d, 152 e
5 · · · 119 e N ·	20 117 d	39 141 e
$6 \dots 123 b$	22 127 f	4 i 145 p
8 129 h	27 9 112 e, 112 dd	-732
	70	2 128 c
9 · · · 150 c N ⁸ 10 · · 102 g, 126 r	10 150 a N.	4 · · · · 128 h
10. $102 g, 126 r$	28 3 . 106 f, 154 a N.	7 141 e
14 60 d, 75 bb, 131 m	7 52 d, 96, 128 u,	10. 111 h, 114 l N.
N	130 e	77 *** 7
	Q 72.7. 6	117.4
16 150 b	8 10 h, 46 e	5 2
22 2 75 00	10 20 h	635 g, 106 m
22 2 · · · · 75 00 5 · · · · 119 s	13 132 h N. 1	8 35 g, 167 a
. 7 117 n, 124 p, 153	15 48 d, 59 f, 75 ll,	TO TOE 1
0 7 127 - 23	1027	125 %
9 · · · · 90 i	102 1	10 125 h 21 146 f
13 113 e	$\frac{24}{1} \cdot \cdot$	24 109 κ, 112 z, 117 α
15 67 w, 150 b	24 · · · · 68 h 29 6 · · · · 149 c	6 1 68 h
		* 이 그의 그는 그리스를 그리고 함께 했다
COWLEY	$\mathbf{P} \mathbf{p}$	

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2 Samuel	2 Samuel	2 Samuel
6 2 125 c	14 $7 \cdot \cdot \cdot \cdot \cdot 73^{b}$	19 19 53 q
3 126 2	10 110 w	$20 \dots 115 g$
6	11 . 75 ff, 119 w N.	$25 \cdot \cdot \cdot \cdot 52 l, 127 f$
16 112 uu	13 92 b, 115 i	27 122 f
20 75 y, 148 b	19 47 b N., 70 c	30106i
7 5 112 r, 150 d	21 106 m	43 · · · · 76 b
$14 \cdot \cdot \cdot \cdot 112 mm$	26 118 h, 134 g	$44 \cdot \cdot \cdot \cdot \cdot 67 w$
29 120 d	30	20 i
8 2 126 m	31 102 l	5 68 i
3 17 b	15 2 . III g, 127 b N.	5 · · · · · · 68 i
£	4 · · 112 p, 151 a	9 68 h, 141 c
	5 10 g N ³	11 137 c
8 131 <i>e</i> 9 1 165 α	7 10 g	12 112 00, 116 e
	12 cdots cdo	13 69 w
	16	$14 \cdot \cdot \cdot \cdot 125 h$
10 7 131 6		18 113 w
9 145 h, 146 a	20 150 a 21 93 aa N., 130 c,	19 130 f N.
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11 I 23 g	163 d	21 53 s, 155 e
^ 4 · · · · I41 e	23 117 t	23 16 b, 127 f
11 149 a N.	25 117 e	
19 142 f N ²	27	
20 157 c	32 116 k, 121 d	
$24 \cdot \cdot \cdot \cdot 69 r, 75 rr$	$33 \cdot \cdot \cdot 49 l, 75 w$	
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	34 67 dd, 143 d	9 118 i
$27 \dots 00 d$	37 · · · · 93 ll	
12 I	16 1 134 n	
2 126 d, 126 x, 146 f	5 112 tt, 113 t	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
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9 144 n	17 5 135 f 8 117 h	
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16 112 f, 117 q 17 75 rr	11 106 i	28 708 6
28 61 f, 135 a, 150 m	13 106 0	38 108 e 40 68 k
N. N.		41 . 19 i, 116 w
30 12 <u>7</u> e		44
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12 75 hh, 107 g	26	5 . 135 m, 150 a N.
14 117 u	18 3 63 i, 97 g	5 . 135 m, 150 a N. 6 91 f, 143 a
15 117 q	11 114 <i>l</i> , 119 aa, 154 <i>b</i> ,	7 113 w
15 117 q 17 64 c	159 w N.	8 47 b, 87 f
18 47 l, 112tt N., 156 b	12 137 c, 154 b	II 127 e
19		13 134 k
20 . 84 a s, 118 p,	13 159 cc 14 108 c, 156 c	17 167 a
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23 131 d	18 117 d	24 3 145 n, 154 b
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39 · 131 g, 144 o	19 1 135 f, 151 b	22 93 pp
14 2 75 m, 136 d	670 c, 128 a	23 106 m
3 76 g	13 112 i	24 · · 75 n, 113 p
4 126 e		
660 d		
그들은 이 얼마를 걸었다면서 내용이다니다.	그리 소프리아의 중 중 화를 들어 하는데 이번	그리 이번에 물로 가게 되는 가장 시간이 되었다.

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1 1 49 b, 67 g	6 16 117 d	12 15 115 a
2 131 b , 144 f	1966i	28 133 c
5 1160	7 6 92 g	$31 \cdot \cdot \cdot \cdot 117 d$
б 119 w N.	7 118 p, 126 w	32 21 d, 65 e, 192 pp
12 117 p	8 118 g	13 3 112 tt
14 116 u		7 · · · · • 10 h
15 80 d, 90 c		
	$15 \cdot \cdot \cdot \cdot 117 hh$	11
	$27 \cdot \cdot \cdot \cdot 134 l$	$12 \cdot \cdot \cdot \cdot 155 d$
	28 20 m	$14 \cdot \cdot \cdot \cdot 126 r$
24 150 a, 150 b	$37 \cdot \cdot \cdot \cdot \cdot 91 f$	$18 \cdot \cdot \cdot \cdot 156 d$
$26 \cdot \cdot \cdot \cdot 135 g$	8 1 107 c, 109 k	30 · · · · 147 d
27 · · · · 150 f	5 119 z, 145 c	33 109 f, 109 g
31 156 c	12 138 e	14 2 32 h
40 . • . 117 q, 145 c	13 118 k	$3 \cdot \cdot$
41 146 a	$29 \cdot \cdot \cdot \cdot \cdot 91 k$	5 · · · 94 d, 112 z
47 · · · · 70 e	30 119 g, 159 g	6.118 p, 121 d N ¹
52 119 w N.	31 145 0	10 6 ₄ d
2 2 116 p	$32 \cdot \cdot \cdot \cdot 118 g$	12 72 r N,
$3 \cdot \cdot 95 u, 114 o$	$33 \cdot \cdot \cdot \cdot \cdot 158 d$	13 120 g
6		14 136 a N.
$7 \cdot \cdot \cdot \cdot \cdot 116 h$		
	$48 \cdot \cdot \cdot \cdot 44 i$	16 23 c
18 135 a	64 · · · · 133 c	17 · · · 116 u
21 121 b	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	19 129 d, 150 e
22 110 α , 154 b		21 10 g
$23 \cdot \cdot \cdot \cdot 149 d$	11 75 00	24 · · · 127 g
26 75 z, 93 ss, 118 f,	17126y	$15 13 \dots 119 x$
128 t	25 112 dd, 113 z	$23 \cdot \cdot \cdot \cdot 118 q$
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12 166 b	11 I	13 · · · · 75 m
15 71	3 · · 145 o, 145 p	14 66 i, 75 rr
16 107 c	5 · · · · 122 f 8 · · · 131 h N.	15 32 l
18. 128 f , 135 r		16 146 α
26 46 e	$9 \cdot \cdot \cdot \cdot 138 k$	18 5 119 w N.
4 5 93 11	12 135 p	10 107 e
$7 \dots 112 l$	$15 \cdot \cdot \cdot \cdot 52f$	27 · · · 53 q, 67 y
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13 128 c	$19 \dots 54 k$	43 · · · · 152 p
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3	30 117 ii	$9 \cdot \cdot \cdot \cdot 126 r$
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29 131 b	6 64 b, 117 gg	20 145 c
6 I 134 h, 134 o	8 116 q, 118 q	21
6 63 i	10 · · · · 93 q	22 54 k
7 · · · 131 c	12 74 k	25 103 b

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11. 116 q, 118 q 43. 113 ee 12. 112 pg 13. 119 q 2. 118 q 13. 119 q 3. 151 e 9. 129 d 17. 16. 17. 18 e 17. 18 e 17. 18 e 17. 18 e 17. 19. 114 k, 159 dd 17. 19. 114 k, 159 dd 11. 10. 11	TO 4.01		12 0 . 72 h. 66 a. 03 h
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17 134 e	12 124 k, 145 l	7 · · 122 q, 144 b
18	13 115 b	8 119 y
19 $127f$	14 128 h, 154 b	9 148 d, 159 ee
28 122 q	15 37 c	
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7 116 l, 116 n, 118 x,	4 75 z, 114 k, 150 m	
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12 . 51 l, 106 g, 164 d	6 117 z, 117 ii, 119 y	8 1450
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25 118 w, 124 l	25 · · · · . 136 b	143 d, 146 e
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28 147 c	29 152 l	8 127 c, 145 c
$29 \cdot \cdot \cdot \cdot 144 p$	30 136 h	11 127 c
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17 1450	$9 \cdot \cdot \cdot 75n, 113r$	14 118 w, 126 o, 132 e
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18 67 cc	II 72 n	13 · · · 136 d N.
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9 106 <i>u</i> , 114 <i>c</i> , 115 <i>d</i> ,	19 I72 l	$22 \cdot \cdot \cdot \cdot \cdot \cdot 117q$
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20 68 k	2 . 440, 72 s, 121 b	1
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19.29 f, 126 p, 130 a	2 75 v, 91 e, 117 z.	8 127 c
	750, 910, 1175.	
23 · · · 55 f, 113 e	126 e, 128 x, 152 d	9 · · · . 130 α
24 144 b, 149 b	3 · · · · 119 w	10 102 h, 147 c
27 116 q, 126 k	5 128 a, 133 l	11 116 b
30 72 w, 133 h	7 128 r	12 23 i, 114 m N.
		76 57 770 6 700 6
31 72 v, 113 bb	10 20 m	16 71, 119 i, 130 f
15 2	11 950, 124 k	N., 155 f
5 72 cc	13 75 n, 113 d, 113 f,	17 29 u, 142 f
$7 \cdot \dots \cdot 155 h$	113 dd	
		18 1450
	14 107 c, 112 ss, 149 b,	20 133 c
16 2 126 p	149 6	21
$4 \cdot \cdot \cdot \cdot \cdot 145 d$	16 90 m, 144 p	24 144 6
6122v	17	26 II2 m
		11277
$7 \cdot \cdot \cdot \cdot 70 d$	18118r	27 152 2
875 m, 145 u	19 144 p	28 112 m, 113 w N.
$9 \cdot \cdot \cdot \cdot \cdot \cdot 75 dd$	24 128 w, 133 h	150α
10 72 bb, 121 a, b, 144 e	00	29 1 19c, 66f, 69h N.,
		20 1 190,000,00% 11.,
	4 152 z	130 d
$4 \cdot \cdot \cdot \cdot 128 r$	5 118 u, 128 h	$4 \cdot \cdot \cdot \cdot \cdot 120 g$
5 I22 n	7 126 z N.	5 . 126 p, 133 k N.
6 118 u, 131 n N ¹ ,	8	6 84 ^a s, 144 b
T24 C	1016	0
134 <i>s</i>	II 200, 53 q	7 . 75 qq, 116 i, 118 t

Isaiah	Isaiah	Isaiah
29 8 116 s	34 6 54 h	41 3 118 q
9 · · · $55g,72l$	IO 102 i	4 · · · 135 a N.
13 115 d, 127 a, 142 d	1121c,80g	5 · · · · 75 u
14.50 e, 113 w, 155 f	13 117 2	$7 \cdot \cdot$
15 53 q , 112 n 16 147 c , 150 f	$17 \cdot \cdot \cdot \cdot 59 g$	8 138 d
10 147 c, 150 f	35 I 47 n	$10 \dots 75 bb$
19 128 l, 132 c, 133 h	2 117 q, 130 b	12 135 n
30 %	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	15
$\frac{1}{2} \cdot \frac{1}{63} \cdot \frac{1}{72} \cdot \frac{1}{9}$	$7 \cdot \cdot \cdot \cdot \cdot 135 p$	17 20 t
		23 48 g N., 75 l, 75 v,
$5 \cdot \cdot \cdot \cdot \cdot \cdot 78b$ $6 \cdot \cdot \cdot \cdot \cdot 135p$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	109 d
8 $61f$, $135p$	9 119 s, 119 u	24 · · · · I55 n
II 102 b	II 2 a	25 · · · 23 d, 76 d 28 · 109 h, cf. 159 d
12 61 d, 111 v, 114 d,	14 74 2	42 4 · · · · · 67 q
114r	16 110 f, 127 f	5 . 65 d, 93 ss, 124 k
13 $116d$	$17 \cdot \cdot \cdot \cdot 114 r$	6 . 107 b N., 100 k
14 . 63 i, 113 i, 156 g	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	6. 107 b N., 109 k
18 67 cc, 130 a	11 150 a	18 35 g, 126 e, 126 f
19. $58g, 67n, 75ll$	14 124 b N.	20 75 n, 144 p
20 131 c, 145 n	17 10 g	21 120 C
21 56	19 113 f, 113 z	22 29 q, 72 y, 119 hh,
$22 ext{ . } ext{ . } ext{135} ext{ } ext{n, 145} ext{ } ext{m}$	22 130 e	124 q
23 · · · · 93 ss	24 128 r	24 113 d, 114 m N.,
24 52 s	25 124 6	138 g
$^{25} \cdot \cdot \cdot \cdot 74^{i}$	26 75 qq, 114 k, 117 ii	$25 \cdot \cdot \cdot \cdot 131 k$
$^{26} \cdot \cdot \cdot \cdot 114r, 134r$	28	43 1.61 h, 74 e, 91 d
28	29 II2 nn	2 159 dd, 159 ff
31 156 d	30 113 z, 113 ee, 126 b	6
$33 \cdot \cdot \cdot \cdot 32 l$	38 3 16 f N., 157 c	8.53 m, 69 v, 74 l
$31 2 \dots . 141 f$	5 50 e, 113 bb, 155 f	9. 51 0, 106 n N ²
$3 \cdot \cdot \cdot \cdot 75 u$	9114 r	10 135 α N.
5 67 p, 113 t 6. 138 f N., 144 p 8 125 c, 152 a	10 . 108 g, 121 d	25 · · · 141 h
0 . 130 <i>j</i> N., 144 <i>p</i>	14 · 48 i N., 61 f N.	44 3 · · · · 71
8 125 c, 152 a 32 1 143 e	15 55 g	$9 \cdot \cdot \cdot \cdot \cdot 5 n$ $13 \cdot \cdot \cdot \cdot \cdot 64 i$
7 7 7 N	16 75 mm, 103 g, 135 p	13
7 · · · 154 a N.	17 119 ff 18 116 h, 152 z	15 66 e, 103 f N.
11 . 48 i, 67 o, 110 k	20 86 i, 114 i	16 67 ee 19 150 a 21 20 f, 57 N., 117 x
12 116 s, 144 i	39 I 124 b N.	21 20 f 57 N 117 x
T2 T28 A	2. 15 e N., 126 x	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
17	40 1 107 f	28 53 n, 114 p
18 124 e	3 · · · · 146 b	45 I 67 p
33 I 20 h, 53 q, 53 u,	4 · · · · 93 v	2 70 b
67 v, 120 b, 156 f	6 112 qq, 127 c	4 . 111 b N., 131 g
$3 \cdot \cdot \cdot \cdot \cdot 67 dd$	91198	9 · · · · 152 u
$4 \cdot \cdot$	10 1191	10470
5 116 s	$11 \dots 93 x$	$14 \cdot \cdot \cdot \cdot \cdot 10 g$
6 i30 b	14 124 6	46 5 75 dd 47 I 120 c
$7 \cdot \cdot \cdot \cdot 75 u$	18 15 c, 75 dd	46 5 75 dd 47 I 120 c
$9 \cdot \cdot \cdot 29 q, 145 t$	19 119 hh	2 46 d, 63 l
10 54 c, 133 l	20 . 155 f, 156 g	5 . 100 g N ² , 118 o
10 54 c, 133 l 12 20 i	22 126 b	7 · · · · · 94 g 8 · · · 90 l, 144 p
$14.84^a s, 117 bb$	$25 \dots 150 m$	
15 117 r N., 119 z,	26 124 e	, 10 59 g, 61 h, 75 v,
124 e	$29 \dots 152 v$	116 f 12 138 f
16 124 b	30 · · · · 69 q	12
20	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	14 28 b, 67 cc
34 4 67 t, 126 o	±1 1 119 gg	48 8 52 k, 157 a
$5 \cdot \cdot \cdot \cdot \cdot \cdot 5^{2 k}$	2 $35n N., 75gg, 155n$	$9 \cdot \cdot \cdot \cdot \cdot 119 hh$

14_ /		T
Isaiah 48 11 67 t	Isaiah	Jeremiah
48 11 67 t	56 4	2 16 117 <i>ll</i> 17 116 <i>g</i> N.
14 · · · · 119 hh 17 · · · 61 h, 93 qq	5 II2 mm 8 20 m	17 $110 g$ 10 $10 a$
17 61 h, 93 qq 18 III x, 151 e		20
49 6 67 t, 115 a, 142 f	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	21 126 z
N ²	$57 4 \dots 93 m$	24 60 e, 122 d
7		$27 \cdot . \cdot . 59 h, 69 s$
11 145 u	$5 \cdot \cdot \cdot \cdot \cdot \cdot 67 u$	$31 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 85 h$
13 126 0	$8 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 47 k$	$33 \cdot $
15 160 b	17 113 h	$35 \cdot \cdot \cdot \cdot 114 d$
18 32 c	20 113 d	3668 h
1967 dd	58 3 19 c, 20 h, 150 m	3 I 113 ce, 159 w
$21 \cdot \cdot \cdot 72 p$	$9 \cdot \cdot \cdot \cdot \cdot 115 b$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
23 . 122 f N., 156 c	13 · · · 119 hh	6 75 ii, 132 b
$26 \dots 135 l$	$59 3 \dots 51 h$	$7 \cdot \cdot$
50 2 133 c, 150 m, 152 y	$5 \cdot \cdot \cdot 73 d, 80 i$	
8 15 c, 20 f	$9 \cdot \cdot \cdot \cdot 93 r$	9 112 88
9 136 c	10 152 v	15 113 h
10 137 c	12	4 1 143 d
51 i 155 k	14	2 10 g
2 107 b N.	21 143 α	5 · · · · 120 h
3 146 e	60 3 107 b N.	$7 \cdot . \cdot 20 h, 93 t$
9 72 s, 118 u, 124 q	4 51 m, 122 v	11
10 93 pp, 138 k	7 60 e	13 67 ee
12. $61 h, 111 m$	$9 \cdot \cdot \cdot \cdot \cdot 58 g$	1875n
$13 \cdot \cdot \cdot \cdot \cdot 5^{2 k}$	14 118 q, 125 h	19 44 h, 108 g, 133 l N.
$15. \ldots 65 d$	61 i 84 ^b n	
17128q	7 · · · · 119 hh	30 · · · · 145 t
19 47 b, 122 q	62 2 16 f	5 6 20 b, 67 cc
21 50 f, 130 b 52 1 120 c	9 20 m, 52 p 12 152 a N.	$7 \cdot \cdot$
and the second of the second o	1 00	13 52 0, 138 i 22 . 58 i, 58 k, 60 e
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	11	26 67 p
8. 117 a N^2 , 146 b	16 60 d	
1 11	19 151 e, 155 m	6 5 10 g 8 . 51 c, 152 a N.
1261h	64 3 75 hh	10 108 g
$14 \cdot \cdot \cdot \cdot \cdot 93 q$	6 72 cc	17 112 dd
53 1 151 α	65 1 51 c, 155 n	20 126 x
$2 \cdot \cdot \cdot \cdot \cdot \cdot 166 a$	2126 z	28 133 i
396, 128 q	$5 \cdot \cdot \cdot \cdot 117 x$	$29 \cdot \cdot \cdot \cdot \cdot 67 u$
4 116 l, 117 ii	11 35 g	7 4 · · · 133 l N.
5 121 a, 128 q 8 103 f N.	14 70 d 17 29 i N., 51 m	9 112 o, 113 ee
9 160 c	18	19 57 N ⁴ , 135 k 8 4 150 m
10 74 k, 75 ii	20 75 00	8 4 · · · · 150 m 5 · · · · 128 c
11 117 n, 120 h, 132 b	24 107 c	11 75 qq, 133 l
54 1 67 ff, 144 p, 155 f	66 13 155 d	13 72 aa, 113 w
$4 \cdot \cdot \cdot \cdot \cdot \cdot \circ_{I} l$	15 119 i	14 67 dd
5 . 124 k, 124 k N.	18 167 b	19 100 m, 102 m
$6 \dots 58 g$		9 1 108 f, 151 b
10 103 b		2 · · 53 n, 119 u
11 152 a N.	Jeremiah	3 63 c
12 21 d	1 To 45 g	4 · · 53 q, 113 d
14 · · · 54 c, 110 c	13 · · · · 90 e	11 109 i 12 114 r
15 · · 137 c, 159 w 55 2 · · ^ 152 a N.	1 7	12 114 r
55 2	$8 \cdot \cdot 155 n$	17 · · · · · · · · · · · · · · · · · · ·
9 161 b	12	10 3 145 u N ³
56 3 138 k	15	4 · · · · 109 g

	- <u>-</u> 4-11- <u>-</u> 2-11	
Jeremiah	Jeremiah	Jeremiah
10 5 23 i, 47 n, 75 00,	23 37 · · · 58 g, 75 ll	39 7 53 9, 72 2
113 b	$39 \cdot \cdot \cdot \cdot \cdot 23 l$	12 22 8
11 10	24 7 115 c	14 115 0
1746 d, 90 m	25 3 · · · · 53 k	
70		
	$15 \dots 131 k$	$4 \cdot \cdot \cdot \cdot \cdot 35 d$
19 63 c, 126 y	$26 \dots 127 g$	5 72 s
22 146 b	$27 \dots 76 h$	16 75 hh
$23 \cdot \cdot \cdot \cdot 72z$	$34 \cdot \cdot \cdot \cdot \cdot \cdot 91 l$	$41 6 \dots 113 u$
11 7 113 k	36 24 e	12119 g
15 · 53 n, 90 g, 91 e	26 5	42 2 75 ff
$1684^a a$	68k, 37b	6 17 a, 32 d
$19 \cdot \cdot \cdot \cdot 45g$	$9 \cdot \cdot \cdot \cdot 75 qq$	10 19 i
12 4 $145 k$	27 16 90 e	16 II2 y
$5 \cdot \dots \cdot 55 h$	18 720, 769	
9 68 <i>i</i>	. , , ,	44 7 · · · · II4 0 8 · · · · 8 k
	001	
14 127 6	8 53 0	19 · 53 k, 58 g, 144 u
16 144 c	17 132 e	21 52 0
$17 \cdot \cdot \cdot \cdot \cdot \cdot 69 p$	23 64 <i>e</i>	23
19 $75 m$, 118 q	25 · · · 124 b N.	25 72 K, 140 g
$20 \dots 145 m$	30 11 113 n	46 i 138 e N.
21 64 α	16678	$5 \cdot \cdot \cdot \cdot 117 q$
14 1 138 e N.	26 134 m	8 68 i
16 $103 g$	31 1 75 hh	16 126 w
18 155 h, 159 p	2 113 dd	$20 \dots 84^b n$
15 10 61 h, 91 c N.		47 4 45 g, 67 cc
18 50 f , 102 l	3 117 x 8 119 q	48 2 67 t
16 16 73 b, 132 b		11
17 2 28 a, 45 g	15 145 m	15 145 u
7 93 00	21	31
11 161 a		32 cdot 127 f
18 . 53 m, 72 y, 74 l	32 . 63 o, 138 b N.	44 · · · 131 n N ¹
$18 7 \dots 45 \ g$	33 60 a	45 119 20
16119q	38 17 b	49 3 · · · · 54 b 8 · · · 46 a N ²
$^{23} \cdot \cdot \cdot \cdot 75 ii$	40 · · · · I27 g	
19 5 144 b	$32 4 \dots 51 k$	10
$11 \dots 75 qq$	10126 s	11 47 k, 60 a N.
$15 \cdot \cdot \cdot \cdot 74^{k}$	12 127 h	12 141 h
20 9 21 d, 112 kk, 132 d	14 124 b N.	16 90 l, 147 c
$15 \cdot \cdot \cdot \cdot 59 f$	$35 \cdot \cdot \cdot \cdot 74 k$	25 80 g
17. 111 l, 122 n N.	33 20 128 d, 131 r	28 20 b, 67 cc
21 1	22 116 g	30 20 9
1366f	34 9 132 d	36 20 m
$22 14 \dots 87 g$	36 33 117 1	37 67 aa
15 . 10 g, 55 h, 142 g	37 3 53 9	50 5 51 0
16144 p	11	11 80 h
	12 53 9	34 · · · 53 l, 73 d
	1	51 3 . 17 b, 152 h N.
	16 87 i	1
23 23 f N., 80 d, 90 n	38 4 · · · · 75 rr	1 -
24 · · · · · 58 i	$6 \cdot \cdot \cdot \cdot 127 f$	
$26. \ldots 72 k$	9 111 1	
28 10 g 29 133 l N.	11 8 k	$33 \cdot \cdot \cdot \cdot 53 l$
	12 93 x	56 20 h, 52 k
23 6. 20 d, 60 c, 74 e	14 126 w	58 20 i
9126p	16 17 b	$59 \cdot \cdot \cdot \cdot 134 p$
$14 \cdot 113 h N^2, 152 x$	23 · · · · I44 i	52 12 155 d
32 52 8	26 115 a	20 128 d
33 · · · 117 m N.	28 II2 qq	

		Ezekiel
Ezekiel	Ezekiel	
1 6 87 t, 88 f	16 50 · · · · 47 l	
11 91 l	51 90	
14 113 s N.	52 52 p, 91 n, 95 p, 96	$14 \cdot \cdot \cdot \cdot \cdot 47^{k}$
20 123 d N ²	53 91 e, 91 J	$15 \cdot \cdot \cdot \cdot \cdot \cdot 51 l$
$2 3 \dots 126 x$	54 103 0	$17 \cdot \cdot \cdot \cdot 5^2 s, 138 k$
	$55 \cdot \cdot \cdot \cdot 7^{2 k}$	2I 10 g
	$57 \cdot \cdot \cdot \cdot 7^{2p}$	$27 3 \cdots 90 m$
3 3	59 44 i	$7 \cdot \cdot \cdot \cdot \cdot 121b$
4 9	17 5 19 i, 66 g	1920i
	52 d	3180 h
12 58 k, 95 e	9 45 e, 93 m, 150 a	$3^2 \cdot \cdot \cdot \cdot \cdot 23^k$
5 11	N ₁	34 · · · 116 g N.
12. 52 n, 75 hh	15 29 i, 93 m	$35 \cdot \cdot \cdot \cdot 117 q$
13 · · · · 54 °	19 67 v	28 4 $\cdot \cdot 3^2 g$
16 109 d	21	16 23 d, 68 k, 75 qq,
6 3 · · · · · · 93 v 6 · · 67 p N., 67 dd	18 6 I3I c	III w N.
6 67 p N., 67 dd		$17 \cdot \cdot \cdot \cdot 75^n$
$8 \cdot \cdot$	7 · · · · · · · · · · · · · · · · · · ·	
$9 \cdot \cdot \cdot \cdot 72 dd$		$23 \cdot \cdot \cdot \cdot 55 \stackrel{d}{}_{24} \cdot \cdot \cdot 72 \stackrel{p}{}_{p}$
10 119 ii		29 3 117 x, 124 e
11 128 c		7 127 c
1291 e	1	30 9 93 y
$14 \cdot \cdot \cdot \cdot 133^{l}$	J	12 124 6
$7 7 \cdots 127 g$	0 - 1	16 73 d
14 . 72 z, 113 z N.		31 3 · · · · 67 v
24 93 00		5 · · · · 44 f
8 2 90 f	1 2	$7 \cdot \cdot \cdot \cdot 76 f$
$3 \cdot \cdot \cdot 75 qq$		16 128 a N ¹
$16 \dots 75 \frac{kk}{5}$		1
9 2	1	32 12 51 n 19
3 . 116 k, 121 d N ¹		30 20 m, 72 n
7 · · · · 112 tt 8 · · · · 64 i	21 12 67 t	32 53 8
	1	33 17 · · · 143 a N ³
11 116 k		26 44 k
10 3 . 131 n, 131 n N ²	21	34 2 57 N*
15 72 dd	22	8 57 N*
17	29 53 l	10 57 N4, 149 c, 167 b
		21 103 b
13 150 a N ¹		$31 \cdot \cdot \cdot \cdot 3^{2}i$
13 2 90 <i>c</i>	33 45 c, 68 i	35 6 10 h
13 2 93 00	35 · · · · · 72 y	$9 \cdot \cdot \cdot \cdot 72 k$
3 152 x, 155 n		10 117 m
11 35 m 18 87 f, 103 f N ²		12 84 ^b e
$19 \dots 72 k, 93 r$	1 /- /- /- /- /- /- /- /- /- /- /- /-	36 3 . 67 r, 75 y, 113 g
20 32 i, 91 l		5 91 6
		1170 e
14 3 51 k, 51 p		12 69 s
14 112 ll 22 117 l, 126 w	42 21 6	$25 \cdot \cdot \cdot \cdot 34f$
16 4 22 s, 52 q, 53 s,	44 96	$32 \cdot \cdot \cdot \cdot 152 d$
64 e, 71	45 · · · · 103 b	37 2 II2 pp
	47 · · · 103 b	760 a N. 89 u, 29 i
5	4855 k, 91 f	89u,29i
10 49 6		11 116 t, 119 s
27 131 r		16. 66 g, 119 u
21	1975m	1752 n, 64 h
32 117 d	1 7	19 117 m N.
33 20 l, 64 c		$38 \ 21 \ \dots \ 49 \ l$
34 121 a		$23 \cdot \cdot \cdot \cdot 54^{k}$
45 96	6 23 c, 74 e	$39 2 \dots 55 f$
47 · · · 103 m		1 966 e
	되다 아이는 물리는 하다. 그런 그림은 이번에 다른	본 시간 시간 내가 모임하게 됐다. 사이, 모두

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Ezekiel	Hosea	Hosea
39 26 75 qq	3 5 2 v N.	14 5
40 3 74 l	4 2 113 #	10. 69 b, 166 a N.
$4 \cdot \cdot \cdot \cdot \cdot 74 d$	$3 \cdot \cdot \cdot \cdot 119i$	
$5 \cdot \cdot \cdot \cdot 134 n$	8 145 m	
1691l		Joel
17 121 d		
	, , ,	1 2 100 n, 126 e, 150 g
1980 k	16 150 α	$4 \cdot \cdot \cdot \cdot \cdot 49^{m}$
$\frac{27}{3}$ · · · · $\frac{134}{9}$	18 55 e	5126 e
28 126 w	5 2 64 α	6152v
31 93 ss	3 · · · · 135 a	$7 \cdot \cdot \cdot \cdot \cdot 113 n$
43 20 m	3 135 a 8 147 c	8 63 l, 116 k
45 · · · 136 d N.		
ō		
		15 · · · 147 d
	2. 119 y N., 134 s	17 20 h
$15 \dots 91 l$	$3 \cdot \cdot \cdot \cdot 155g$	18 148 α
18 121 d	4 120 g	20145 k
$20 \dots 5n$	6 119 w, 133 b	2 2 109 d
22 141 b	9 . 23 l, 75 aa, 93 s	$4 \cdot \cdot 72 u, 126 p$
25 131 n N ¹	10 114 l	$6 \dots 23 d$
40		
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43 7 · · · · 117 m	4 · · · · · 80 k	16128y
17 103 0	5 · · · 93 ss	17 150 e
$27 \cdot \cdot \cdot \cdot 75 m$	6 91 c	2146 e
$44 \ 3 \dots 117 m$	12 24 f, 70 b	22 144 @
8	14 70 d	$24 \cdot \cdot \cdot \cdot \cdot 93 r$
9 · · 93 hh, 143 e	16 34 b N.	261140
70 / 13*		
	4 · · · · · 67 v	$3 \cdot \cdot \cdot \cdot \cdot \cdot 69 u$
12 97 e	7 · · · · 90 f	$4 \cdot \cdot \cdot \cdot 133 k$
16127g	9 1198	11 51 0, 64 h
46 6 132 g N.	10 . 20 g, 111 w N.	14 123 e, 147 c
9 • • • • 93 9	9 6 130 a	18
17	9 I20 g	21 49 k, 75 z
		22 0, 0 49 10, 75 7
	1	*
00 17 00	12 159 m	*
$23 \dots 121 d$	15 109 d	Amos
$24 \cdot \cdot \cdot \cdot 124 r$	10 4 · · · · · 75 n	1 3 134 s, 158 c
$47 \ 3 \dots 128 n$	6 121 w	5 145 c
4 131 6	10	5 · · · · 145 c 8 · · · · 145 e
7 91 e	II 90 l	9 114r, 158c
		11 . 58 g, 112 i, 114 r
15 127 f and N.	72 p, 156 c	
17 117 m	15 · · · · 133 i	7 126 b
48 14 72 dd	11 i 68 f	$9 \cdot \cdot \cdot \cdot \cdot 53^n$
	$3 \cdot 19 i, 55 h, 66 g$	1069x
	468 c	12 51 n
Hosea	7 75 m	16118n
1 2 52 o, 130 d	12 I 124 h	3 4 163 c
	$5 \cdot \cdot \cdot \cdot 58 k$	
7 1190	II 112 dd	7 163 c 8 159 h
2 1 130 c	14 118 q	
3 96	13 2 91 e, 128 l	9 124 e
	3 120 <i>g</i> 8 122 <i>e</i>	11 67 t, 154 a N.
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	8 122 6	12
11 120 e	10 150 l	°13 125 h
		4 1 435 0, 144 a
14 91 6	14 · · · · 93 q	
21 133 l	15 · · · 75 m	2 75 00, 112 x
25 152 α N.	14 1 84 ^a a, 145 u	3 · · · · · 44 k 4 · · · · II3 z
3 I 125 c	3 128 e	4 113 z
2 20 h	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	7. 112 h N., 144 c
개울병사는 하를 보는 이 경험이다.		

Amos	Jonah	Micah
4 8 134 8	1 14 16 f	7 II
$9 \dots 126 n$	15 61 c	12126αα
10 154 a N.	2 2 122 8	1490m
fi	4 117 r	17 116 h
13 . 29 e N., 116 g N.	3 5	18 148 c
5 2	4 1	19 129 g
3 117 z, 129 g	216 f, 114 n N.	
	6 117 q	
	$9 \dots 113 k$	Nahum.
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	10 96, 128 v	$1 c^2 \cdot \cdot \cdot 5h$, 128 u
8 111 u, 117 ii	11 20 m, 97 b, 150 a	375 hh, 143 a
($4 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 69 u$
14		$5 \cdot \cdot \cdot \cdot \cdot \cdot 126 k$
15 67 cc	Micah	1267t
18	1 1 145 m	2 4 · · · · $52q$
19 112 m, 126 r	2 109 k, 135 r, 144 p	$5 \cdot \cdot \cdot 55g, 93ss$
21 20 h, 106 g, 154 α	5 23 c, 137 a	8 63 p, 91 c
N.	7 . 52 l, 67 y, 117 ii	9 130 d N.
26 112 x, 112 m	8. 69 b N., 118 n	11 67 t, 133 l
8° 1	10 113 v	1491
6° 1	11 122 s, 131 c, 145 m	3 5 · · · · 53 p
6 63 c, 93 k, 119 m	13 110 k	7 52 q, 67 cc
N. 75 (5)	15 70 k	8 70 e, 133 b
10 114 l, 145 m, 152 s	2 3 118 q	9 91 e
12 . 123 a N., 144 d	4 67 u, 144 d, 148 b	1069 u
13 152 a N.	6 72 dd, 145 o	II 145 p
141250	7 100 n, 118 n	15 110 a, 110 k
7 1	872p, 116h	17 20 h
2 112 uu	1 12 72 k. 127 i	
2 II2 uu	12 72 k, 127 i 3 1 114 l, 150 e	
4	3 1 114 l, 150 e	Habakkuk
2 112 uu 4 112 tt 7 156 b	3 1 114 l, 150 e	Habakkuk
2 112 uu 4 112 tt 7 156 b 14 128 v	3 1	1 5
2 112 uu 4 112 tt 7 156 b 14 128 v	3 1 114 l, 150 e 4 109 k 6 119 w, 144 c 12 87 e, 121 d	1 5
2	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	1 5
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2	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	1 5
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Zephaniah	Zechariah	Psalms
1 2 . 72 aa, 113 w N.	7 10 139 c	3 3. 90 g, 152 n N.
14 528	14 52 n	5 · · · · 144 m
$2 2 \dots 152 y$	8 2	6498
$7 \cdot \cdot \cdot \cdot 135p$	$\begin{bmatrix} 5 & \dots & 132 d \\ 6 & \dots & 150 a \end{bmatrix}$	8 728, 117 11
$9 \dots 8k$		4 i 124f
15	17 117 l	3 · 37 e, 47 m, 156 d
	23 157 a	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
$7 \cdot \cdot \cdot \cdot \cdot 120g$	9 5 75 p, 75 hh 9 72 s, 124 o, 154 a	7 · · · · · · 76 b 8 · 133 e N., 155 l
16	ν, 1240, 154α Ν.	5 4
18 69 t	11 135 f, 152 u	5 116 f, 117 bb
20 91 l	12	7 128 a, 128 t
	10 2 124 h	8 1078
. •	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	9 · · · 24 f, 70 b
Haggai		10 122q, 124e, 145m,
$1 \dots 129f$	11 2 $126w$	1520
4 126 z, 131 h N.,	$5 \cdot \cdot \cdot \cdot \cdot 19^k$	11 29e
6	7 96, 130 g, 132 c,	12 116 g, 156 d
	133 h 10 67 w	13 117 ee 6 2 152 h
$9 \cdot \cdot \cdot \cdot 37f$ 2 5 · · · 44 o, 117 l	17	4
7 145 6	12 10 138 e N ¹	61520
12159w	12 123 d	7 106 g
17 72 v, 117 m N.,	13 7.72s, 110k, 144a	10 142 f
152 n	14 4 . 93 v, 128 w N.	$7 3 \cdot $
	10	$4 \cdot \cdot \cdot \cdot 159 m$
Mark and all	12 67 dd	5 49 6
Zechariah 1 2		$6 \dots 63 n$
1 2	Malachi	7 72 s, 119 gg, 156 d 10 124 g, 132 h, 158 a
13	1 2 68 f	12
$14 \dots 117 q$	6 32 c	13 120 g
$17 \dots 72 \overline{k}$	10 151 a, 153	16 155 h
$2 8 \dots 118 r$	13 37 c, 147 c	17 10 h
10154_b	14 80 d N.	8 2 66 h
11 29 º N.	$2 5 \dots 67 u$	3 · · · 128 a
17 72 v, 72 ee	$14 \cdot \cdot \cdot \cdot 95^{k}$	4 · · · · 159 dd
3 1 61 b, 115 c	15 144 p	5 107 v, 111 m, 150 h 6 117 cc
	16 116s, 155 n 3 1 150 g	9 1 5 h
7 · · · · · 530 8 · · · · · 126e	3 1 150 g 2 126 k	2
9.88f, 97c, 122n	967u, 144 p	$7 \cdot \cdot \cdot \cdot \cdot 135 f$
4 2 91 0, 97 0	14 100 g	11 106 k
$7 \cdot \cdot \cdot \cdot \cdot 120 x$	20 44 d	14 20 b, 63 l
10 72 dd, 126w, 127h		15 91 l
12 10 g, 145 m		16 138 g
5 2 134 n	Psalms	19 152 z
$3 \cdot \cdot \cdot \cdot 75 mm$ $4 \cdot \cdot \cdot 73 d, 80 i$	1 2 119 dd, 163 a	10 1 5 h
$7 \cdot \cdot \cdot \cdot 73^{a}, 80^{i}$	3 16 g, 107 g, 119 cc 6 68 c	5 141 6
$7 \cdot \cdot \cdot \cdot \cdot 74^i$ $9 \cdot \cdot \cdot \cdot 74^k$	2 1	9910
10 32 n	2 126 h	10 93 x, 154 N.
II . 23 k, 72 ee, 103 g	3 · · · 91 l, 108 b	11 106 g
$6 \ 7 \ldots 54^{k}$	$4 \cdot \cdot \cdot \cdot 126 h$	12 66 c, 76 b
10 $49l$	6 135 a, 135 n, 154 b	11° 1 118 r, 129 c, 148 b
_ 12 155 e	7 · · · 44 d, 69 s	2 . · · · 47 m
7 I 134 p		4 145 u, 155 e
5 59 a, 113 z, 117 x,	3 1 129 c	6 109 k
135 e, 136 d N.	3 1 129 c 2 67 ee	
7	1 · · · · · · · · · · · · · · · · · · ·	

		Psalms
Psalms	Psalms	04
12 3 · · 117 t, 123 f	21 4	34 2 21 d
4 122 q	7 117 ii, 124 e	6 109 e
7 $10g, 97h$	13 . 117 ii N., 156 d	9 · · · · · · · · · · · · · · · · · · ·
8 126 y	$22 \ 2 \ . \ . \ . \ . \ . \ . \ . \ . \$	12 60 f, 126 o
$9 \cdot \cdot \cdot \cdot 54 k$	$3 \cdot \cdot \cdot \cdot 15^2 d$	35 1 73 d
13 4 117 r N.	4 117 bb	$8 \dots 156 g$
	6 II2 h	1094
5 44 e, 59 i, 152 z		14 93 hh
•	81101	16
3 1520		
5 · · · · II7 p	$9 \cdot \cdot$	
7 151 b	14 118 <i>r</i>	
15 2	$15. \dots 67 t$	
16 1 48 i, 61 f N.	16 121 c, 122 n	$9 \cdot \cdot \cdot \cdot 75u$
2 44 i, 152 t	18 1078	13 6 ₄ d
3 130 d, 143 e	22 23f, 119 ff	37 1. 5 h, 35 b, 75 bb
4 93 m , 145 p , 155 f	29 1168	$5 \cdot \cdot \cdot \cdot \cdot \cdot 67^n$
5 50 e	32 116 e	920f
5 50 e 6 80 g, 122 q	23 2 124 e, 128 p	14 · · · · 45 g
8	4 $107x, 159bb$	1520h
		16 129 b
		20 290, 75 m
10 114 m		1
11 122 q, 124 e	24 1 · · 129 c, 130 a	
17 3 $59h$	2 107 b, 124 e	24 159 bb
4 · · · · I43 e	4 · · · · 128 y	$31 \dots 145 k$
5 113 gg	10 136 c	38 II 55 e
9138g	$25 \dots 5h$	13 124 e
10gi f	10 141 0	21610
$12 \dots 126 p$	II II2 nn	39 13 10 h
13144m	14 114 i	14 7599
18 1 2 s, 53 l, 130 d,	26 2 48 i	40 2 75 aa
154 a N.	3 112 qq	5
	0.0	6108 f
3 · · 93 pp, 155 î		15 29 o N.
4 116 e, 132 b		18
7. 10 g N ³ , 107 b		
$10 \dots 69 p$	12	
12109 k	27 7 · · · · · · · · · · · · · · · · · ·	5 · · · · · · 74 h
17	13 5 n, 159 dd, 167 a	
18 126z	28 1 119 ff	854f
22 119 ff	7 53 9	42 2 122f, 155g
26 93 h, 93 s	$9 \cdot \cdot \cdot \cdot \log g$	4 · · · 115 e N.
28132 f	29 1 124 q, 128 v	$5 \cdot \cdot \cdot \cdot 117x$
30 67 q, 119 o	4 141 c N ²	10 68 g, 102 l
31 126 c, 140 d, 143 a	10 III r	43 1
33 116 f, 116 x, 117 cc	30 2 60 f	2 102 l
$35 \cdot \cdot \cdot \cdot 145 k$	$4 \cdot \cdot$	3 · · · 124 b
38 107 c	8 90 n, 93 aa	
40 116 i	31 2 108 c	44 3 144 m
41 117 ii N.	21 93 r	18 156 f
	32 1 75 qq, 116 k	20
		23 128 q
		26 67 k
4 · · · · · 49 k	10 / 00	
$5 \cdot \cdot \cdot 135 p$, 2, 5 0, 6	27 · · · · · 72 s
6 1220	9 114a, 114k, 114s	
8	33 5	3 · · · · 55 e
10 126b, 141 c	$7 \cdot \cdot \cdot \cdot 118w$	5 . 131 c, 154 a N. 6 . 150, 29 o N.
11 · . · . 116e	8145 e	
1467 p	10 67 v	7 128 d
20 3 135 m	12 155 h	8 117 ee
4 48 d	15 126 b	9 87 f, 141 d
21 2 109 k, 126 h, 148 b	34 I5h	10 20 h N ²
	뭐가 되었다. 그리고 하는 사람이 되었다.	그는 아이를 가장하는 이번 이 이 없는데 하였다.

Psalms	Psalms	Psalms
	2 2 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	
45 12 75 bb, $109 h$, $124 i$	63 2 132 d	77 18 55 b, 93 bb
1676g		
		20 20 h
18 53 q, 123 c	6117t	786107k
46 3 $115 g$	64 5 69r	7. 7.00% N
		15 132h N.
$4 \cdot \cdot \cdot \cdot 132 h N.$	7 67e	1674l
5 · · 124 b, 132 c		AT 66.
	1	
$7 \cdot \cdot \cdot \cdot 119q$	9 130α	44 · · · 75 u, 124 e
$48_{1}6$ $164b$ N.		
	1	54 · · · 138 g
11 $93 g, 93 x$	10 $53n, 60g$	80 8 1318
15 · · · 126 aa		
		II 52 q, 12 I d
$49 \ 6 \dots 102 l$	66 6 108 g	145n, 56
7 · · · 126b		
		$15 \cdot \cdot \cdot \cdot 125h$
8 113 v	17144m	$19 \cdot \cdot \cdot \cdot 72t$
14 155 e		
	0	$81 \ 9 \dots 109 b$
15 10 g, 67 ee, 114 k	5. 119 $i N^3$, 122 t	II 116f
N.	7 117 bb, 124 e	00
50 3 · · 109 e, 144 c	9 136 d N.	19 144 l N ²
4 · · · · 115 b	777	
1090n	18 21c, 97 h	86 2 9v, 48i N., 61 f N.
12.159m, 159r	19 20 f, 117 bb	
		$9 \cdot \cdot \cdot \cdot \cdot 117n$
17 142 d	22128 c	87 3 . 121 d N ¹ , 145 u
21 112 cc, 113x, 157a	$23 \cdot \cdot \cdot \cdot 75u$	
		5 123 c
	24 10g, 103m	88 5 152 u
$23 \cdot \cdot \cdot \cdot 58i$	$34 \cdot \cdot \cdot \cdot 119q$	6 116 h
1 1000, 0	1	$17 \dots 55 d$
$5 \cdot \cdot \cdot \cdot 142f$	5 · · · 131 q N.	89 7 124 q, 128 v
$7 \cdot \cdot$		
	$9 \cdot \cdot \cdot \cdot \cdot \cdot 48i$	1076 b
9 · · · · 165α	10 95 b N.	4064e
10 155 h	11 144 l N ³	
	' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' '	
$14 \cdot \cdot \cdot \cdot 117 f$	$24 \cdot \cdot \cdot \cdot \cdot \cdot 64 h$	51132b
18108 f	33 698	$5^2 \cdot \cdot \cdot \cdot \cdot 20h$
		90 2 107 c, 152 r
$52 \ 5 \dots 119w$	$7 \cdot \cdot \cdot \cdot \cdot 131r$	$3 \cdot \cdot \cdot \log k$, III t
	23 440	$4 \cdot \cdot \cdot \cdot 118r$
53 6 91 e, 116 i	$72 \ 2 \dots 107 n$	$5 \cdot \cdot \cdot \cdot 155g$
$54 6 \dots 110i$		
55 3 108 g	1469f	8 73 d
10 52 n	17 10g	
1674k	20 52 q	13 1470
18 $108g$	$73 \ 2 \dots 75 u$	15 87 n, 130 d
19 119 gg	7 1450	91 4 $67 p$, $109 k$
22 10 g	$9 \cdot \cdot \cdot 63 \cdot n, 69 \times$	667q, 118i
	14 123 c	$9 \cdot \cdot \cdot \cdot 117ii$
$56 \ 4 \dots 155 l$	16 49 e, 108 e	II 20 C
$57 2 \dots 75 u$	07	
5 117 bb, 144 m	20 53 q, 119 y N.	92 12 132 b
$58 2 \dots 52 n$	OH 00 1	
$5 \cdot \cdot \cdot \cdot \cdot \cdot 63n$	$28 \cdot \cdot \cdot \cdot 73 d$	94 i 53 m, 69 v
9. $69x, 96, 118r$	74 7 119 gg	
	8 $76f$	12 $20g$
8 151 a	10 640	2060b, 63m
-01		
	19 8of	99 6 . 74 i, 75 00, 119 i
$60 4 \dots 75 pp$	75 4 116 w , 146 g	100 3 $103 g$
5	76 6 $54 \alpha N^2$	
	. 54 a M	
13 80 g, 158 α	II 124 <i>e</i>	102467u
61 1 80 f	77 2 630	9 1161
	$4 \cdot \cdot \cdot 75^{l}, 75^{u}$	14 67 cc
$62 4 \dots 52 q$	10 67 r	19 106 e
		00 6=
5 · · · · 145 m	1167r	28 . 67 g, 135 a N ¹
8 130	1620 g, 125 c	103 I 10 g

Psalms	Psalms	Psalms
103 2 oI e, OI l	119 128 130 f N.	145 15 h
-0 - 1	136 155 n	$7 \cdot \cdot \cdot \cdot 132b$
4 50 9	137 145 r	13 1236
5 $145 k$, $156 d$	100 - 000 7070	147 I 52 p
9 117 g		2 20 m
104 I 106 g	$5 \cdot \cdot \cdot \cdot 117 bb$	
$3 20 m N^2, 35 b,$	6 II9s	149 2 $124k$
126 b	7 141 c N 3	
8 138 g	121 1 1276	
11 90 n	3 107 p, 109 e	Proverbs
	70.170	$1 9 \dots 91 n$
12	/	1068 h, 75 hh
18. $20m, 126x$. 16 145 11
20. $109 h, 159 d$		
21 II4 p	4 119 s, 127 g	. 0 . 06 .
$25 \cdot \cdot \cdot \cdot 136 d$	124 4 $90f$	
26138g	125 I 155 g	21
28 47 m, 159 c	126 6 113 p, 113 u	22 63 m, 93 t N.
	127 I 118 i	$23 \cdot \cdot \cdot \cdot 159 d$
	2.23l, 80 h, 114n	28 60 e
	128 3 · · · 75 v, 96	2 8 114 i N.
$43 \cdot \cdot \cdot \cdot 781$		10 145 2
107235n, 176		11 58 i
$43 \cdot \cdot \cdot \cdot 93^m$	131 I 72 l	
108 7 $144 m$	132 I $5^{2}r$	
109 2	3 · · · · 128 m	19
$3 \cdot \cdot \cdot \cdot 57 \mathrm{N}^2$	4 80 g	22 I44 g
1064e	12.34b,91n,138g	3 3 IIof
	133 2 126x	8
	135 7 530	1216 b
	136 1 2 7	25 109 6
2 IIO C	N Control of the Cont	26
3 141 c		1
$4 \cdot \cdot \cdot \cdot \cdot \cdot 90l$	665d	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
111 1 \dots \dots 5 h	137 I 124 e	
112 r5h	3 117 99	13 20 h
8164f	$5 \cdot \cdot \cdot \cdot 159m$	21
$9 \dots 120 g$	$\begin{array}{c} 5 \cdot \cdot \cdot \cdot 159 m \\ 6 \cdot \cdot \cdot \cdot 58 g \end{array}$	25 70 b
	7 75 cc, 116 d	5 2 145 u
	138 2 16 f	4 96
	6 69 b N., 69 p	672l
890n	139 1 59 h	13 75 66
$9 \cdot \cdot \cdot \cdot 90 n$		16150α
114 i 128 a N ²	2 73 a N.	
890m,90n	5 · · · · · 91 e	
115 7 143 d, 147 e	8 66 e, 159 m	22. 60 e, 131 m N.
116 1 90 n	11 103d, 111x, 159f	6 24 . 114 i N., 128 w
416f	$12 \cdot \cdot \cdot 133 b \text{ N}^2$	$7 2 \cdots 75 n$
6 53 9		5 114 i N.
7 72 8, 91 1		7 108 h 8 91 e
12 91 l		8 916
		1194 <i>d</i>
		13 67 dd, 68 e
118 5 20 g, 59 f, 119 gg		26
$7 \cdot \cdot \cdot \cdot 119i$		
10 60 d		8 3 47 6
13113p	13 44 i	4 96
1480g	141 3 · · · 20 h, 48 i	12 117 bb
18 20 <i>g</i> , 59 <i>f</i>	4 96	13 122 v
23 749		17 68 f
25 · · · 53≠m		$22 \cdot \cdot \cdot \cdot 59f$
26 59 e	1	
119 1 5 n, 75 00		
		$\frac{1}{27}$ $\frac{67}{r}$
	144 2 87 f	
28 91 n		
117 75 [141228	30 122f

Proverbs	Proverbs	Proverbs
1		
8 32 130 d, 155 n	19 $25 \cdot . \cdot 63 n, 144 h$	$30 \ 31 \ \dots \ 35 \ m$ $31 \ 1 \ \dots \ 128 \ h$
9 1 867	20 2 128 h	
$5 \cdot \cdot \cdot \cdot 119 m$	$9 \cdot \cdot \cdot \cdot \cdot 107 t$	$2 \cdot \cdot \cdot \cdot \cdot 37f$
$9 \dots 109 h$	10 $123f$	3 · · · 53 q, 87 e
10 124 h	13 110 h	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
12 159 ff	16 63 l	
13 . 137 c, 152 u N.	22 22 8	$30 \cdot \cdot \cdot \cdot \cdot 549$
18	25 · · · · II4 i	
10 4 . 23 g, 72 p, 117 t	21 6 128 c	
$26 \dots 124 k$	12 125 c	Job
31 1172	22 21 10 k, 124 k, 131 c	1 1 155 e, 156 b
$11 3 \dots 67 n$	23 I 73 a, 73 d	3 123 a
14 123 b	$7 \cdot \cdot \cdot \cdot \cdot \cdot 15^2 t$	3 123 a 4 97 c, 112 dd
15. • 67 t	$22 \dots 138 g$	5 107 e, 112 f, 118 h
	24 · · · · · · 159 i	164 d
_	29 131 q	6 119cc, 126s, 128v
$\begin{array}{cccccccccccccccccccccccccccccccccccc$		7 · · · 107 h
	00	12 136 d
10 145 h	24 1 5 h	14 116r, 119 cc, 122c,
17 159 c	4 290	1350, 141 i, 145 c
1875qq	14 48 !	
19108 h	17 51 l	15 . 49 e, 122 i, 135 0
28	22	16 116 u, 164 a
13 4 · · · · 131 n	31 117 z	18 116 u
$6 \cdot \cdot \cdot \cdot \cdot 142 f$	$25 2 \dots 53^k$	18
10 153	3 29 i N.	21 . 23/, 74 K, 110 W
21 117 c	$5 \cdot \cdot \cdot \cdot 126 n$	2 1 128 v
23 · · · · · 23 g	$9 \cdot \cdot \cdot 75^{bb}$	3
24 · · · · 117 ff	1193r	9 110 f, 150 b
14 1 86 l, 145 k N.	12 161 a N.	10 150α, 153
2 116 k	13 124 k	3 2 08 e
$3 \cdot \cdot \cdot \cdot \cdot 479$	1676h, 91a	3 29 e, 68 d, 107 k,
7 · · · 152 u N.	1769v	155 f. 155 i
10 22 s	10 . \$28.678.029	A TATON.
13 131 n N ¹	23	6757
14	26 53 s	0
	27 113 b	ο. 100 α Ν., 152 k
		11 152 2
	26 7	
	17 155 6	
35 114 i N. 15 1 20 c, 22 s		17 1061
$5 \cdot \cdot \cdot \cdot \cdot \cdot \cdot 63 n$		20 128 y
20 107 /	1	
16 3 124 6		$25 \cdot \cdot \cdot 75^{u}$
4		4 2.28b, 87e, 150 m
11 128 a N.		
30 141 i N.		5 . 111 t, 144 b
33 121 8	25 · · · · 20 h	
17 4 68	28 6 88 e N.	6 143 d 7 136 c
10 66		7 136 c
12 113 cc, 133 b N.	, 296679	17 107 f, 133 b N.,
152 g	30 I 90	150 h
15 154 a N. (c	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	$i \mid i \mid$
21 114 i N	610k,09	20. 29 l, 67 g, 67 y
26 15	$3 \mid 13 \cdot \cdot \cdot \cdot 7^2$	1 21 150 m
18 6 145	1 14 . II4 i N	. 5 1 61 h, 91 d
1692	g 17. 10 g N., 20 h N	$2 \cdot 117^n$
22 159	18134	8 3 • • • • • • • • • • • • • • • • • •
24 47	b 24 · · · · 133	g 5 119e
19 7 9		h = 7128v, 101a
8	i 30 · · · 152	$b \mid 8 \dots 107x$
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0).		Job
Job	Job	15 6 ^{145}u
	9 29 107 n	7 · · · · 121 d
766.0	31 126 r	10 131 q
12.	32 116 s, 152 d, 166 a	11
TT 8 01	22 1001, 1524	***
14.	34	6 00
	10 7 72 44 1	15
1240	7 119 aa N.	17 75 bb, 138 h, 143 d
700.0	8	
7.00	15 · · · · 159 ff	0 f
27	16.109h, 120g	#1
	17 154 a N.	
	18107n	23
((1 6 "	$19 \cdot \cdot \cdot \cdot 17^n$	20.
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	21 107 c	16 3
	22 90 g, 152 a N.	
9 · · · · 120 tt	1 11 2	5 . 63 f, 108 e, 159 ff
and vent	3	7 · 53 p, 75 ee, 144 p
	5	8
706 h	6. 110 i, 134 r N.	9 118 q, 119 q
16	9 · · · · 91 e	10 54 k, 119 g
	11	12
19	12 51 g, 131 c N.	13 95 h
21 cdot	15 119 w, 159 ee	14 126 p
22 22 p, 64 a, 69 o	17 48 d, 108 e, 133 e	16 44 m, 55 e
25 · · · 154 a	144 C	t rm read N. 160 a
$\frac{26}{65}$, $\frac{65}{69}$	20 103 //	10
28 120 9	12 3	22 60 0 75 24 145 24
7 2 1559	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	17 1
3 121 c, 144 9		- 20 h 72 e 75 ff
	6 1 7	
6 133	5 11	75 20
12 . 112 hh, 119 n	1 12	75.0
14 58 i, 60	14	10 %
15 133		10 . 120e, 135 r
18 123	17 116s, 116x, 1186	
20 102l, 119aa, 159	0 - 7 - 20	1647^k
21 37	7 24 · · · · · · · · · · · · · · · · · ·	1 10 2
8 5 159	T50	2 3
$7 \cdot \cdot \cdot \cdot \cdot 145$	w **	k 4 · · · 51 n , 139 J
9 141	TTO # 127	c 7 07 aa, 135 w
10 125	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	$3 \mid 8 \cdot \cdot \cdot \cdot \cdot 54^k$
11 75 rr, 150 h, 152 N.	a 15152	e 12 109 h
N.	00 17	r 18 144 <i>g</i>
$14 \cdot \cdot \cdot 72^{r}, 93$	200 600 61	h 21 · · · · · · · · · · · · · · · · · ·
1829g, 6z	777	C 19 2 21 a, 000, 15 35,
19 145)" "] " ;	75.00
21 23 e, 75	F4 f 02	7 3 · · · 53 n, 120 c
9 6 54	-0 T440 TEE	n 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
7 . 109 g, 165	111	06 10
	7.7	
		53 17 · · · · 67 ee
15 55 b, 159 n, 160		b 10
	m 6 109 f, 156	ig 19 138 h
State for the first of the first of the state of the stat	$7b$ $0 \cdot . 65e, 112$	$m \mid 23 53 u, 0/9, 1203,$
		1 t 151 a
TA TA	6i 11 161	
	N. 19 14!	$5k$ $25 \cdot \cdot \cdot \cdot \cdot 118n$
-6	N 22 I	53 26 119 w, 144 g
		hh 28 117 n
27 • 15!	[[편리: 마시트쥬시아 [[#] 요요한 나요?	그리는 그리고를 했다면 그 살아들이 하고 있으니 일하

Job	Job	Job
20 4 150 e	25 3 91 d	31 28 159 dd
9 122 l	5 · · · · 67 ee	20
10 72 k	26 2 152 a N., 152 u,	31 151 b
12 159 q	1 52 v	34 ·
0).		
17 109 e, 130 e	4 117 99	35
19 154 a N.	5 1190	$32 \ 6 68 e_{3} 69 m$
22 74 h, 118 e	7 116s	7 146 a
23 103 f N.	9 56	1168i
24 159 c	14 119 m	12 1030
26 . 68 f, 145 u, 156 f	27 3 128 e	$17 \dots 63 f$
29 131 c, 135 m		18 $23f, 74k$
21 4 100n, 135 f, 143a,	5 · · · · 149 a 6 · · · 119 w N.	22
T T T T T T T T T T T T T T T T		
150 g	•	
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